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THE ETHICAL RECORD

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**THE CHARACTER AND ACHIEVEMENT OF
PAUL, THE APOSTLE OF THE GENTILES**

FELIX ADLER

CURRENT TOPICS

BOOK REVIEWS

WORK OF THE NEW YORK SOCIETY FOR ETHICAL CULTURE

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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor

VOL. III

OCTOBER-NOVEMBER, 1901

No. 1

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THE ETHICAL RECORD, a magazine of practical ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical Movement, but include those who are especially qualified to deal with current issues from this standpoint.

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SPECIAL ANNOUNCEMENT.

ETHICAL INSTRUCTION IN PUBLIC SCHOOLS AND SUNDAY SCHOOLS.

Forthcoming numbers of *The Ethical Record*, beginning with the January issue, will contain detailed outlines of the **Plans and Methods of Ethical Instruction** followed in the Ethical Culture Day Schools and Sunday School. Frequent requests have been made for this material; and in view of the active and growing interest in the question of moral instruction in the Public Schools and of the improvement of Sunday School methods, it has been decided to put it into available form.

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THE ETHICAL RECORD

VOL. III

October-November, 1901

No. I

Militarism and Morality: A Reply

MAY I be permitted to say a few words in answer to Mr. Milinowski's article concerning German militarism? Mr. Milinowski will not admit that militarism is a primary cause of the spiritual decline of the new Germany. He endeavors to show what a wealth of valuable moral incentive and of social qualities a standing army infuses into a nation. He maintains that the demoralizing causes are only exceptions, and are not essential to the nature of militarism. Mr. Milinowski especially praises military discipline as a fountain head of ethical strength and a constant source of social energy.

I think that no one would dispute the value of subordination and discipline as contributory to the formation of individual character. Perhaps this factor in public and individual education is being slightly underestimated in America, and consequently German militarism appears in romantic guise as a higher educational agency.

Mr. Milinowski has on his side the indisputable fact that war, in the past, has been the great school for the development of force of will and of self-sacrifice. And furthermore, he has on his side the fact that to-day also these same results flow from military organization.

The questions which we must consider, however, are the following: (1) Has the practice of modern militarism become more and more inimical to the development of moral qualities? (2) In the midst of the present state of civilization, and in view of the questions of modern life, are not the socially disintegrating and disrupting forces of militarism so enormous as to outweigh the other small advantages? (3) Is the kind of discipline which serves as a preparation for wholesale slaughter at all suitable to the social and moral needs of modern coöperation? Does not the latter need a kind of discipline which shall take account of the demands of modern individuality, and shall be based upon the idea of self-government rather than upon brutal despotism?

As regards the first question, Tolstoi, who learned to know war personally, shows in his novel, "War and Peace," how little modern warfare influences the moral status of the individual. While in olden times man was matched against man, and physical strength and skill decided the issue, to-day the individual disappears entirely in the wild surge of the great mass, falls under the spell of a frenzy, and often never sees the enemy face to face. While individualism has developed in all

other spheres of life, in military practice it has almost disappeared, and with it the ethical influence of war.

And now, in answer at the same time to the third question, I may say that the kind of discipline which obtains in this system can develop neither the right kind of obedience to conform to the type of our civilization, nor the right kind of command. Military discipline, especially in Germany, is a kind of relation of man to man which belongs to a less developed type of society, to a soulless training; and it cannot therefore educate up to that kind of collective action required by modern life. Indeed, in carrying this older form of discipline into an entirely different, highly complicated system of human coöperation, a social crisis and stagnation will arise, and will result in the relaxing and ultimate overthrow of true and genuine discipline.

Examples of this can readily be found in German civilization; and if one overlooks them, he must be thoroughly blinded by the romantic charm of this military apparition. The introduction of military terms and the military conception of discipline into the world of manufacture and into the relations between employer and employee has created in Germany the most revolutionary Social Democracy of all civilized countries, and has caused class hatred to be more bitter and more widely spread than anywhere else. The real kind of discipline, which rests on voluntary subordination and mutual consideration, is nowhere so rare as in German industries. The voluntary respect for the law, a respect so characteristic of free England, is nowhere so rare as in the German nation disciplined by its militarism. Most of the strikes, wherein discipline has been most strongly violated, have not been caused by low wages, but by the application of the military point of view to the labor ques-

tion. This is so because a form of discipline which does not take into consideration the sense of honor and the manhood of each individual, must of necessity lead to a revolt against all discipline. The recent murder of Captain von Krosigh by a sergeant is only a symptom of an indescribable animosity which develops wherever this old system of personal degradation comes in conflict with men whose sense of honor has been awakened through an extended public education and the general emancipation of the individual. Should Mr. Milinowski say that these are the exceptions, I answer; No, they are the necessary consequences of the system. The standing army as a preparatory institution for the destruction of human life must, according to its nature, create an atmosphere in which the sanctity and dignity of human life has little value, and personality is sacrificed to the doings of the mass. In such a system the development of personality—the only possible kind of personality, that arising from genuine discipline—must of necessity be impossible. The stunting of genuine self-control and self-government must be the rule.

The Germany of to-day proves this connection of cause and effect. Such servility on the one side, and such insolent brutality on the other, as has within the last decade sprung up among this people of poets and thinkers through the domination of militarism, could hardly be found in any other country of equal civilization. To my regret I feel compelled to say this in order that this development may bring about this one benefit, *e. g.*, that other nations may take a lesson and may not be led into the same error, blinded by the outward show of the system. Does Mr. Milinowski see an illustration of the moral effects of the military idea of discipline in the question of "lèse majesté" with its contemptible denunciations

and the apathy of the great public towards it? Has he never heard how the spirit of the subaltern, entering into the teacher and making him unmindful of the dignity of the child, has caused German pedagogy to go to ruin, and has made the German school system lose its foremost place? Has he never heard how this military discipline has seized the whole corps of teachers, and how in the name of this discipline the teachers are asked to teach religion and history at the sacrifice of their intellect? Are these exceptions? No, sad to say, they are the rule, and this rule has its origin in the valuation which has been accorded since the great war to this system of training which considers man only as one of a number.

This moral degeneration caused by German militarism cannot be better studied than in the marriage relation. Notice how the commanding voice of the conqueror and the peremptoriness of the barrack drill grounds penetrate the family life, lowering the position of the German woman in the household: and how, in turn, this dominating position of the man demoralizes his self-control. The loyal German often likes to go to the altar in the uniform of the reserve officer, and, I am sorry to say, enters the married life in this spirit of the mobilized warrior, showing this disregard for the finer feelings of his wife,—a disregard so characteristic of the German husband. It is difficult to illustrate the moral degradation which the cynicism found in military life, and this disregard of human life in all aspects, has caused in the relation of the sexes. The royal court preacher Frommel once called the army the hot bed of immorality, and he knew well that he was not speaking of exceptions, but that he had to hold the spirit of militarism responsible for the brutal, merely physical conception of woman which possesses the younger generation. He who expects

discipline from militarism should never forget that this very German militarism has destroyed a thousand times more the force of character and genuine discipline through brutalizing the conscience and sympathy regarding the sexual relation than it has, on the surface, benefited character through military training.

In order that the foreign countries may not be tempted to judge Germany in a pharisaical manner undervaluing their own dangers, I would add that it is my conviction that militarism exists not only where there is a large standing army, but wherever the thought is prevalent that industrial development and national security are dependent upon the number of men-of-war, bayonets, and cannon,—in a word, upon the exterior display of the fighting force of a nation. If this idea once takes root in a people, all spheres of national life will be seized with this skepticism regarding spiritual truth and with the childish idolatry for the symbols of prestige and power. Then will one cease to recognize that the atoms of all collective growth, all collective ability, are inherent in spiritual and moral honor, sympathy, justice, conscience, and truthfulness. And whoever tries to create discipline and force at the expense of these powers will gain only external success, and at the same time will destroy the foundation of the moral personality on which alone the discipline of the future can be based.

Was the Dreyfus case only an exception? Or are we here face to face with the defects of a system which in every military nation daily demand the heaviest human sacrifice? And this system, in the midst of a highly complicated civilization dependent upon the highest moral forces, requires just such a compromise with brute force and the things which it brings in its train.

F. W. FOERSTER.

ZURICH.

The Co-operative Movement in France

THE coöperative movement in France is in a highly prosperous condition. This we gather from the accounts of the coöperative congress held at Paris in 1900 by the Productive Coöperative Societies, and also from studies published recently by students of economy.

It is well known that the father of French coöperation was Fourier, whose theories have found a remarkable application in the well-known institution of his disciple Godin,—the Familistère of Guise. It was in 1848, after the Revolution, that the coöperative movement first appeared. Of 200 societies founded at that time only ten survived three years later. The political atmosphere of the Empire was not favorable to the growth of these new ideas. But in 1877 a new impulse was given to the coöperative movement at the time of the Workingman's Congress of Paris and Lyons, and since then its progress has been steady. At the present moment France leads the whole of Europe in the number, vitality, and strength of its productive coöperative societies, which constitute the most perfect type of coöperation.

Charles Gide distinguishes four essential types of productive coöperation:

(1) The semi-paternal type. The philanthropic employer allows his employés to share in the profits. Gradually they eliminate him, and acquire the property collectively. Example—The Familistère of Guise.

(2) The semi-capitalistic type. The workmen borrow capital from outsiders, which they return by an assessment on the profits. Example—The Association of House-painters in Paris, known as "Le Travail," a very active association.

(3) The type of Coöperative Association, managed by a syndicate open to all members in rotation. This form of coöperation was first advocated by the Socialists of 1848, but is quite rare.

(4) The autonomous type. The ideal type of coöperation. Its members are both workers and share-holders, and work only for the association. Example—The Lithographers of Paris, who have successfully kept up their association.

The French Coöperative Societies represent a great variety of types, and include almost all branches of trade and smaller industries.

The following statistics will make evident the progress of the movement during recent years:

In 1893—83 coöperative productive societies.

In 1895—172 coöperative productive societies.

In 1897—202 coöperative productive societies.

In 1899—245 coöperative productive societies.

In 1900—250 and more, about 70 in the provinces.

As is to be expected, the majority of these societies are in Paris; but they are slowly gaining ground also in the provinces.

Two congresses for coöperation were held at Paris in July, 1900, one preparatory to the second,—a regular meeting at the Palais du Congrès of the Exposition. The results of these meetings have been published in pamphlets and reports. The majority, if not the entire number, of those present were workingmen. We must not therefore expect precision of literary expression or profound definitions in these reports. But in them a

breath of genuine striving for freedom and progress greets the reader, who is sure to carry with him the impression of intelligent thought and labor for social amelioration. These workingmen coöperators have not limited their report to a showing of the material and financial situation, and the administration of their societies, but they have unanimously attempted to connect their coöperative efforts with some of the great principles that make for individual and social progress;—with the new obligations devolving on human solidarity, and the freedom of the worker that is to be accomplished by a new and better organized system of production. Thus, to the vision of those humble men, whose life is a ceaseless round of pitiless toil, coöperation represents more than merely a new manifestation of economic forces. It embodies a new moral idea, it has an *ethical* value. As is said: "In these workingmen's associations we see an organization of labor based on the new philosophy of solidarity."

Such considerations of a moral and philosophical kind, on so elevated a plane, are a convincing proof of the progress made by the French workingman during the last quarter of a century, and are also a guarantee of still greater progress to be accomplished by education through schools, lecture courses for adults, and the universities.

Those professional philosophers who in their isolation, far from the working people and active life, live on abstractions might well profit by the example of these men who modestly endeavor to realize in action the most fruitful of philosophies.

Are they Socialists? How far do these coöperators accept the doctrines of Socialism? If by socialism we mean a positive economic and political dogma and a precise programme, then the French coöperators cannot be regarded as Social-

ists; and we must admire their independence and large outlook. They boldly disclaim any idea of class conflict, and disavow the hard formulas of Karl Marx and de Guesde, the call to hatred and the "revolte du rentre."

These declarations of the coöperative workers are echoed and reaffirmed by M. Deherme, the founder of the first popular university for the people and the editor of the "Coöperation des Idees," a weekly review of social effort and education. "It is not for coöperation to declare itself socialistic," he says, "but for socialism to make itself coöperative."

Faithful to the principle of private property, the French coöperators have realized that their task is not to destroy this principle, but to make of each coöperator a co-proprietor and thus harmoniously to unite capital and labor.

Finally these men are not state socialists, they rely only upon themselves, upon the intelligent and enlightened activity of each individual, associated and coöperating together.

Thus we can see how wide a separation exists between the French coöperative associations and Socialists. But they have in common the hope for a happier and more just social order, when man will no longer be exploited by his fellow-man. In this sense they are socialists.

Words carry but little conviction unless they stand for realities. From this study of the productive coöperative associations we gather the certainty that they are doing good work, prudently, practically and generously.

In conclusion let me quote from the article mentioned by M. J. Bardous: "The coöperators unite in a rare degree the most diverse qualities—the method which prepares, the faith which directs, the energy which accomplishes, the ideal hope which elevates."

PARIS.

ALFRED MOULET.

A Practical Moral Problem

IS it right for men of light and leading in this community to become contributors to the most typical of the sensational newspapers of the country? This is a question which has of late been discussed with considerable feeling. The occasion was the action of Bishop Potter and the Rev. John P. Peters in initiating a symposium on Labor and Capital in the *New York Journal** There are pros and cons.

The pros may briefly be put as follows. First, other newspapers, for which no one would hesitate to write, have been in times past just as bad as this newspaper now is. Look up their history and you will find that they employed without hesitation or scruple, the same methods of which they now accuse violently their competitor. The attitude of righteous indignation which they assume is mere sickening cant.

Secondly, the newspaper in question has suffered a change of heart or at least of policy, and is really a different sort of a newspaper from what it was a year or two ago.

Thirdly, if one wishes to address the working class one must do so through a newspaper which they read. One might as well beat the air as write in any other. Now it is of the utmost importance to reach the working class, to show them that a genuinely friendly sentiment towards them exists among the people whom they often regard as their enemies, to bring to their notice sane remedies for social evils, and sound and promising

schemes of social reform, and thus to provide an antidote to the poison of demagogism and revolutionism.

Such are the pros. And now for the cons. As against points one and two it is urged that there are degrees of badness, that other newspapers may have sinned, but that this particular one has been the worst and the most flagrant offender. Moreover that, in the case of the others, a sufficient period of time has elapsed since their former misbehavior to prove that they are now being conducted on a somewhat higher plane; while in the case of the sheet in question the change of heart or change of policy of which we hear is very recent, and there is no guarantee whatever that it will last.

As to point three, it is urged that the harm done by lending to such a newspaper the prestige of honored names, by encouraging the working class to look to such a source for their daily diet of news and opinions is infinitely greater than the good that can be accomplished by any discussion of economic problems, however well-meaning.

It seems to us decidedly that the weight of the argument rests with the cons in this discussion. We deplore the fact that moral leaders of such eminence should permit their names and portraits to be plastered on dead walls throughout the city, to be used as means of advertising this newspaper. We deplore it all the more because we believe that there are other and better channels through which the working classes can be reached,—through addresses from public platforms, through earnest labors in connection with settlements, through attempts to come into direct relations on terms of

*A summary of this is given elsewhere in this issue. It is an important reflection of the enlightened opinion of the time.

manly equality with workingmen and leaders of workingmen, and, above all, through the impressive effect of practical undertakings to remove the just grievances and improve the condition of the wage-earners.

One cannot close one's eyes to the fact that there appears to be of late a diminishing sensitiveness, on the part of high-

minded men in politics, as to entering into alliance with the low-minded, the end in view being apparently taken to justify the means. Is this tendency spreading in other directions? Are men, who have at heart the moral betterment of society, willing to descend in the same fashion? Do they, too, believe that the end justifies the means?

Recent Views on the Labor Question

THE symposium of formal papers on the labor question, now appearing in the *New York Journal*, following a suggestion of Bishop Potter, is an interesting and valuable contribution to political economy. If the great mass of the public can be induced to read anything whatever on the subject of social science, it will surely be attracted by these brief and pithy articles, dealing with pressing problems that "come home to men's business and bosoms." These contributions are from a variety of sources, and they reveal a wide diversity of viewpoint and conviction; the worker and the employer, the orthodox educator and the heterodox social reformer are all represented. The result is thus an aggregate of views not usually brought together—an aggregate embodying the best thought of the schools, of the workshops and of the propagandist platform.

The contributors so far (October 18) may be roughly classified as follows: seven attorneys, six representatives of labor organizations, four representatives of employers' organizations, four social agitators (using the term in its better sense), three churchmen, three educators, three labor bureau officials, two editors, one of whom is the secretary of a farmers' national organization, and two social workers (Mr. James B. Reynolds and

Mr. Jacob A. Riis). This classification is no doubt open to criticism, since several of the names might, with good show of reason, be transferred from one category to some other. Mayor Samuel M. Jones, of Toledo, for instance, is an employer, a public official and a social agitator; and one name, that of Mr. Charles Francis Adams, from the variety of associations connected with it, baffles the attempt to assign it a place in the list. The classification is not important otherwise than as giving some indication of the diversity of interests, occupations and points of view involved. Besides the regular contributions, extracts are given from Prof. Arthur T. Hadley's lecture before the University of California last March; from an article by Prof. Richard T. Ely in a recent issue of *The Christian Advocate*; from an article by Cardinal Gibbons in a recent issue of *The Independent*, and from Mr. W. H. Mallock's volume, "Labor and the Popular Welfare."

A strong tone of optimism is discoverable in most of the articles. One writer alone, Mr. Walter Fieldhouse, of the Association of Western Manufacturers, believes that "labor and capital are drifting farther apart." By practically all of the others the betterment of social conditions, the increase of mutual respect between workmen and masters, the tendency to

reasonableness in controversies, and the growth of a sense of social responsibility on the part of rich men, are frequently expressed or implied. Col. Carroll D. Wright reiterates his well-known conclusions that while the rich are growing richer, more people are getting rich and the poor are constantly improving their lot. Mr. William A. Reed, of the Massachusetts Conciliation Board, believes that "the Golden Rule is the principle of action of the lives of more men and women to-day than ever before;" while Bishop Henry C. Potter discovers a profound growth of the social consciousness, and a corresponding decline of the former sordid indifference to the lot of the unfortunate. He particularly recites "the self-restraint, the patient courtesy, the love of fair dealing, the open-mindedness to a just argument" of the workingmen and their representatives whom he has met in arbitration cases.

The general optimism, however, is not one that blinds its possessors to existent evils. All acknowledge that grave problems cry for solution; and in two papers, those of Mayor Jones and of the Rev. John P. Peters, forceful and stinging indictments of present conditions are made. The latter emphasizes the general race for wealth and the power of capital, and inveighs against the modern social standard, which is, he says, "not what a man or woman has done to serve his or her fellows, but what a man or woman has gotten for himself or herself, or worse still, what a man or woman's ancestors—the more remote the better—have gotten and stored up and passed on to them." The criticism is severe in both papers. But in neither is it extreme; and in both, particularly in that of Mayor Jones, a serene and confident hope in a better future illumines the sombre picture of the present.

Grave evils being conceded, there is a

general voluntary of solutions. The social agitators, as might be expected, see most faults in the present régime, and the employers see the least. No suspicion of a possible change in the industrial order seems to occur to the latter; they apparently believe that with a more harmonious arrangement between labor and capital, the existing order will endure. The remedies they propose are therefore conservative to a degree—practical, in the restricted sense of that word, and intended for immediate application. Arbitration is the keynote.

Arbitration is, in fact, the chief remedy in most of the papers, and it comes in for the most extended treatment. But an almost bewildering range of opinions crops forth as to what kind of arbitration would be effective. Mr. Henry D. Lloyd, the author of "Wealth Against Commonwealth" and "Newest England," would make it compulsory by the state, following the New Zealand plan. He is a brilliant and forcible writer, who combines scholarship with exact observation, and his argument is telling. Nevertheless it must be confessed that his view is not the popular one. The principle is supported unqualifiedly by but one other contributor, Mr. Fieldhouse, who proposes a government board of arbitration, the members of which are to be elected on the national ticket every four years, with power to investigate and settle disputes and to enforce decisions. Qualified support is given by Mr. Anson Phelps Stokes, and by Mr. George C. Holt, a member of the New York bar, who proposes state boards of conciliation and who declares furthermore that power should lie somewhere to enforce compliance as a last resort.

Prof Ely would apply compulsion in the case of railroads and like "public utilities," wherein the interests of society are paramount, but in the case of other

industries would go no further than providing state machinery for conciliation. One of the labor men, Mr. Martin Fox, of the Iron Molders, and one of the labor bureau officials, Mr. John McMackin, apparently coincide with this view. At most they concede the practicability of compulsion to quasi-public industries alone. This exhausts the list of those who give even a qualified support to compulsion. The labor men are almost unanimously against it. Compulsory arbitration "would do more harm than good," writes Mr. E. E. Clark, of the Railway Conductors. "Arbitration must be voluntary," is the judgment of Mr. John Mitchell, of the Miners. "Compulsory arbitration is impracticable," writes Mr. Fox; and it finds no word of toleration with either Mr. Henry White, of the Garment Workers, or Mr. Frank P. Sargent, of the Locomotive Firemen. The attitude of the labor men is easily accounted for: they are abnormally suspicious of political juggling, and they fear, with no little reason, the decisions of judges whose interests are generally bound up with those of the employing class.

Other writers are quite as strongly opposed to compulsion, though from different reasons. Mr. John M. Stahl, the editor of an agricultural journal, declares that the farmers oppose it. Col. Wright believes it would be disastrous both to trade-unionism and to capital, and Mr. John DeWitt Warner evidently believes it undemocratic and unjust. There is thus an almost complete consensus that arbitration of some sort is necessary, and a majority decision that the state must not intervene. Among labor men and employers the favored plan is that of joint conferences, with equal strength on the boards. Experience has shown that strikes have resulted over and over again merely from a misunderstanding between workman and master; Mr. J. T. Hogan,

of the Stove Manufacturers (employers), and Mr. Mitchell agree that mutual ignorance is the commonest cause of disputes; and it is generally felt that there is no better method of removing the possibility of misunderstanding than by a frank and free discussion. Mr. Otto M. Eidlitz, of the Mason Builders' Association, of New York, while favoring voluntary agreements, wants them legally enforceable as contracts. Mr. Adams believes that public sentiment will enforce the observance of just decisions. He favors a public board to inquire into disputes and to publish its findings and recommendations. "Experience shows," he says, "that public opinion could then be relied on to enforce process." Mr. Reynolds proposes the novel and ingenious plan of having on the staff of every industrial enterprise a permanent arbitrator, a man "who should be independent of the manager and the general foreman and directly responsible to the employer. It should be his business to be thoroughly posted regarding the conditions of the workmen at their homes as well as in their shops; acquainted with their leaders and also intelligently acquainted with the general administration of the work from the employer's point of view."

As the growth of a public sentiment for arbitration would indicate, there is an increasing disfavor of strikes. The subject is frequently referred to, especially by the labor men. Mr. Mitchell declares that it is the guiding principle of his organization to resort to a strike only in the last extremity. Mr. Clark and Mr. Fox give similar testimony, the latter pointing out that this principle was enunciated by his union as long ago as 1876.

The advantage of strong organizations of both capital and labor is repeatedly emphasized. One of the employers, Mr. Eidlitz, says that it is "of prime import-

ance that both sides should be thoroughly organized." Organization promotes efficiency, and it practically secures responsibility. The old, unreasoning antipathy to trade-unions would seem to be dying out. The trade-union power, says Mr. Holt, "when rightly exercised, is in the highest degree beneficent." Mr. Warner looks upon the fact that "labor is learning to organize more effectively" as "a good sign." Mr. Charles Buxton Going, of *The Engineering Magazine*, holds similar views, and Mr. Stahl declares that even the farmers favor the general unionizing of labor. Trade-unions are further praised by Mr. Reynolds, Mr. Eidlitz and Bishop Potter, while the Rev. Mr. Peters declares that the church should aid them. The demand for the formal recognition of trade-unions by employers, curiously enough, is mentioned but once or twice in the discussion.

It is also singular that the trusts, which bulk so large in the public eye, come in for such meagre attention in these papers. The labor men seem unapprehensive regarding them. Col. Wright, Mr. Stokes and the Rev. Mr. Peters dilate upon their power, but only the latter adopts a severely critical attitude. Mr. Holt praises their efficiency and economy, but says they must be supervised by the state, and that the fullest publicity must be given to their conduct. Prof. Clark's attitude is similar. He has only commendation for the trust, save when it secures the means of monopoly. Not until then is it a public menace.

The relation of labor to the law is exhaustively treated in several papers. Mr. John Brooks Leavitt urges the labor bodies to incorporate. He criticizes trenchantly the recent attitude of the courts as shown when labor questions have been brought before them, but he believes that public opinion will call a halt on the over-reaching of the judiciary and that there-

after labor will be assured of fair play. Both Mr. Holt and Mr. Warner hold that labor's fear of the courts is in considerable measure unfounded. Incidentally, the former mentions the little known fact that according to the law of this State a labor union of seven or more members, whether incorporated or not, may be sued in the name of the president. It is singular that the experiment has not been tried. Mr. Edmund Wetmore, president of the American Bar Association, summarizes recent labor laws in the various States, and declares that legislation shows a marked drift in favor of labor. He does not concede that the judiciary show any especial antagonism.

There are a number of solutions revealing more or less kinship to the class of panaceas. Dr. Henry Davies, Lecturer on the History of Philosophy at Yale University, has an able paper advocating education. Mr. Bolton Hall urges the Single Tax. Col. Wright and the Rev. Mr. Peters support the claims of religion, and are seconded therein by Mr. McMacKin. Mr. Everett P. Wheeler and Mr. Riis believe that much good will be accomplished by promoting means for getting the unemployed to the waiting job; and an argument for Socialism is made by Mr. John C. Chase, former Socialist Mayor of Haverhill, Mass.

Socialism, as a solution, receives a great deal of attention, pro and con. Mr. Lloyd's article is strongly collectivist, and that of Col. Wright will be read with surprise by those who have listed him with the thick-and-thin upholders of the present order. The inferences to be drawn from the Rev. Mr. Peters's paper are also largely collectivist. "There is no doubt," writes Dr. Davies, "that the next form of political society to claim attention is the Socialistic, as it is the most popular and serious of any now before the educated minds of the country." Mr. Stokes

advocates an extension of government control, and a mildly moderate progress toward collectivism is urged by Mr. Wheeler. But the anti-Socialists have taken the pains to forestall the Socialist propaganda. Profs. Clark and Hadley are both antagonistic, and Mr. Warner, though using with approval the phrase "the new Socialism," really preaches a modified Individualism.

Space limitation—that eternal bugbear of the reviewer—forbids a further analysis of these interesting essays. In conclusion let it be said that they are sure to provoke discussion; and discussion, though it is often carried on without thinking, is always in the end productive of thought. The one hope for

the solution of the Twentieth Century riddle—the problem of labor and capital—lies in the widest diffusion of sound habits of study and thought on the component questions of this great riddle; and anything that tends to promote this inquiry and reflection hastens the day of the solution. In these papers both the opinionless and the opined person will find much that is of value: the former will gain something that he had not before, and the latter, by following the apostolic injunction to "prove all things," will test his own conclusions in the light of other men's, and thereby learn a needed correction or else build up a sounder basis for the faith that is in him.

W. J. GHENT.

Vulgarity as a Stumblingblock

HOW serious an offence is vulgarity? To the self-appointed "Levites in charge of the sacred ark of Culture," as they have been styled, it is unpardonable, and almost takes rank with the Seven Deadly Sins. Of all human failings it is to them the most uncomfortable and annoying. Downright wickedness is not half so discomforting. Deceit, pretence, insincerity, laxity may be tolerated; but vulgarity!—jarring the senses and taste, that is a bar to intercourse and social consideration. And while to such folk bad manners, a peasant roughness or a city commonness, are in reality more offensive than bad morals, conversely, graceful manners, an air of distinction, a glint of polish, will often cover and excuse moral unwholesomeness and perversity.

Without going into nice distinctions as to the nature and the degrees of vulgarity, it may be said offhand, that any such attitude indicates either that one's scale

of moral values is wrong or one's moral insight and sensibility superficial. Vulgarity is only one factor among many to be considered in judging people. From the moralist's point of view, what is ordinarily termed vulgarity is not to be named with the grave faults and vices of character. It is a matter of common observation that it often co-exists with solid and even heroic virtues. To fret under it where these virtues are strongly present, is to be lacking in the deeper kind of moral appreciation or the victim of a morbid sensitiveness. He who does so, is to be classed with those petty critics of a Lincoln's plainness and rusticity whose fault finding is not put to silence in the presence of the glorious moral greatness of the man. Between such superior, punctilious persons and the plain people whom Lincoln loved, Culture so-called, the dainty culture that cultivates mind and taste at the cost of heart and conscience, too often raises a barrier that is impass-

sable. The plain people know how disdainful, blind, and cruel this polite culture, this hyper-sensitive refinement, may become when it has not a basis of warm, red-blooded humanity. They suspect its standards of judgment, and resent its insensitiveness to the plain and solid virtues of daily life.

The barrier is one that has again and again imposed itself in our political campaigns and our social reform movements between the people and the cultured reformers. In New York City, especially, it has frequently injured and still jeopardizes the cause of reform. A hearty human sympathy, a frank, sincere recognition of the fine qualities of self-sacrificing devotion and loyalty, heroic endurance, and the spontaneous uncalculating humanity that give worth to what we are pleased to call the "masses," the common people, "the vulgar herd," will easily and naturally leap the bounds of vulgarity.

And these qualities are the only safeguards against the tyranny of the mincing niceness that takes fright or stiffens to frigidity at the first sight of coarseness or commonness, and cannot look through it or beyond it to the great virtues that often go with it. The all important point in regard to a man is—does he ring true? is his total personality organically sound and sane? If one has not a scent for this soundness of the total personality, and if it is not the strain and quality of that to which one is first of all sensitive, then there is grave danger of being misled. Then the scorn of vulgarity will darken judgment and harden the heart.

An aristocracy of culture may be a step forward from an aristocracy of blood or of money; but it is only a half-way house to the real goal. This goal is an aristocracy of character that has its robust roots in the simple, large virtues of justice, truth, and compassion.

Education Through the Public Playground and Gymnasium

THE Outdoor Recreation League of New York City was organized in the summer of 1898 with a view to bringing home to the city authorities the great importance of outdoor playgrounds and gymnasiums as elements in the life and education of the children of the city.

The public at large is just beginning to realize that the complete education of a child must include the proper sort of play and outdoor exercise. In the first place, moral results of incalculable value may be achieved in this as in no equally effective way. The child learns true self-subordination and coöperation. In their various games, the children work together for some common end; and it is most interesting to note how the social

spirit is developed even in the short space of one summer. When the playgrounds were first started, the children were individualists of the most pronounced type. They fought for the swings and the rest of the apparatus, and their chief amusements were hurling stones and playing war. It took the supervisors not a little time to teach the children how to play with one another,—to show them that only through mutual consideration and helpfulness could they get full enjoyment and satisfaction out of their play. In the course of time, however, there was a marked change from the grossest selfishness to an unselfishness that in some cases was almost heroic.

This result will not surprise those who

have followed recent thinking and experimenting in relation to the part which play and games have had in the history of the race and the child. Our best educators at the present time are insisting that character-building is or should be the supreme aim of education, that it is through play that character is most freely and fully revealed, and through organized games that it may be powerfully moulded. If this is so, the playground is as important a factor in education as the school-room. If to these considerations we add the recognized importance of physical health as a condition of mental progress and the necessity of open air exercise as a condition of health, there can surely be no doubt as to the advisability, aye, the absolute necessity of rapidly multiplying our open spaces and playgrounds and gymnasiums.

Unless in a crowded city like New York the city provides the necessary grounds and apparatus for its children that they may get the exercise so indispensable in their developing years, it will have to provide more reform institutions. That, conversely, the more playgrounds we have, the fewer of such reform institutions we shall need, is the conclusion which the workers of the Outdoor Recreation League have had borne in upon them. Many of the policemen who are stationed near the playgrounds and gymnasiums run by the League have spoken of the great improvement in their respective neighborhoods. The boys and girls have simply had some legitimate method of working off their energies, which no longer find employment in the smashing of windows and shooting of craps.

To give now a few particulars of what has already been done by the League, it may be said that the largest playground and gymnasium run by the League is in Seward Park. After the tenements had

been removed, the place was used as a dumping ground. The League, therefore, applied to the Board of Estimate and Apportionment, and secured an appropriation for the levelling of the ruins. The Park Commission having granted the League permission to run a public playground and gymnasium on this vacant spot, contributions were solicited from public spirited individuals, so that the city might have the object lesson of the necessity of including such grounds in the park when the final improvements were to be made. The experiment proved such a success that the League prepared and submitted plans to the Park Department. The Park Department secured acceptance from the Board of Estimate and Apportionment of plans which did not include a playground or a gymnasium. Through the action of the League, the Board of Estimate and Apportionment were prevailed upon to rescind their action and to heed a demand that a playground be included in the plans. A ground 20 feet broad and 75 feet long did appear in the second set of plans. This, however, was about only one-tenth of the size of the ground run by the League. The League protested again, and again the Board of Estimate and Apportionment rescinded its action. At present, it looks as if the city authorities were about to include in the plans for the improvement of Seward Park a playground and gymnasium of the necessary size. But unless the public takes sufficient interest in the matter to insist upon what is best, the authorities will not be prevailed upon to give it.

The League hopes that the time is near when the running of these playgrounds and gymnasiums, the expenses of which are now being paid by private contributions, will be considered an important part of the city's function.

MIRIAM SUTRO PRICE.

The Movement for Ethical Instruction in the Public Schools

SINCE we last wrote upon this subject, there has been an increasingly strong set of public and expert opinion in favor of systematic ethical instruction in the public schools. It has also become increasingly clear that the growing demand for the play of influences and of teaching that shall be ethically formative in the public schools is the logical outcome of the inevitable policy of excluding "religious" influences and teaching from the schools because of sectarian rivalries. The situation is typically illustrated by recent occurrences in the Cleveland schools. The Cleveland School Council had prescribed certain simple devotional exercises for the schools. This brought a vigorous protest from a section of the community, and their order was rescinded. The effect of this has been to prevent a return to the practice, common among the teachers before the School Council took any action, of reciting the Lord's Prayer and singing devotional hymns. The Turn Societies have petitioned the Council to order a desistence of even such devotional practices because they amount to religious teaching, and take time which might better be devoted to "ethical instruction and an explanation of natural laws." The perplexed Council, harried by two contending parties, has now placed the responsibility in this matter upon the Superintendent of Schools, who in turn has been warned by the Turn Societies that they will prosecute any teacher who continues to force the children to pray.

By such developments, and by other circumstances, the introduction of ethical instruction into the schools is fast be-

coming an urgent practical issue in education. It is a new issue which the school authorities are not at once in a position to meet. Where any courses of instruction have been adopted, as in the case of Anderson, Indiana, to which we alluded in a former article (*ETHICAL RECORD* for December-January last), they have aroused widespread interest and inquiry.

At such a moment, the experience accumulated for a number of years in the Ethical Culture Schools, and the experiments made there, should be of value to the educational world. On this account, and also because time and time again requests have been made for detailed information as to the work done in our schools, it is proposed to set forth in the *ETHICAL RECORD* the plans and methods now followed there. This means both our day schools and Sunday-school. The work done in the Sunday-school is an organic part of the general scheme that embraces our day schools also. We shall not, therefore, in the series of articles that will be published regularly in the *ETHICAL RECORD*, beginning in our next issue, make any distinction between our day school course and the ancillary work done in the Sunday-school. The distinctive features of the Sunday-school work are indicated in an article by the superintendent, Dr. J. L. Elliott, in this number. It is hoped that the articles may prove of value both to the teachers and directors of Sunday-schools as well as to educators generally.

In this connection, and by way of supporting our statement as to the trend of expert opinion, we would quote the

strong words of President E. Benjamin Andrews, in a recent issue of the *Educational Review* (March, 1901):

"Confessedly the schools are not producing all the moral uplift that is desirable. . . . The rightful demand on the part of the public that a costly system of machinery like the public schools shall render larger and more efficient service in shaping society's morals is bearing fruit. We are on the threshold of a momentous new development in this matter. The time seems near when our public schools will be able to teach the elements of morality in a positive way. In the past they have not been allowed to attempt this, because the simplest moral teaching has been thought to involve dogma, and because churches have been afraid of one another. . . .

"This fear, now seen to be groundless, is on the wane and will soon disappear. For all practical purposes morality can be taught without dipping into religion, and all sects are becoming aware of this.

"In his 'Foundations of Belief,' Mr. Balfour says, 'The two subjects on which the professors of every creed, theological and anti-theological, seem least anxious to differ are the general substance of the moral law and the character of the sentiments with which it should be regarded. That it is worthy of all reverence; that it demands our ungrudging submission, and that we owe it not merely obedience, but love: these are commonplaces which the preachers of all schools vie with each other in proclaiming. And they are certainly right.' To teach ordinary morality you need not refer to or even know any of morality's profounder implications.

"Public sentiment would sanction it should we at once begin systematically teaching such virtues as cleanliness in speech and thought, thrift, temperance.

fortitude, perseverance, veracity, the rights and laws of property, public spirit, love of country, regard for parents, for the aged, for the feeble, for the unfortunate and for brutes, and a great variety of kindred virtues, forming a large part of what is put down in books of practical ethics. There are no parents who do not wish their children schooled in these highly important duties, provided the teaching breathes a right spirit and is free from prejudice. That kind of teaching is quite possible. Catholics, Protestants, Jews, unbelievers, will rejoice in it, none fearing that it will collide with religious dogma or attack church life or fealty.

"Moral education is one of the splendid new tasks which the school of the twentieth century is to undertake and achieve. A most useful code of practical morality will be propounded in school, fastening upon children at the very outset of their career the principles calculated to make them good men and citizens. Then shall the school, already influential morally in a most praiseworthy degree, realize its ideal as a social power, working limitless and unprecedented good to society and the state.

"Moreover, when the common virtues are well taught in the public schools, when we bring before school children in this effective way the difference between the right and the wrong in all the main particulars of human conduct, the public schools will make a new appeal to the patrons of private schools. Without quarrel or dispute it will be seen that all children can be best educated under the same auspices, sectwise divisions among elementary schools being no longer necessary. This reform in public schooling is destined to bring about universal interest and a common, undivided faith in it, all citizens without distinction or creed applauding it with one voice."

The Functions of the Sunday School

WHY do we need the Sunday-school? The life of our children to-day is almost bare of those religious ideas and ceremonies which have had so deep a meaning in the past and have helped to inspire and make reverend children of former generations. Much, however, that used to be given to the young as religion is from our modern point of view unsuited to their needs, and must be discarded. What is to take its place? An improved culture and discipline. This must be more than mere mental training. There are some things that mental training cannot give, not even when it is supplemented by the best home influence. On the other hand the mental training may be much more effective than it has been, if only we will base it upon those improved principles of intellectual development that have of late given a basis for a more natural and helpful education.

It is recognized that during childhood certain well-marked stages of development are reached and passed in rapid succession; that in each period new interests and powers are added; and that in each period certain of these interests are paramount. It has been left for the ethics teacher to make clear that in each period, certain duties proper to that period are supreme; that, for instance, in the earlier years of childhood the chief duty is obedience; that in the years immediately following it is the right relation with brothers and sisters that is to be secured; that still later it is the proper relation to those outside of the home that must be sustained. And, similarly, it is at the time when physical activity is the key note of

the child's life, and physical prowess is especially interesting to him, that he most admires the virtues of courage and fortitude, and is eager to imitate his heroes. Such is the time to establish these virtues.

It is to forward such character development, which is more important than any other, that the aid of the Sunday-school is needed. Three of many reasons may be briefly stated:

First. There is needed the influence of children upon each other during the presentation and discussion of ethical questions: here is formed public opinion.

Second. Duties, even family relations, may be made clearer and more precious by discussion outside the home.

Third. The study of the great religious classics is most effective in the hands of a trained and experienced leader.

In addition, the Sunday-school is the place for those simple ceremonies so needful and inspiring to children. If Sunday-school and ethical classes are ever dull and uninteresting, it is because the teacher fails to make clear the true inwardness of the moral act. The hatchet of George Washington has lost its interest, not so much because of its repetition, but because of its meaningless repetition. Our lessons are drawn, not only from the Hebrew and Christian faiths, but from the bibles of all nations, and from the ever fresh and interesting fields of nature.

Religious instruction properly given cannot fail to be interesting, and it will always be formative if only the teacher is inspired by the right spirit.

JOHN LOVEJOY ELLIOTT.

The Character and Achievements of Paul the Apostle of the Gentiles

A DISCOURSE DELIVERED BY FELIX ADLER AT CARNEGIE HALL, 24TH MARCH, 1901, IN THE SERIES ON THE FOUNDERS OF THE GREAT RELIGIONS

THE crucifixion of Jesus, seen in the light of subsequent events, is magnified in our minds. We are inclined to imagine that the whole world stood on tiptoe to watch the denouncement of a momentous drama; that, when Jesus gasped his last, a wave of horror, a shudder of grief and awe, must have passed through the whole world. As a matter of fact, the crucifixion attracted but little attention at the time. The proud Roman gentlemen who met in the Forum in those spring days made no mention to each other of the event which had taken place in the little provincial capital of Palestine. The Roman annalists either had no knowledge of it, or thought it too insignificant to record in their histories.

After all, what had happened? A slight revolt in restless Judea had been nipped in the bud. A dangerous and desperate spirit was beginning to manifest itself among them, and sometime before long there would have to be considerable blood-letting to purge out of them the humors of patriotism. Titus, in the year 70, was the physician who performed that operation. But the present movement, if movement it could be called, was a mere flash in the pan. A few Galilean rustics had created a disturbance at the Passover season, and a young pretender at their head had arrogated to himself the title of King of the Jews. He had been swiftly silenced in the most effective way and there the matter would rest. It is probable that the general public at

Rome did not even learn of Jesus' death; or, if they did, it must have affected them in much the same way as we are affected by the news of another uprising in the Turkish provinces, or the appearance of some new Mahdī in the depths of the Soudan. Rumors of war from Parthia, the doings on the German frontier, the dissensions in the family of Tiberius, must have seemed to the Romans of that day events of infinitely greater importance than the extinction of a little flame, as yet hardly threatening a conflagration, in a distant corner of the Empire—the execution of the obscure leader of an obscure Jewish sect. So has it often happened that occurrences of the utmost magnitude, determining the whole future of mankind, are overlooked or belittled at the time they happen, whereas other occurrences of merely passing significance attract to themselves a wholly unwarranted and disproportionate share of attention.

Let us turn now to the followers of Jesus themselves. The first effect of the crucifixion upon them was disheartening and depressing in the extreme. They were scattered like a flock of sheep without a shepherd. They had expected that Jesus would manifest himself in his glory and straightway inaugurate the heavenly kingdom on earth. Instead he had been executed like a criminal. The curtain had fallen. Their hope was defeated. Nevertheless such was the impression created upon their minds by the personality of Jesus (the prime factor in the rise

of the Christian Church) that presently they rallied from this fit of dejection. They said to themselves: He did indeed die a miserable death, but his death must be only an incident. Presently he will return. The curtain has fallen; but presently it will rise again, and then we shall witness the sublime climax.

They searched the Scriptures and found in one passage especially the confirmation of their theory; the passage in the Psalms in which is said, "Thou wilt not suffer my soul to remain in the realm of shades. Thou wilt not permit thy Holy One to see corruption." This Holy One they interpreted to be Jesus. He was, he alone could be the Messiah. As he had not completed his Messianic work, he would speedily come back to complete it. Upon his quick, his almost immediate return they pinned all their faith. If they could have foreseen that nineteen hundred years would pass without witnessing his second coming, it is safe to say that they would have given up their cause as lost, and that there would never have been a Christian Church. They did not, however, foresee the future. They collected their scattered adherents; and establishing their headquarters at Jerusalem, formed the first Christian Church.

This first Christian Church, however, it is important to note, was a Jewish sect, neither more nor less. The first Christians were orthodox in every particular; they refused to eat at the same table with Gentiles; they practised the rite of circumcision. Especially Jacob, the brother of Jesus, who was naturally looked up to as one of the pillars of this little sect, seems to have been extremely zealous on behalf of the punctual observance of all Mosaic regulations. The Christians differed from the rest of the Jews in believing that the Messiah, whom the others expected to appear in the future, had al-

ready appeared and, as I have just said, would shortly reappear; in other words, that Jesus was the Son of Man, the man of promise. And they differed also in one other particular: namely, in the kind of life they led. John the Baptist had cried: Repent, repent, for the kingdom of God is at hand. By his doctrine and his example also he had encouraged ascetic discipline, "being girt with a garment of hair and subsisting on wild honey and locusts." Jesus did not agree wholly with John the Baptist. He too recognized the necessity of repentance, but he said that the main thing is not to dwell on the past in regret and to scourge one's self for one's past transgressions; but rather to turn one's face forward, to undertake a positive change in one's manner of living, to adopt a new attitude, a new principle of conduct—the principle which is covered by the term love. Only those who actually adopted this principle would be deemed fit to be received into that Kingdom of Heaven which was about to be established on earth. In order to prepare one's self for citizenship in the heavenly kingdom, therefore, it was supremely necessary not only to repent of previous sins, but to begin to live after the new "way."

The members of the first Christian community, therefore, were distinguished from other Jews not only by the fact that they believed the Messiah had come and would soon come again; but also by the fact that they tried to carry into effect Jesus' doctrine of love. They *did* bless them that cursed them. Stephen, the first martyr, just before he expired, *did* pray for the forgiveness of his enemies, his murderers. Moreover, as a sign of their brotherly feelings and their sense of spiritual unity, the adherents of the first Church at Jerusalem determined to sell all they possessed—their lands, their houses, their goods—and to live on a

communistic basis. This rule of communism, indeed, was very strictly enforced. It is related in the book of Acts that there was a man, Ananias, and his wife Saphira, who joined the little community, and who, while pretending to give up their whole fortune for the common benefit, agreed secretly to withhold a part for their private use. Peter sternly questioned the man as to whether he had truly offered up all that he possessed. When Ananias said that he had, Peter told him that he had lied against God. "And Ananias, hearing these words, fell down and died. . . . And the young men arose and wound him about, and carried him out and buried him." Three hours after the wife came in, and when the same question was put to her she, not knowing the fate of her husband, answered in the same mendacious manner. And Peter said to her: "Behold, the feet of them which have buried thy husband are at the door, and thee, too, shall they carry out." Then she too fell down dead and was buried with her husband. Such stories as this show that there were recalcitrants in the community who were not quite unselfish enough to conform to the communistic rule, and also show the sternness with which that rule was enforced.

A company of orthodox Jews who believed that the Messiah had come, who tried to carry out the doctrine of love, and who were practical communists—such, so far as the records show, was the first Christian community. They did not attempt to go outside the pale of Judaism. They sent forth missionaries, indeed, but only to the members of their own race. For a time they seem to have flourished, and their numbers increased. But gradually there came into prominence the radical antagonism between them and the remainder of the Jews, es-

pecially on the question of the Messiah: and then persecution began.

Among the persecutors is mentioned one Saul of Tarsus, or Paul of Tarsus, as he is more generally known, the subject of our sketch. Who was this Saul, or Paul? Certainly, one of the most interesting men that have ever lived. He was a man of tremendous force and energy, for one thing: that is characteristic of him from the beginning to the end. Tradition says that he was a man of small stature, with drawn brows, grey, penetrating eyes, and prominent nose. From reading his writings one would think of him rather as a man of commanding presence, such as the Italian painters have painted him. He himself reports to us that his opponents noticed the difference between the effect of his written word and of his speech. "Your letters," they said, "are weighty, but your bodily presence is weak, and you are not eloquent." Nevertheless, he possessed the power of inspiring fear in some men, and the most passionate attachment in others. "Ye would have plucked your eyes out," he says, "if ye could have given them to me." There was a streak of fanaticism in him. As a fanatic, the most dreaded and most implacable enemy of the Christians, he first appears on the scene. At the time when the first martyr was stoned, he was present, and it was at his feet that the witnesses laid their garments.

He carried havoc into the church. Not content with arresting those who publicly confessed their allegiance to the new sect (the "way," as it was significantly called) he made personal visitations, with his henchmen, to the home of the Christians, dragged them from their houses and threw them into prison. And again, not content with this activity at Jerusalem, having heard that the new heresy

was spreading in Damascus, he obtained letters from the High Priest authorizing him to carry on the same inquisitorial proceedings in that city. But on the road to Damascus, as he was approaching the city, suddenly a light from heaven shone round him and he saw Jesus standing before him. "Who art thou?" he said. And the vision answered, "I am Jesus of Nazareth whom thou persecutest. It is hard for thee to kick against the pricks." When Paul rose up from where he had fallen he was blind, and for three days he remained without sight and without power to eat or drink. And those who were with him, who had heard the sound but had seen nothing, took him by the hand and led him into Damascus. Thus the bitterest foe became the most ardent convert. Paul himself always believed that what he saw was not a vision, but Jesus himself. And later on he was firmly convinced that he continued to receive revelations directly from Jesus. He distinguishes with painstaking conscientiousness that part of his doctrine which he merely repeats, having received it by way of revelation, and that part which rests on his own authority.

For us who do not share Paul's manner of looking at these things, the clue to his conversion is found in the phrase, "It is hard for thee to kick against the pricks." Paul was a fiery, tempestuous nature. He was not content with average, conventional respectability. He took his moral condition very seriously, and set his moral standard exceedingly high. For a long time he had tried to appease his conscience by the rigorous and painstaking observance of the regulations of the Rabbis. He was himself a Rabbi of the Rabbis, and the mark of their dialectic was never effaced from his brain. He was a Pharisee, and out-Phariseed the Pharisees. But he did not succeed by this means in satisfying his stormy soul.

Secretly the seeds of heresy and scepticism were lurking in his breast. Without confessing it to himself he had become more and more doubtful as to whether the course he was pursuing was the right one. He became a heresy hunter, as so many others have become, in order to tread out the sparks of heresy in his own breast, and to drown the insistent voices that were speaking in his own heart. But the impulses against which he was contending were too strong for him. It was useless for him "to kick against the pricks." Imperceptibly, inevitably, he was being drawn toward the new sect. Whether it was the face of that young man Stephen, the first martyr, at whose execution he had assisted, and whose countenance was said to be like that of an angel, that haunted him; or Stephen's cry: "Lay not this sin to their charge;" or whatever were the predisposing circumstances,—at all events he was ripe for the change.

One more effort he would make to resist the forces that were overmastering him. He would go to Damascus. He would prove himself a more relentless persecutor than ever of the new sect, and crush in himself the sympathies for it that had invaded and disquieted his inmost being. But, at the moment when he was about to execute his purpose, his strength gave way. The figure of that Jesus whom he had never seen, but who had been present so long to his inward eye, projected itself bodily on the outer air, and he heard a voice that said: "It is in vain thou seekest to persecute me. It is in vain thou resistest thine own impulses. Confess thyself conquered. Thou art mine." And Paul thereupon became as uncompromising an advocate as he had hitherto been a relentless opponent.

He went for three years into the silent desert of Arabia to collect his thoughts; and then for a season he sojourned in

Antioch. From Antioch he began that long series of missionary journeys which filled the rest of his days. He traveled to Cyprus, to the cities of Asia Minor, to Macedonia, to Greece, braving dangers by land and sea, enduring incredible sufferings, thrust into the arena to fight with wild beasts, driven out of the towns in which he preached now by Gentiles, now by Jews; hounded like a pariah; subject also to bodily infirmities, like so many other great men who have performed their task in life despite the handicap of disease; laboring like a common workman at his trade of tent-making, too proud to be supported by others as long as he could earn his bread himself; founding churches and spreading through a large part of the Roman Empire his gospel, which differed from the gospel of the first Christian community at Jerusalem, and which became in time the Christian gospel, or at least the nucleus of it.

What was this gospel of Paul? In what respect did it differ from the belief previously entertained? What was the new turn that the Christian religion took, through the influence of this most strenuous of teachers and missionaries?

The world in which Paul moves is a strange world. It wears an aspect of remoteness and foreignness. It is difficult for the modern mind to grasp his thought. His very style is curious—sentence interlinked with sentence, yet sometimes left, like a chain suspended in air, without any logical peg to support and complete it. As a thinker he is, at the same time, so dominated by powerful emotions that his thought is like a sun in a fog. One gets the impression of light, but of light struggling through a mist. Or one might compare his thought to the cloud that steams up from the bottle in the Arabian tale, and only gradually as-

sumes the outline of one of the genii. Or, better still, he is like a man who is subject to the pressure of ideas which he himself has not clearly analyzed and grasped, and who endeavors to get hold of his thought in the process of expressing it. He does not see his ideas distinctly articulated and detached from feeling, before he writes. He tries to get them articulated as he writes. But this is true only in part. In certain places, the progress of the reader through Paul's dialectics is like that of a traveler trying to force his way through a thicket of thorny underbrush, the branches slapping back in his face, the creepers catching his footsteps and making a forward movement almost impossible. But suddenly, out of this thicket, we come into the most beautiful clearings. The green-sward invites us; limpid streams are bubbling at our feet; the transparent blue sky is overhead.

There is, then, in Paul a combination of obscurity and clarity, of strangeness and nearness. His thought is alien to ours—almost grotesquely so at times—and at such times utterly repels us. At other times it is startlingly akin to our own. The man somehow seems to have got within us, and speaks out of the profundities of our being; he puts his finger on the nerve of our inmost aspirations and humiliations, and utters sentiments which have in them the ring of genuine human nature and eternal truth.

It would be absurd to attempt to give in a few moments an account of as intricate a thinker as Paul, who, apart from his originality, is related to so many historic causes that contributed to the making of him—Mosaism, Rabbinism, Stoicism, Philonism—and who, in turn, powerfully affected so many historic tendencies and personalities that came after him; St. Augustine, Bernard, Luther, etc. All I can try to do is to give you a taste both of the foreignness of his

thought to ours and at the same time of its essential kinship with ours. Further, I shall indicate what I conceive to be the keynote of his life and work, and the place which he occupies in the series of the founders of great religious movements.

First, a few words as to the strange way in which he puts things; so strange that we find it difficult to follow him. For instance, we regard the dissolution of the body as a natural and inevitable occurrence. Medical science is busy studying the causes of premature death: germs that we inhale in the air we breathe, or that we drink from polluted springs, wells, or streams; parasites that thrive at our expense; lesions, obstructions, etc. These may, in part, be prevented or cured. But it never enters into a physician's head that death itself might be averted. The Psalmist, too, said: "The years of man's life are three score and ten." So long he can live; after that he must die. The Greeks said: "The generations of men fall like the leaves." But it is one of the basic principles of Paul's theory that dying, a physical event, is due to a purely moral cause, as the consequence of sin; that if Adam, the first man, had not been guilty of disobedience, somehow implicating us, too, his descendants, in his guilt, we should all continue to live without cessation. And the corollary of this theory is that, as Adam, the first man, the type of our weakness, brought death into the world, so Jesus, the ideal man, whose mission it is to repair the mischief wrought by Adam, will expel death from the world—at least for those who are willing to entrust themselves to the treatment prescribed by this greatest of all physicians, who not only could avert death for a while, but averted it altogether. And Paul's idea was not—as came to be the idea of immortality later

on—that when the body dies the soul will pass into heaven. He believed rather that we shall live in the body eternally. He, too, expected that Jesus would speedily return, and that the heavenly kingdom would be established on earth. "Behold," he says, in the 15th chapter of 1st Corinthians, "I declare unto you a secret. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound—at Jesus' return—and those who are in their graves will be raised up. And we who are still living shall be changed." "These mortal bodies of ours," he says, "will be so altered as to become immortal bodies." Elsewhere, he says that our immortal bodies will be brought down from heaven, and we shall be clothed in them as in a new and everlasting garment. There have been audacious speculators at all times, who have wondered whether it is not possible to prevent this physical frame of ours from withering, to keep it young and fresh forever, by bathing in certain fountains, or by religious exercises of some sort. In the early part of the century there was a sect among the Jews who entertained such notions. With Paul this belief is held unquestionably and is fundamental. "Then," he says, "shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory?" This is a part of the strangeness of his thought. Another element of strangeness, already implied herein, is his mysticism.

"Mysticism" is too broad a term to define or even to describe in passing: but some examples of it may be given. Paul speaks of the shining face of Jesus and says that the glory of God is reflected in it as in a mirror, and that the more one gazes on that face, the more one's own face becomes like it. That is to say that

by intense gazing one is assimilated to the glorious object looked at. This is mysticism. One may wish that it were so, but it passes all the powers of the understanding to comprehend how it can be so. And yet that is precisely what mysticism insists on,—that things happen which pass the powers of the understanding to grasp: especially that one can get hold of supernatural truths and come into direct communication with supernatural powers by methods the efficacy of which cannot be understood or explained. Again, Paul refers to the behavior which he thinks is proper in church, and says that a man ought to have his head uncovered while he is praying, while a woman should always have her head covered. Even nature, he says, indicates that this ought to be so, because she has given long hair to woman as a kind of veil to shroud her head, while the hair of man is shorter. But the real reason is a mystical one. The head of the man, he says, is Christ, and in the act of praying the Christ part of a man should not be veiled. Here, as I interpret him, he uses the word "head" both in its ordinary and in its figurative sense; he calls Christ the head of man—meaning that Christ is the Leader, the Authority to which the man is subject; but also he includes the actual corporeal head, as if Christ were somehow specially connected with that part of a man's body. The ordinary and the figurative use of language constantly run together in his writings. He reasons in metaphors, rather than in syllogisms. He argues in categories of the feeling rather than of the intellect. He is a mystic. The sign is constantly identified by him with the mysterious, supernatural thing signified.

But of his mysticism we shall presently have the most important exemplification of all, that which, as many think, decided the character of the Christian Church;

and we shall find it in that aspect of his work where he appears to us as a great ethical force, and where we discover the centre to which his doctrine and his practice were alike related. I allude to his keen sense of moral shortcomings. The note of moral humility which Jesus struck has vibrated in Christianity ever since. Nowhere did it find a heart more sensitively attuned to respond to it than in Paul. "I am not worthy. I am not worthy. I am constantly falling below my standard. I cannot reach it." That is the starting-point of Paul's development, and if we fail to appreciate this in its importance, we miss utterly the comprehension of what is best and most frankly human in him. As he himself expresses this cardinal factor of his experience in the 7th chapter of Romans—"The will is present with me" (*viz.*, to do the good) "but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not do, that I do. For I delight in the law of God after the inner man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members. O miserable man that I am! Who will deliver me from the body of this death?"

So far, then, Paul agreed with Jesus that the self-knowledge which leads us to admit that we are not good is the beginning of all true wisdom. But in the next step which he took, he seems to me to have diverged from Jesus' own teachings and entered upon a new path of his own. Jesus said, if I comprehend him rightly, "Yes, to admit one's faults is the initial, the indispensable condition. But, after we have once realized the infinite nature of the moral goal, then there wakes in us, by way of compensation, the glad, peace-giving sense of infinite potentialities in our nature, so that we feel

that we can strive and strive on without end." He said: "The kingdom of heaven is within you." He referred each man to his own individual efforts to work out his salvation. Faith, too, he demanded; but faith in the teachings rather than in the teacher. Or, to speak more exactly, faith in himself, as the true path-finder, as the one in whose ways men must walk. Jesus declared that the power of moral self-renewal is present in each man and called upon every one to put forth the power that is latent in him. Not so with Paul. He is weighed down with a sense of radical moral incapacity. He not only says, "I am not good;" but he says, "Through my own efforts I am forever incapable of becoming so. I am down, and I cannot rise unless somebody will come to my aid and raise me."

Jesus was a being who lived in the light, serene, blessed. To him virtue seemed to come naturally. He spoke of his yoke as easy, and his burden as light. Paul was a storm-tossed soul, always struggling, always buffeted, troubled in conscience by his bloody record of the persecution of the Christians; aware of the existence of volcanic craters in himself whose fires were not extinct. He looked upon this Jesus, whom he had never known—whom he had seen only in visions—and said to himself: "If I could only borrow the power of virtue that is in him, then I should be able to pass the dead point, the point of moral inertia which now I cannot get over, and I should be receiving constant impulses that would send me speeding along in my race toward the moral prize." So have we all of us felt in the presence of certain men of exceptionally fine temper, and of perfected self-control, a power to rise above our average selves, and a quickening and elevation of soul that makes generous and high-minded actions seem perfectly easy and normal to us. This not

unusual experience, intensified and sublimated, accounts for the attitude which Paul took toward Jesus and for the consequent birth in his mind of the Christian dogma. Presently his vivid imagination set to work to explain how it was that Jesus could be so serene and glad, and how he could find the turning of the soul in the direction of virtue to be so easy. And the answer Paul gave (always to account for what he had heard of Jesus' purity and tranquillity, in contrast with his own unrest and backslidings) was the not strange belief for those days, that Jesus must have been a supernatural being, the image of the perfections of God, the Son of God, etc.

But the main point with Paul always was how to get for himself some of that power for moral excellence which he believed Jesus to have possessed, how to get over that dead-point of moral inertia which he felt unable to pass, so that he no longer need to say,—*"The thing that I would, that I do not: but the evil which I hate, that I do."* And the answer which he gave to the question—How to borrow that power from Jesus, who possessed it?—is contained in his doctrine of *faith*.

Faith; that word is much misunderstood. As used by Paul what was its meaning? It was the crowning expression of his mysticism. It meant getting Christ within one's self, or entering one's self into him, or putting on Christ, enveloping one's self with him as one would with a garment. All such expressions he uses. He has the strangest way of speaking of persons as if they were processes,—dissolving the person, so to say. Thus he speaks of Christ as if he were a process, an exercise of ethical force going on in the human soul. Thus, also, at other times, he speaks of processes like sin, or of abstractions like law, as if they were real beings. On the other hand, however, the distinct outline of Jesus, as

a real person, is not blurred or obliterated in his mind. The terms in which he expresses himself are elusive, mystical, but the sense is plain enough. Faith in Jesus, as Paul understood it, means so to identify oneself in thought with this marvelously excellent being as to become actually one with him, and to act so that the impulses which go out from him shall also determine us. If you have any earthly friend and can imagine that you should so grow together with him, so be in inner harmony with him that anything which he feels you may also feel, that any aspirations which he may have would also immediately communicate themselves to you,—that would be analogous to what Paul understands by faith in Jesus. It was mystical because mysticism always implies that what we supremely desire and aspire to—for instance, communion with supernatural beings—should come home to us as a real experience. And so Paul went on pressing this notion of complete inward self-identification with Christ to the extent of saying that we must die with him,—the death of the principle of sin in us being conceived of as the repetition of the death of Christ in ourselves; and we must be resurrected with him,—the birth of the new capacity for righteousness being regarded as the repetition in ourselves of Jesus' ascent to glory.

Consequently, at this point, Paul completely transformed the view which had hitherto been held concerning the crucifixion and death of Jesus. At first it had been utterly inexplicable, even to the disciples, how the life of the Messiah could end in ignominy and defeat. Later on, they regarded his death as a necessary prelude to his second advent. But it was Paul who made the crucifixion and the death itself the very pivot around which the Christian doctrine revolved. According to him, the crucifixion is the acme of Jesus' mission, that upon which every-

thing in history and prophecy converged. For, in Christ's dying, sin died, and death, which is the consequence of sin forever died. And the death of Christ, which is the death of sin, must be repeated in every believer, as the essential condition of moral renewal. The main points, however, for us to bear in mind are these. The starting-point of all is the sense of a dead point of moral inertia. The object in view is to borrow or to appropriate the superior ethical force possessed by one man, Jesus. Faith is the means to the attainment of this object,—faith meaning, not intellectual assent, not mere belief that Jesus was such and such a man, or did such and such things, but the complete self-identification of the believer with him so that the power active in him may be transferred to the believer.

No, faith does not mean mere intellectual assent. Of course, from our stand-point, we must say that Paul sank below the level of his Master. Jesus had distinctly set men on their own feet, challenging them to put forth their latent energies for good. Paul felt the necessity of leaning on another, despaired of the ability of man to accomplish any moral ends worth speaking of, through his own exertions, however earnest. The majority of men since his day have preferred to lean; and hence Paul's teachings concerning Jesus have been generally accepted in place of Jesus' own teachings.

And yet it would be the greatest mistake in the world to suppose that this faith which Paul preached was a mere piece of intellectual subtlety, unrelated to what we also consider the highest ethical purposes of human life. In season and out of season, Paul admonishes the Christian flocks who look up to him as their pastor and spiritual father, that by their fruits they will be judged, that no one can rely on faith as a substitute for goodness, because no one who does not become good through his faith thereby

demonstrates that his faith is worthless. Earnestly, ceaselessly, he warns them to lead the better life, to refrain from violence, to shun licentious conduct and licentious companions, to be strict and pure in their morals, to be forgiving, to live in peace with one another, and, above all, to practice the highest Christian virtue of love, in which all the others are contained, and the praises of which he sings in that incomparable 13th chapter of 1st Corinthians where he says: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal. Though I bestow all my goods on the poor, and give my body to be burnt, and have not love, it profits me nothing. Love bears all things, believes all things, hopes all things, endures all things, and it never fails. And great is faith, and great is the hope that is founded on faith; but greater than all these is love." The faith which he preached was but the instrument by which alone, as he believed, a morally virtuous life could be secured; the identification of self with One who is held to be supremely good. We may differ with him as to the instrument, but not as to the object to be attained. That object was moral; and because it was so, the religion which he taught approves itself as an off-shoot of the religion of his ancestors which he inherited. The Hebrew religion alone, among all the great religions, exalted the moral end of human life as the sovereign end. The religion of Paul, and of Christianity after him, also did this. And in so far as it did, the religion of Paul and of Christianity is an off-shoot—however divergent in many ways,—of the religion of Israel.

And there is one other aspect of Paul's work that remains to be considered. He was the apostle of the Gentiles. He overcame in himself the race instincts of the Jew, and then destroyed them in others.

He gave up the two customs to which, even to-day, the orthodox Jews attach the greatest importance—the rite of Abraham, and the eating only of such meat as has been prepared according to the regulation of the Rabbins with respect to purity. Even to-day if a Jew, having been orthodox, emancipates himself from these customs, he calls down upon his head a storm of denunciation and animosity. The early Christians, despite their belief in Jesus, had continued to adhere to these customs. Think of the courage which it must have required in Paul to make this rupture with the past of his people, with his own past. For he had to overcome the deterring racial instincts in himself. He had been orthodox of the orthodox, a Pharisee of the Pharisees; and to the end he maintained, in a fine way, his loyalty, to his people.

A man of fine nature does not leave his religion with curses on his lips. The radical who foams at the mouth is not the best type of the emancipated or enlightened soul. And so Paul maintained his loyalty and his affection for his people in his own way. "I speak the truth," he says, "I falsify not, that great anguish is mine and grief unceasing in my heart; and would that I might myself be anathema (cursed, and outcast from Christ) for the sake of my brothers who are Israelites, whose is the glory and whose are the promises, of whom are the patriarchs and from whom came Christ, according to the flesh." And he institutes a comparison between Israel and the Gentiles' world, likening the former to a good olive tree, and the latter to a wild olive tree. Some of the branches of the former have been broken off, he says, and shoots of the latter have been grafted on in their places, and are now permitted to enjoy the life and the richness of the root. But, in the end, the broken branches will again be grafted upon their own tree and all Israel will be saved—for the promises

cannot be broken. And so, also, he betrays the influence of his Hebrew cast of mind in this,—that, despite his adoration for Jesus, despite the vast pre-eminence which he accords to Jesus, this pre-eminence is, after all, to be temporary. Jesus, as Christ, will reign until he shall have subdued all things, all powers and principalities, to the Father. But then he himself shall be subject to the Father, in order that God may be all in all.

And yet, despite these unmistakable predilections for his own race, it was Paul more than any other man that broke down age-long barriers, and transformed a Jewish sect into a universal religion. It is a most remarkable fact that not some Gentile convert, but a Jew of Paul's type accomplished this transformation; that a Hebrew of the Hebrews, overcoming narrow Hebraism in himself, became the chief means of defeating it in the world.

The problem which Paul had to solve is of intense interest to us. In our generation and among ourselves, for the first time perhaps since Paul's day, an attempt has been made anew to collect Jews and Gentiles into one religious community. And the problem which has to be solved is the same as in Paul's time. For those of us who are by birth Jews, the question is, Why should we separate ourselves from the members of our own race? Are not they the people of the promise? Have not they—as we should now put it—alone, among the nations, held up moral perfection as the sole and sovereign end in religion? The answer is: Yes, but the means by which the Synagogue attempts to attain this end we consider no longer adequate. New means must be found, and therefore we must separate. And again the question arises, Why not restrict your new communities to persons of Hebrew origin? Have they not shown that they, to a peculiar degree, possess what is called moral genius? Again the answer is, that, as a matter of fact, the

Jews to-day do not appear to be more ready to enter into a new moral movement than others, and that in matters of moral aspiration no such distinction can be permitted. All are gifted, all are called, all (if they will be) are chosen. In the new life which we would live, there can be no distinction between man or woman, bond or free, Gentile or Jew. And the Gentiles among us have the same question to answer as their predecessors in Paul's day, the question, viz., whether they can transcend the age-long prejudice against association with Jews, which centuries of hostility and persecution since then have aggravated. The fact that many in this city—and many more in other cities—have transcended that prejudice is the answer to this question. And, so far as they are concerned, this very circumstance is for them a kind of baptism into the Ethical Movement, and the means of elevating them to a higher spiritual plane, from the point of view of which the ordinary, vulgar hatred and repulsions are seen to lie far, far beneath them. It is proof that there is a mighty moral idea at work in our Movement which has power to close gaps and to create a new sense of unity among men through the common service of the highest ideals.

So we can learn from the study of Paul's career lessons which are of the deepest moment to ourselves. So it is true, in a sense, that there is nothing new under the sun. In altered fashion, problems of ancient days repeat themselves. Paul has a place among the series of Founders because he was the first to break down racial barriers, the first actually to achieve a universal religion. And, despite the great differences which separate us, we feel our sense of kinship to him in this,—that the supreme aim, which he, too, sought to realize, was the good life.

Force versus Love in Religious Propagandism

ONE of the startling phenomena of our time is the recrudescence of force. In commerce, in politics—both national and international—and even in the realm of ethics and religion, force in some form seems coming more and more to be the popular god.

This is greatly to be regretted in all its manifestations, but especially in connection with religion. If the doctrine that might makes right, which is finding favor in so many quarters, were generally accepted, ethics would perish, and Christianity itself, as a religion of love and duty—Christianity as taught by its great founder—would pass away from the earth.

Recent events in China have given the cause of Christianity in that great land a setback from which it will not recover in a century. Who are these Great Powers that a year ago were acting like brigands—burning and looting cities; and that ended their horrible business by demanding pledges from China of the most humiliating character, and a vast indemnity which she can pay only with the greatest hardship? Why, these are the leading Christian governments of the world!

Is it, then, anything strange that the Chinese people should associate Christianity with these Christian Powers and these Christian armies and their shocking deeds? We may say, The Chinese people ought to distinguish between the missionaries who represent Christianity, and the soldiers and diplomats who represent governments. But such a distinction in the nature of the case is impossible. So long as the diplomat negotiates concerning the missionary, and the governments demand pay for losses sustained by the

missionary, and the soldiers stand behind the missionary, the cause is all one—no distinction can be made that will have any effect on the Chinese mind; the unjust demands of Christian governments and the outrages of Christian armies must operate to produce a prejudice of the deepest and most enduring possible kind against Christianity itself.

It is plain that the uprising against the missionaries was caused by the suspicion of the Chinese people that Christian missionary operations had at bottom some political significance. The Chinese are a peaceful, a humane and a kindly race. They are singularly tolerant of other religions. But they love their country, and do not want it torn to pieces and subjugated by aliens. They love their own religion, and do not want it treated with contempt.

Looking to their near neighbor, India, they have seen that great historic land subjugated and stolen by a Christian Power.

Looking abroad over Asia, Africa and the islands of the sea, they have seen that for a century, wherever an opportunity has presented itself, some Christian nation has been waiting to seize upon territory. And what has been the process by which the territory has been gotten hold of? I will answer in the words of Lord Salisbury, the British Premier. In nearly every case, he says, the process has been the coming "first of the missionary, then of the consul, then of the general." With this kind of thing going on around them and under their eyes for a hundred years, is it any wonder that the Chinese people have become suspicious and afraid of missionaries? To quote Lord Salis-

bury again, is it any wonder that "the Chinese have got the idea that missionary work is a mere instrument of secular government, in order to achieve objects which governments have in view"?

Is it said that missionaries must have civil and military protection, else their work would become so dangerous that nobody would consent to carry it on? I reply, since when have missionaries become cowards? Did Jesus ask the protection of soldiers? Did St. Paul shrink from missionary work because it cost him bonds, imprisonment, stripes, and death? Did Livingstone ask for the protection of civil or military power? Buddhist missionaries carried their faith all over Asia with no sword. Where Christian missionaries cannot go without soldiers to stand behind their backs, they should not go at all. Their only legitimate protection is the love they bear in their hearts toward the peoples they would serve. But, as a fact, love is the most powerful of all known protectors: the sword is feeble beside it. Yes, and love is the most effective of all known agencies to open doors of opportunity for missionary labor. Depend upon the sword and you *must* depend upon the sword. Discard the sword and begin to trust love, and the sword becomes as unnecessary as the stone knife of the cave dweller.

Said Roger Williams: "The armies of truth must have no sword, helmet, breast-plate, shield, or horse, but what is spiritual and of a heavenly nature." Let missionaries go forth for a hundred years in that spirit, and there will be no more uprisings against them like the one which we have so lately had occasion to deplore in China. The world will learn to trust and welcome them, not fear them; to love them, not to hate; yes, and to love and welcome the religion of love which they teach.

Perhaps I can speak more intelligently

concerning missionary work in India than in any other land, having seen most of that country, and studied missionary operations there more fully than elsewhere.

Modern Roman Catholic missions have been in India nearly four hundred years, modern Protestant missions about two hundred years, and Christianity in an Oriental form fully seventeen hundred years. How many professing Christians are there in India to-day? With the most liberal possible estimate 2,500,000, or somewhat less than one per cent. of the population. The native Protestant converts constitute perhaps one-quarter of one per cent. of the population.

From what class of persons do the converts to Christianity generally come? From the poorest, the most illiterate and the lowest in the social scale. There are exceptions, but this is the rule. From the Mohammedans numbering in India 57,000,000, once the rulers of the land, it is very seldom that a convert is made. The same is true of the Parsis, an intelligent and influential people in Bombay and the West. The great body of the population—230,000,000 out of 300,000,000—are Hindus. Most of the converts to Christianity come either from the lowest Hindu castes, or from the half-barbarous hill tribes. Among the higher Hindu castes and the real leaders of thought and life in India, it is unusual to find persons accepting Christianity.

Of course this is not encouraging. Many times while in India I asked myself the question, What is the chief obstacle to the progress of Christianity in this great land? The answer which I found myself little by little driven to accept was, that the chief obstacle is the impression which seems to be almost universal in the minds of the people, and especially of the more intelligent, that Christianity is not in India primarily

from motives of love and unselfishness, but from motives of proselytism and religious conquest. The impression is widespread that the missionaries are not there to ask the people whether they want Christianity or not, but in subtle and persistent ways to force Christianity upon them.

This impression seems to be fostered by several things.

One is the fact that the missionaries as a rule take so little pains to make themselves intelligent about the native religions, showing so little sympathy with what clearly is true and good in them, and condemning them so sweepingly and even contemptuously. This seems to the Indian people much more like spiritual tyranny than like the spirit of love and brotherhood.

And then the message of the missionaries, what is that? To the Indian people it seems, when summed up, to be in its essence about like this: We Christians are God's favorites. We know what is truth, you do not; we know what is good for you, you do not. Your religion is false; you must give it up and accept ours; you must give up your Bible and accept ours; you must give up your way of salvation and accept ours. If you do not you will be lost—God will consign you to eternal torments.

Well, it is hardly to be wondered at if a Gospel of that kind does not seem very attractive to intelligent people, or very fraternal, or very loving, or conceived in the spirit of very perfect intellectual or spiritual freedom.

And now, add to all this, the fact that the religion of the missionaries is also the religion of the nation that has conquered India by the sword and holds her in subjection by the sword, grants to her people no voice whatever in the shaping of their political destinies, taxes her to the last extremity, forces opium and liquor

upon her, and sends to England every year a tribute of a hundred and fifty millions of dollars drawn from her awful poverty.

Is it to be supposed that all this makes the missionaries more popular, or their work in India easier? I have seen people foolish enough to claim that it does. Such know little about India, and little about human nature.

I found that the American missionaries in India had some advantages over the English. There was a little less prejudice against them among the people, and on the whole they had somewhat greater success in their work. Why was this? I found it was because they came from a nation that has in India no sword.

Said a distinguished American preacher: "If I were a native of India and knew that Christian men met in convention and condoned the sword because it opened the way for the cross, I would go down and be damned rather than listen to them." Is it strange if the intelligent classes of India feel in the same way?

Is there any kind of Christianity that India will listen to with attention? Yes. Is there a kind that China will listen to with attention? Yes. What is it? It is a Christianity that makes no alliances with the sword, and that is able to convince the peoples to whom it goes that it means liberty and love. Emerson says "Let not him who is himself unregenerate think to regenerate others." The first and most pressing of all tasks for Christianity is to regenerate itself.

While in Jerusalem I attended a conference held there of the Protestant missionaries of Palestine and Syria. With many of them I talked personally about their work. The people among whom they were laboring, and whom they were endeavoring to convert to Protestant Christianity, consisted of three classes—Greek Christians, Latin Christians and

Mohammedans. I said to one of the missionaries who had had long experience: "I wish you would tell me which of these three classes among whom you work, you find the most honest, honorable, trustworthy and reliable." The missionary answered: "Of course there is great difference in individuals; but I do not hesitate to say that on the whole I find the Mohammedans more honest and honorable, more trustworthy and possessed of better characters than either the Latin or the Greek Christians."

I give this testimony for what it may be worth, much or little. But that it is possible for a Protestant missionary to utter such testimony speaks volumes. It lets us see how poor a thing is much of the so-called Christianity of the world; it shows us that the world's want is not so much more Christianity as better: it teaches us that it is not necessarily a good to convert men from some other religion to Christianity; that it all depends upon what kind of a Christianity they embrace, and what kind of a non-Christian faith they give up.

There is an enlightened, spiritual and noble Mohammedanism; and there is a Mohammedanism that is ignorant, material and degraded. The same is true of Hinduism, the same of Buddhism, the same of Confucianism. And alas; the same is true of Christianity. How little there is in names! And how often names blind us so that we cannot see *things*!

I cannot but believe that the most important missionary field in the world at the present time is Christian, and especially Anglo-Saxon, countries;—that the most urgent need of the world is the Christianizing of Christianity, especially Anglo-Saxon Christianity.

Anglo-Saxons ought to be the leaders of mankind. But their leadership ought to be higher than one of imperialistic force and greed; of "the white man's bur-

den" piled on the brown or the black or the yellow man's back; of the exploitation of weak nations for the enrichment of the strong, and of non-Christian peoples for the aggrandizement of the Christian. It ought to be a leadership in everything that makes for the enlightenment and elevation of the race. It ought to be a leadership in giving to the world a civilization based upon freedom and justice, and a Christianity which, turning away with horror from warships, Maxim guns and armies, shall proclaim in every land that gospel of love, of service, of fraternity, of peace on earth and goodwill to men, which was proclaimed by Jesus Christ when he was on earth.

Such a Christianity would provoke no Boxer uprisings. Such a Christianity would not be looked upon by heathen peoples with dread and terror. Such a Christianity, once lifted up in the world, would draw men of every nation and race unto it with a simply irresistible power.

J. T. SUNDERLAND.

TORONTO, CANADA.

I maintain that the military idea, as a conception of the perfect organization of society, is a pagan idea, and that the aristocratic idea is no less a pagan idea. There are elements of value in both of them; but when they harden, as they have hardened during two thousand years that are passed, into hard and inexorable forms, they become the sources of a form of tyranny which dismisses the weakest to the wall and which values organization and martial triumphs at the cost or price of the nurture of the individual man and the development and recognition of individual rights.—*Bishop Potter.*

Notes on Current Issues

We go to press on the eve of the election of the Mayor and other municipal officers of New York City. Our comments upon this remarkable struggle must be reserved for our next issue, when we hope to review its larger lessons. Meanwhile, the most significant fact from the ethical point of view is that a better public opinion has so far dominated the situation this time as to force as candidates for the Mayoralty two men of high personal reputation. Whatever may be one's opinion as to Mr. Shepard's candidacy, it is at least a matter upon which New York is to be congratulated that the struggle was seen to be hopeless unless a man of his high moral standing was put forward. The campaign has, on this account, been one of unusually high educational efficacy. Seldom has there been such a high note of virile integrity sounded as that which has rung out in the utterances of both candidates. In addition, not a few people will count it to New York's gain that the campaign has revealed a new militant force in the person of Justice Jerome, a remarkable feature of whose utterances has been their quality of deep fellow-feeling for those who are the victims of the present regime of corrupt government in the city, and an absolutely fearless arraignment of the negligent well-to-do whose easy-going indifference is largely responsible for New York's condition.

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It is worth noting how completely the situation in New York City puts in eclipse the great problems of municipal government, and the advocacy of any settled and radical policy of reform. Municipal reformers are silenced by the fact that the first point to be fought here

is the simple one of honesty versus rascality. Reformers may urge, as Mr. R. Fulton Cutting did at the outset of the present campaign, that the condition of permanent union among reformers is a positive municipal programme,—in short a rallying cause; but this conviction has had to be blanketed in the interest of the pressing necessity of merely getting rid of the rascals who are looting the public treasury and corrupting public morals. And so all those who thought with Mr. Cutting,—and it was obvious that they were many,—were besought to put forward nothing controversial that might jeopardize the chances of success in the elementary work of ousting rogues and installing capable honesty.

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What are the moral issues that stir men's souls to-day?—if there are any? There should be no better index than the great religious conventions. Several of these have been held of late; the Episcopal Convention at San Francisco; Methodist, Congregationalist, Unitarian Conventions here or abroad. What signs of the times do they report? The Episcopal Convention dealt with two prominent issues; one the question of divorce, the other the far more absorbing and pregnant issue of the relations of labor and capital. The National Congregational Council dealt with no large public interest, except the relations of the public schools and the churches and the reform of the Sunday-school. The National Unitarian Conference was much more alive with the discussion of large questions; among others, Miss Jane Addams read a striking paper on "The Church and the Social Problem," Professor Giddings one on the "Relations of Sociology to Religion," Rev. Edward Cummings one on "The Organization of Labor," and Mr. Frank

Moss one on the "Church's Interest in Good Government."

The question of the relations of Labor and Capital was forced to the front at the Episcopal Convention largely through the efforts of Bishop Potter, who, as is generally known, has it deeply at heart. The result was that a resolution was passed creating a standing committee upon the relation of capital and labor and employers and working people. The duty of this committee is to be to study carefully the aims and the purposes of labor organizations; to investigate the causes of any industrial disputes that may arise, and to hold themselves ready to act as arbitrators in cases of disagreement. The laymen appointed on this committee included Mr Jacob Riis and Pres. Seth Low.

It is a feature of the discussions of the labor question in America that very little mention is made of coöperation as a means of reconciling the rival claims of labor and capital. It makes no figure so far in the symposium in the *New York Journal*, which will be found summarized here. In England, on the contrary, the coöperative movement is vigorous and growing. Of its strength in France, a very good idea may be obtained from the article which we print from M. Monlet of Paris; while in Belgium it is advancing with even more rapid strides. In England it was Charles Kingsley and the little group of Christian Socialists he helped to organize through whose preaching and effort the movement was established and nursed. Apparently Bishop Potter with such religious associations as the Church Association for the Advancement of the Interests of Labor, and Christian reformers in the churches, see little hope in coöperation as a means of contributing to a solution of labor problems in this country.

In England the cause of labor has received a staggering blow. Two recent decisions of the House of Lords have literally undermined the very existence of English Trades Unionism. In an interesting article in the *Positivist Review*, Mr. Frederic Harrison,—than whom there could be no better informed or more sympathetic reporter upon such a matter,—clearly sets forth the situation. By the first decision the Trades Union, whether registered or not, and though it have no legal existence as a corporation, may be made defendant in an action by name, and may be restrained from doing and be compelled to do whatever may be ordered by a court of law. It may be sued, and its funds charged with costs or damages for the acts of its officers. By the second decision a Trades Union, when it seeks to drive any one to its terms by inducing others not to deal, although no contract is broken, no indictable offence committed, becomes civilly actionable, though not criminally punishable. A distinction is made between the act done by one person, and when done by agreement amongst several. "If," says Mr. Harrison, "powerful companies cannot smash up the great Unions with these new weapons in the industrial war, they must be a dull and timid lot."

"Well," asks Mr. Harrison, "what are the Trades Unions to do?" And the only advice he can give them is, "not to enter into strikes or lock-outs at all, or if they do, to be very careful to do nothing that can pinch or inconvenience anybody, workmen or employers, directly or indirectly." This, as Mr. Harrison admits, is a very serious state of things, undoing much that two or three generations of sturdy English workmen have striven for. As to the influences that have tended to produce this condition, Mr. Harrison is inclined to see in them the effects of a

debauch of the national conscience. "You cannot," he says, "indulge in the luxury of a two year's war, add £200,000,000 to the debt and spend £150,000,000 a year, trample on the constitution, chuck out all reform and social legislation, without shaking society to its foundations. . . . I am certain of this—that these cases would not have been decided exactly in this way between 1870 and 1890. The present generation of Unionists are, in my opinion, inferior both morally and intellectually to the men of 1860-1870, and have done many things those men would not do. Another thing is that the Socialists and the Revolutionists are not very sorry to see Trades Unions crippled. Do they expect to triumph when Trade Unionism is crushed? Will the country gain by it?"

* * * *

It was natural perhaps, that after the dastardly murder of President McKinley, public opinion should run to absurd extremes on the question as to what should be done to check Anarchism. Resolutions were passed by various public bodies, the result of which, if they were put into effect, would be an intolerable abridgment of freedom of person and of speech. The public mind has now sobered down to a more reasonable attitude. It is seen that fundamental and lasting cure must be through education in our schools and colleges and other educational agencies; education instilling reverence for law and the state, and building up true conceptions of these. Among practical efforts looking in this direction, we note with interest one reported in the *Outlook*, from which it seems that President Roosevelt last summer took counsel with a number of college men at his home to consider the practicability of a movement "for the better understanding in our

colleges of the civic and political conditions of the country, and to enlist young college men in practical work for the improvement of conditions in political life;"—the idea being to secure addresses at the different colleges by men of high character and political eminence to supplement political instruction in the colleges. As affecting the schools, a movement is under way in Massachusetts, under the Women's Auxiliary of the Civil Service Reform Association, to reach the minds of students in the High Schools on the subject of public office as a public trust, a pamphlet on the merit system as against the spoils system, by Mr. Edward Cary, having been circulated among the High Schools there, and being available for circulation in High Schools elsewhere.

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We may draw attention in this connection to the efforts that have been made by the New York Society for Ethical Culture in the past to induce its members, especially its young men, to make a thorough study of political and social problems. For several years, the Political Ethics Circle, under the leadership of Dr. Felix Adler, devoted itself to this work; and this year the work is to be broadened by the establishment of the new Political and Social Science Section, whose interesting programme will be found elsewhere (page 45). We cannot urge too strongly upon our young men the importance of dedicating some portion of their time to this duty of studying carefully and systematically the problems, political and social, which demand solution by the American people, and of grounding themselves deeply in the true ethical principles upon which alone satisfactory solutions can be reached.

We meet occasionally with very surprising scepticism as to the efficacy of such ethical studies. In his preface to a valuable essay, by Prof. Ruemelin of Tübingen, on "Politics and the Moral Law" (Macmillan), Mr. Frederick W. Holls, Secretary of the American Commission to the Peace Conference at The Hague, gives expression to a view with which we must very strongly take issue. In fact, his responsibility for presenting Prof. Ruemelin's academic essay and his frequent allusions in his Preface and Notes to moralists like John Stuart Mill and Mr. John Morley, are in themselves a virtual refutation of his doctrine. He says: "Professional moralists are rarely the safest guides in the solution of concrete problems, and it may be doubted whether the conduct of a single person of strong character and sound intellect has been materially modified by the study of ethical theory. On the contrary," according to the clever observation of Augustine Birrell, "nothing so much tends to blur moral distinctions, to obliterate plain duties as the very indulgence of speculative habits." Such a view plays into the hands of a common and baneful scorn for ethical theory and principle; a scorn that is doing much to sap the strictness of conscience and intellectual scrupulousness which should be brought to the decision of political affairs. It is clear that such public men as President Roosevelt do not take this view. Clearly, he feels the urgent need of just such a "study of ethical theory" in its bearing on political affairs and of expert and professional enlightenment of public conscience. As we show elsewhere, expert educational opinion favors increasingly the systematic instruction of the young in this spurned "ethical theory."

Settlement Note

University Settlement.—At the Neighborhood Guild Camp, located at Lake Hopatcong, N. J., the former ideal of camp life had been rest and quiet,—to sit around, talk and get fat. This year our ideal became impregnated with Rooseveltism, based on the theory that the greatest rest comes not so much through inactivity, as through a change in the *kind* of activity. With the help of a farmer's sickles, scythes, and rakes, we transformed an old pasture into a base ball diamond, and tennis court. These undertakings reacted vigorously against the sedentary lives that most of our boys, lived in the city. We collected butterflies, leaves of trees, and studied the flowers and stars; and this reacted against the mental labor spent in the city studying brick buildings, asphalt pavements, and crowds of people. The boys at the end of the season said they were happier than when they used to loaf and get tired of life; that they felt stronger and more vigorous; and almost without an exception voted the change of ideal to have been a good one.

Two subsidiary effects also resulted. The group games seemed in a measure to develop altruism,—interest in what each could contribute to the team, and a certain pride in the camp as a whole. Secondly, the study of nature aroused a love for the beautiful, and an interest in pure science for the sake of the glory and wonders that it reveals, which in contrast to the utilitarianism and materialism of the city, tended to round out the personality, and to point the great world-lesson that material progress is of value only when it reveals the spiritual vision behind it.

Books that Concern Us

THE GOSPEL ACCORDING TO DARWIN. By Woods Hutchinson, A. M., M. D. Open Court Pub. Co. 75 cents.

On the cover of Dr. Hutchinson's little book is a small golden segment of the sun emerging all glorious from the eternal sea. It is the symbol of a new belief for the world—a belief in the omnipotence of good, the power of love, the holiness of instinct, the worth of courage, the sacredness of beauty, the beneficent mission of pain, and the fundamental rightness of joy. In other words, it is the symbol of the breaking of the light of the "world view" of the scientist, who has found in the splendid progress of evolution the promise of the ultimate purification and perfection of life. It is the symbol of the dawn of the Fifth Gospel, wherein is written: The courageous, the beautiful, the wholesome, the natural, shall inherit the earth.

For those, however, who cherish the traditional theological and ecclesiastical ideas of the "primal curse" of the human race, of a world whose beauty is a snare and whose joy is sinfulness, of a humanity whose instincts are to be crushed by mortifications and whose pain weakly accepted as "visitations,"—the golden segment will be the segment of a sun-setting in the ocean of infidelity, self-righteousness, and rationalism. For them, however, as for all readers the one main question which it raises is the value of the author's contention for the reality and finality, nay, the essential divinity, of the human and the present.

The worlds of plant, animal, and man are drawn upon in every chapter for illustration of the thesis that the good, the beautiful, the courageous, the natural, the instinctive, the joyful are almost all synonymous terms of cosmic triumph; and that the old theological order of repression, pessimism, and persecution must surely pass away in the light of the new dawn of the new Gospel. On the whole we think this a true prophecy. Perhaps the two most unsatisfactory traits in the book are the author's indifference to personal immortality and his enthusiastic exaggeration of the praise of beauty. When he says, "The love of beauty is as holy as any other religious impulse," we think that he is wandering from the truth. Perhaps it is necessary just now for

the apologist for this "new gospel" to overstate the case a bit.

The book is written in a lively flowing style, which holds the interest of the reader till the last word is reached, and with a fervor of conviction which lends a touch of poetry, sometimes almost of rhapsody, to his paragraphs. He would fall under the charge of "fine writing" in the judgment of the literary critic, we surmise.

D. S. M.

"THE RELIGION OF THE FIRST CHRISTIANS."
By F. J. Gould. Watts & Co.: London.

This is an interesting and rather ingenious attempt of a man in close touch with sociological problems in England to seize upon the salient and determinative features of primitive Christianity. The author recognizes with the advanced religious thinkers of the day that "our study of Christian origins must take a fresh turn or become unprofitable." The mere reputation of the historicity of the gospels as they stand, is of no more value to constructive thought to-day than is the mass of ponderous erudition on exegesis, philological criticism, the credibility of miracles, the Messianic consciousness of Jesus, etc., etc., which filled the volumes of a generation ago on Christian origins. The gospels must be studied in the light of the environment which made their production and their influence possible.

Mr. Gould finds the explanation of the gospels in a "Christian proletariat" as he calls it—a community of Jews that bore the same relation to the race at large as did the Paris Communists to the French nation. The intense hatred of the rich, the distrust of riches, the emphasis on retribution and retaliation in the next world, the limited grasp of cosmology, astronomy, and history, the high vulgar coloring of the picture of the Judgment Day, and like traits, go to witness the narrow, intransigent spirit of the evangelists. The gospels are essentially a protest—a protest of the poor and the excluded against the rich and the recognized; "the passionate wail of the hunger-bitten and the weak."

All this is perhaps not new, at least to readers of Nietzsche. But when Mr. Gould goes further to maintain that "the Christ

was not an individual man, but the creation of a multitude of pious natures," he rids his theory of the social authorship of the gospel to death, it seems to us. He says of the traditional gospel: "Historic impossibility, sociological truth." And so we might say of his own theory of the people's creation of Christ: sociological truth; psychological impossibility. He reasons in a circle, when he makes the influence of the great democratic ideal of the gospel itself the explanation of Jesus. It is a revolt against hero-worship which "o'erleaps itself." Let our theological bias be what it will, Jesus must still be the explanation of the age of primitive Christianity, and not *vice versa*.
D. S. M.

SANITY OF MIND. By David F. Lincoln, M. D.
G. P. Putnam's Sons.

This little book is of more general scope and value than its title might seem to indicate. It is, in fact, a general treatise on the conditions of sanity or healthfulness in the broad sense, with more specific counsel as to precautions to be taken against any tendencies towards disorders that are in any way allied to insanity or feeble-mindedness. While the author is a physician, his large treatment of his topic indicates that he is well informed as to modern developments in educational theory and method. This is obvious in the chapter on "Education," for the sake of which alone the book may be strongly recommended to the attention of parents and educators, especially those who have to deal with children who are forward, precocious, nervous, or what the author, translating the German term, "*minderwertig*," calls "difficult children." The chapter contains among other things, a suggestive explanation and survey of the periods of growth from birth through adolescence. "Growth," the author says, "is not to be regarded as a simple addition to bulk, not a simple increment, like the successive rings around the centre of a tree: it is a series of novel and unprecedented occurrences, revolutionary in character, one succeeding the other at regular intervals, in a way to supersede and supplant old ways; outgrowing old weaknesses and growing into new ones; dropping a childish gift for a manly endowment, a primitive charm for a riper grace; now inoculating the whole being with a new and often a renovating virus, now moving steadily forward for years in a fixed course of expansion; and all the while (which is our

chief concern) establishing its own habit of psychic life, growing into sound or unsound ways of thought and plan, getting into harmony or confusion with its own nature, linking itself in wholesome bonds with its fellows or morbidly dissociating itself."

The spirit of the book is hopeful, not to say optimistic. It expresses the belief that no one need be a helpless victim of inherited tendencies, but that by wise, scientific treatment, he may escape from that assumed curse of heredity that has hung for so long like a cloud of fate upon us. "Civilization is only beginning to study and cure its own ills, one is tempted to say." To show to those who have charge of the young, how these ills may not only be cured, but prevented, is the object of the book,—an object so successfully pursued that we are glad to recommend it to parents and those who have educational tasks upon their hands.

TALKS ON CIVICS. By Henry Holt. The Macmillan Co. \$1.25.

As a compendium of facts, this is a very useful and informing volume. The reader will find brought together here much information as to the growth and present condition of laws and institutions, municipal and national government, property and its tenure, contracts, money, public works, education, taxation, etc. The facts are simply brought out in the form of a dialogue between teacher and pupil. Mixed however, with matters of fact, are matters of opinion and of disputable theory. Much is said concerning the functions and influence of government which falls under this head; so also does the treatment of rights of various kinds, and monopoly, municipalization, and taxation. The author's opinions on these matters will, we think, at times mislead the young student. His individualism is everywhere apparent, and to our mind it cannot be sustained. It falsifies not a little of what he has to say on the subject of the sphere of government, more especially as to the relation of the State to education. It stands in the way of a fair treatment of Socialism, his account of which is singularly uncanonical. The dialogue form into which the book is thrown, has its advantages; but they are more than outweighed, we think, by the disadvantages;—lengthiness and wordiness, provoking interruptions in developing his topics, and a certain monotony and woodenness. The teacher who figures in the conversation is no teacher at all, but only a

questioner; while the pupil is marvelously omniscient and, from the teacher's point of view, impeccable. There is no free play of thought between the two, but only a dreary catechism that only very occasionally scores a point that straight-forward exposition could not better. Nevertheless, on the whole the book justifies itself by the amount of valuable information imparted in its pages.

EDUCATION AND THE PHILOSOPHICAL IDEAL. By Horatio W. Dresser. G. P. Putnam's Sons. \$1.

When one considers the amount of printed matter issued by the "New Thought" and related movements, and realizes what a wide public is reached by it, he cannot but look with interest into the "messages" it contains. Mr. Dresser is easily one of the foremost men of the movement, and one finds in his works much appreciation of the relation of his thought to that of the rest of the world, and a considerable readiness to use, in so far as he has gotten hold of them, the tools furnished by science and philosophy.

This present book shows the same general trend as those of Mr. Dresser's that have preceded it. The influences that are causing education to be considered as "the reconstruction of experience," as "life itself and not merely a preparation for life," and are causing individual self-activity to be taken as a fundamental consideration in all growth,—have been at the root of the best of what the author stands for. When, however, a small volume covers the field from pre-natal influences to immortality, elementary, secondary, and higher schools, and treats of general themes like "An Ideal Summer Conference," "The Mystery of Pain and Evil," "The Criteria of Truth" and "Organic Perfection,"—there is an excellent opportunity for achieving something less than entire success. There is also a readiness on the author's part to take for granted many psychical problems which many of us do not know to be settled, and a method of settling other problems not in accordance with the best logic. Again, he makes much of experience; but a statement in the preface indicates a serious defect in his attitude. He says, "The value found in this book will accordingly depend far more upon the reader's philosophical ability and spiritual experience than upon the knowledge of conventional theories and methods of education." It seems to us that too much reliance is put in

this case upon "spiritual" experience, "the soul" and "intuition." A wider experience and a better acquaintance with what others have thought and done in the educational sphere would add to the value of the work.

F. A. M.

THE LIMITS OF EVOLUTION. By G. H. Howison, LL. D. The Macmillan Co. \$1.60.

This volume, although it deals for the most part with philosophical and metaphysical problems, is nevertheless one that will greatly interest all students of the greater problems of thought that lie at the root of ethical theory. Prof. Howison contends that no philosophy, no explanation of human life, can be acceptable that does not as a first requirement square with the facts of conscience and is not consistent with the moral freedom and responsibility of man. And because he finds that Pantheism, Deism, much ordinary Theism, and above all, the fashionable doctrine of Monism are inconsistent with the fundamental conditions of moral life, his attacks are vigorously directed against them. He protests most pointedly against the "all-engulfing monism, fatal to our moral freedom, even when taking on the plausible form of monistic idealism, which is in the last resort irreconcilable with personality." He goes on to say of this idealistic monism that "by its unmitigated and immitigable determinism, with its one sole Real Agent, it directly annuls moral agency and personal freedom in all the conscious beings other than its so-called God. Accordingly, it leaves this professed God himself without genuine personality; for his consciousness is void of that recognition and reverence of the personal initiative of other minds which is at once the sign and the test of the true person."

To replace this non-moral philosophy, Prof. Howison puts forward a doctrine which postulates "an eternal or metaphysical world of many minds, all alike possessing personal initiative, real self-direction, instead of an all-predestinating single Mind that alone has real free-agency." In this world of independent moral beings, whose co-existence involves a moral order, all members have an equality resulting from their common aim of fulfilling the same rational ideal. They constitute the true "City of God;"—God himself being the "fulfilled type of every mind, the living bond of their union," reigning in this city, "not by the exercise of power, but solely by light; not by

authority, but by reason; . . . simply by being the impersonated ideal of every mind." And so, as Prof. Howison contends, this pluralism gives us genuine freedom for the many, that is for a many that is a real many, and whose individuality has not been swallowed up and lost in world-unity, a Monism; a many in short, in which "every member, from inner initiative, from native contemplation of the same ideal, joins in moving all things changeable toward the common goal."

We are unable to do more than set forth the more suggestive features of the leading thought and contention of this very interesting and stimulating volume, with the main argument of which we find ourselves in agreement. We must leave our readers who are interested in this vital problem to find out for themselves how the thought tries to justify itself in the essays on the "Limits of Evolution," "Modern Science and Pantheism," "The Harmony of Determination and Freedom." They will find these essays written in a style that is at once clear and forcible, and at times impressively eloquent. They will find, moreover, presiding over these essays a spirit of high seriousness and lofty moral enthusiasm. "Deep and inviolable in man," says the author, "are the sacred hopes of conscience. Whatever defeats them, it can neither acquiesce in nor tolerate." "This sense of our vocation to moral perfection and all it implies as to freedom and continuance, is what makes our main question of such thrilling concern. . . . It is impossible that either faith or fealty can long endure after we have come to the realizing conviction that the whole of which we form a part, and the central principle of the whole, are hostile or even indifferent, not simply to the permanent existence of the soul, but to its aspirations after completion in moral life." And more pitched in the same full, rich tone.

POEMS. By William Vaughn Moody. Houghton, Mifflin & Co.

This volume preserves for the lover of poetry the two striking poems "An Ode in Time of Hesitation" and "On a Soldier Fallen in the Philippines," which in the pages of the *Atlantic Monthly*, drew wide public attention to Mr. Moody, and raised a hope of the advent among us of a poet of power. This volume does not disappoint the hope, but rather strengthens it. It reveals at once a poet who is

a deft craftsman and a nature that is large and strong and in close touch with the greater issues of the life of his time. In a moving poem entitled, "The Daguerreotype," the poet turns a flashlight upon himself that serves to reveal his high ideal. As he looks upon the accusing face of the young girl,—"young incredibly, younger than spring"—who was to be his mother, he feels that the eyes "with their girlish depth of gaze," foresee

"Now in their unawakened virgin time,
Their mother's pride in me,
And dream even now, unconsciously,
Upon each soaring peak and sky-hung lea
You pictured I should climb."

He fancies how the broken premonitions come as dim, dumb heralds of a sin-defiled earth-encumbered, blood-begotten, passionate man-child:

"Who yet should be a trump of mighty call
Blown in the gates of evil kings
To make them fall;
Who yet should be a sword of flame before
The soul's inviolate door
To beat away the clang of hellish wings;
Who yet should be a lyre
Of high unquenchable desire
In the day of little things."

A sense of loyalty to some such high vocation breathes through and dignifies many of the poems in this volume besides the noble "Ode in Time of Hesitation." Indeed, if any criticism is to be made upon some of the poems, especially longer numbers like "Until the Troubling of the Waters" and "Jetsam," it is that they are almost over-weighted by the obligation of the message which the poet aims to deliver. Perhaps among the short poems, so many of which go straight to the mark, we may select for particular mention in our limited space "Good Friday Night," both for its rich human suggestiveness and its modern note, and for a certain quality of atmosphere about it. The poet sings how on Good Friday Night, when the stars came out above the ancient square, he joined the crowd of celebrants when,

"beneath the arch of stone
With dirge and candle flame
The cross of passion came,"

Kneeling there with the crowd before

"The jeweled eidolon
Of her who bore the Son."

all at once the figure becomes transformed, humanized, appealing:

"The doll-face, waxen white,
Flowered out a living dimness; bright
Dawned the dear mortal grace,
Of my own mother's face."

He rises and walks out by the now vacant streets "along the odorous hill," conscious of the companionship of the master of Nazareth. Again we have the human transformation. The great-hearted, suffering Nazarene too becomes a passionate, living reality, to be appealed to against the false figure of all the mummery of the street-show.

"So when aloft the gold moon broke,
I cried, heart-stung. As one who woke
He turned unto my cries
The anguish of his eyes.

"Friend! Master!" I cried falteringly.
"Thou seest the thing they make of thee.
Oh, by the light divine
My mother shares with thine,

"I beg that I may lay my head
Upon thy shoulder and be fed
With thoughts of brotherhood!"
So through the odorous wood,

More silently than friends new-found
We walked. At the first meadow bound
His figure ashen-stoled
Sank in the moon's broad gold."

We are much mistaken if we have not in a poet who can sing thus, one who is hereafter to fulfill the poet's true bardic office among us.

PROCEEDINGS OF THE SIXTH ANNUAL MEETING
OF THE MUNICIPAL LEAGUE. By C. R.
Woodruff. National Municipal League,
Philadelphia, 1900.

It is with solid satisfaction that we read the Sixth Annual Report of the Municipal League, recording the steady growth in size and influence of this organization, with its 463 affiliated organizations devoted to the solution of mu-

nicipal problems. It is becoming more and more evident that the cities are going to give the tone to American life, and that our reputation abroad will depend upon them. Yet, they have hitherto proved the weakest spots in our governmental fabrics. Bribery and other forms of corruption, extravagance, recklessness and inefficiency have characterized their management. Hence, the report of the Municipal League announcing quiet but substantial improvement "all along the line," comes as a most welcome visitor. It rings with a note of faith in the people, and in their capacity when given the chance to govern themselves. The League advises that the cities should be given charters which free them from the State legislatures in so far as their peculiar interests are concerned, and the citizens be made to realize that their salvation depends upon them and them alone; that the scheme of city governments ought to be simplified so that all will know where to fasten responsibility; and to this end, the executive and legislative functions should be absolutely separated, and the executive head given full powers to carry out the will of the people.

Hard won victories in charter revisions are reported from California, Minnesota, Wisconsin, Ohio, Maryland, and the South, and the party organizations have won notable triumphs in Philadelphia and Baltimore. At the same time defeats have occurred—as in New Orleans—which, if wisely analyzed, yield their useful lessons. The League, while maintaining election machinery where desirable, has established a national body of earnest thinkers, who by mutual discussion and comparing of notes as to the experience in different cities, have gone far toward a solution of the problem of municipal government. An idea of the breadth of these discussions may be gotten from the papers discussed this year. The more general of them relate to such subjects as Dangers of the Commercial Spirit in Politics or the Influence of Public Service Corporations on City Government; while the specialized topics refer to Uniform Accounting, Primary Election Laws, etc. H. G. I.

Work of the New York Society for Ethical Culture

The twenty-fifth year of the Society was marked by a memorable celebration of its quarter-centenary; and it seems fitting that each year should be distinguished by some special effort in the direction of development and progress. In this, the twenty-sixth year of the Society's existence, it is development along the lines of better organization, and particularly the increase in the number and in the interest of the members of the Society actively associated in the work, that is to be aimed at.

Looking toward this end, at the annual meeting of the Society last May, a resolution was passed to the effect that:

"WHEREAS, a more extended participation of the members of the Society in the management and government of its affairs is desirable in order to promote interest in the Society, to extend the sphere of its usefulness, and to give expression to the democratic principle which is vital to its maintenance and growth;

Resolved. That it is the sense of this meeting that a Legislative Council be created, which shall consist of delegates representing the various sub-organizations now existing in the Society, and also of delegates elected at large.

Resolved. That the Board of Trustees be instructed to elaborate in detail a plan which shall carry out this idea, and that they may be instructed to report such plan at a special meeting of the Society to be called not later than the fifteenth of December, 1901."

Arrangements to carry this resolution into effect are now being made by the Executive Committee of the Board of Trustees; and it now seems certain that the long projected plan of an Advisory Council of fifty or more members will be carried out before the first of the coming year.

The combination of the School and the Society under one general control, which will take place as soon as our new building is completed, will involve changes in the management and bring new problems with respect to the control and financial support of the work. A committee has already been appointed on the part of the United Relief Works to prepare a new Constitution affecting the status of this organization when it relinquishes active control of the school work. The Relief Works will not pass out of existence. There will undoubtedly be valuable services which it may

render to the school; and it is in order that this important result may be secured that a new form of Constitution is necessary.

As to the financial support of the whole work after the Society for Ethical Culture undertakes the management of the school, this matter is also under advisement. A committee of the Trustees is now carefully considering the needs of the school and of the Society in the past, with a view of preparing a financial budget for the future, so that before final consultation the Trustees and the Advisory Committee may be fully aware of the sum necessary for the proper support of the combined institutions, and may formulate adequate plans looking to the raising of a sufficient fund for this purpose.

Each year, the musical director of the Society, Mr. Franko, has difficulty in recruiting a chorus which volunteers its services for the Sunday morning exercises at Carnegie Hall. If the matter were properly presented to the young men and women of the Society, it would seem likely that many of them would join the chorus, so that it would be more representative of the Society itself rather than an informal organization of non-members. With proper efforts in this direction the way may be opened to congregational singing in the new building.

WOMEN'S CONFERENCE.

The Regular Meetings will be held on the last Mondays of November, January, February, March, and April.

At the November meeting there will be held a conference on Education, at which Miss Laura D. Gill, of Barnard College, will be the speaker. At its January meeting the conference will again have the pleasure of listening to Mr. Douglas Walk, whose subject will be, "The Relation of Beauty to the Machine." Those who remember his lecture of last year will look forward with delight to another of his talks on Art.

The February meeting is to be devoted to a conference on Philanthropy, the programme of which will be announced later.

In addition, two courses of lectures have been planned for this winter; the first a course of six lectures on The Drama as an Aid to the Interpretation of Life, by Mr. Percival Chubb.

The course will treat of the drama, not only in its literary aspects, but as a medium through which some of the greatest interpreters have shed light on the problems and issues of life. Two of Shakespeare's plays will be chiefly considered, the programme being arranged as follows:

1. Introductory. The development of the drama, its æsthetical characteristics and its ethical purpose.

2. Shakespeare's "Romeo and Juliet," as an example of dramatic destiny, and of Shakespeare's earlier dramatic art and insight.

3. "Romeo and Juliet" treated in detail.

4. "King Lear" as an example of Shakespeare's mature art and insight, and as contrasting with "Romeo and Juliet."

5. "King Lear" in detailed treatment.

6. Conclusion. The methods of Shakespeare and Browning compared. The drama of action and the drama of deliberation. The uses of the drama as a means of ethical inspiration and enlightenment.

This class will meet on Thursdays from November 7th to December 19th, inclusive (Thanksgiving Day excepted), at 48 East 58th street, at 11 A. M. Class fees—to members \$2. to non-members \$3.

The second course of lectures will be given by Prof. Edward Howard Griggs, whose courses on "The Ethical Philosophers" and "Plato," during the two preceding seasons have attracted such a large following. Prof. Griggs proposes to give ten class lectures and discussions on Spinoza, making a thorough study of his (Spinoza's) ethical philosophy. Spinoza has been selected as peculiarly valuable for philosophical study by reason of his logical clearness, the rigidity of his mathematical reasoning and the simple value of his work as discipline in thinking. Above all, he so completely lived his philosophy that he affords an opportunity of seeing into what kind of a life such a philosophy flows, and of estimating its human worth.

The class meetings will be held on Wednesdays from January 8th to March 12th, inclusive, at 11 A. M., at Tuxedo Hall, Madison avenue and 59th street.

THE CHILDREN'S GUILD.

The downtown work will this year be conducted on a somewhat broader basis than heretofore. The clubs established last year with character-building as the essential purpose will be continued on the same lines, the responsi-

bility being divided between the leader and the members. It is found that the intelligent leader gets at the character of members more readily than a class teacher would, owing to the greater freedom allowed. On this account these organizations are well adapted to develop the members on their moral and social sides.

The classes of the Guild are to be reorganized, two important changes being made in the sewing work. They will be smaller and under the direct charge of volunteer leaders who will be required to fit themselves for the work by taking a course in sewing under the special teacher.

The house-keeping department will have quarters on the top floor of the Hudson Guild House, and will now have, what has so long been desired, an apartment which will be representative of the general tenement house dwelling. This will consist of sitting-room, bed-room and kitchen. Here it will now be possible to give valuable object lessons as to making the most and best of a small tenement.

VISITING GUILD FOR CRIPPLED CHILDREN.

The first regular meeting was held on October 8th, when the topic of chief interest was the result of the summer outings. It is gratifying to report the success of the Guild undertakings in this direction. Fifteen crippled children were sent to the country, ten of these receiving a three months' vacation, the remaining five having holidays varying from two to six weeks. The ten children first mentioned were in charge of an experienced trained nurse, who had opened a home for cripples at Southfields, New York. The house was large and comfortable, with extensive grounds, orchard, and vegetable garden. The children received plenty of wholesome food and the best of care, and, when necessary, medical treatment. Improvement was marked in every case, some making wonderful strides toward recovery; and all looked bright and happy on their return to the city.

The members are now about to start the weekly and semi-weekly visits to their respective pupils, and all efforts will be made to aid the minds as well as strengthen the bodies of our little invalids. . . . Several new helpers have come to us, enabling us to enlarge the field of work. We earnestly hope that many more will join our ranks.

Secretary: Miss Florence I. Benjamin.

SOCIETY FOR THE STUDY OF CHILD NATURE, CHAPTER 1.

Begins its regular meetings the first Thursday in November, at the home of Mrs. Simonson, 42 West 68th street; the topic for discussion is the "Sex Question." At the second meeting, November 14th, there will be a lecture by Mr. Frank Hartson Shepard, on "The Relation of Music to Childhood and the Place of Music in Child Culture."

After that the class will begin its winter study of Richter's "Levana."

President: Mrs. B. S. Sternburger, 18 West 72nd street.

THE KINDERGARTEN ALUMNÆ OF THE ETHICAL CULTURE SCHOOLS.

Meetings will be held on the second Saturday of every month, each meeting being in charge of a committee who will arrange the programme for the day. Practical questions relating to the kindergarten will be considered with the hope of stimulating each member of the Alumnæ to greater effort. The Haven Kindergarten carried on in connection with the Hudson Guild, is in charge of Miss Fanny Wolff and Miss Eda Weingarten. Part of the money for its support is raised by outside parties, the Alumnæ Association contributing as far as its means will allow.

Officers for the present year: President, Miss Mary A. Kyle; Vice-President, Mrs. Sylvan Stix; Recording Secretary, Miss Sarah Rhett; Corresponding Secretary and Treasurer, Mrs. W. H. Shiber.

SECTION FOR THE STUDY OF POLITICAL AND SOCIOLOGICAL PROBLEMS.

This new section, an outgrowth of the old Political Ethics Circle, has issued the following tentative outline of topics for discussion:

I. MISLEADING TENDENCIES IN SOCIAL REFORM: (a) What is the aim of Socialism so far as Society is concerned? (b) Valuable results of Socialism. (c) Is Socialism hedonistic? (d) Is it a type of individualism?

II. THE TRUE OBJECT OF SOCIAL REFORM: (a) Is there an object? (b) Is there an ethical theory of Society? (c) What is the function of the State in an ethical theory of Society? (d) What are the limits of State intervention in an ethical theory of Society? What activities should be assigned to voluntary corporate effort? To individual initiative? &c., &c.

III. THE INSTRUMENTALITIES OF SOCIAL RE-

FORM:—LEADERSHIP—MAIN POINT. (a) Who is to be the leader of the working classes? (b) What should be the relation between the leader and his followers? (The only writers who have suggested any theory along these lines are, probably, Plato, Aristotle, and August Comte. The question has not received adequate treatment.) What do we mean by the activities of leadership?—is it the business of the leader to carry out certain ideas which he conceives and urges others to accept, or is it to carry out the orders of his followers? (c) Who is the true type of leader, the Aristocrat or the Democrat?

IV. THE OUTCOME OF SOCIAL REFORM: (a) Is it solely to improve the economic condition of the proletariat? (b) When economic conditions are improved, what then?

SUGGESTED READING: Webb's "Industrial Democracy," 2 vols.; Schäffle's "Quintessence of Socialism," Bosanquet's "Impossibility of Social Democracy," Plato's "Republic," and August Comte's "Catechism."

THE DAY SCHOOLS.

The new school year has opened prosperously with increased enrollment in all departments. There has been an unusual influx of students into the Kindergarten Normal Department, while the accommodations at the High School are taxed to their utmost.

Of some interesting developments at the Main School it is too early to speak, unless it be of some new features of the daily assembly, where in the short period of fifteen minutes, a series of very interesting exercises are under way. These have been varied between talks from the teachers, sometimes illustrated by the lantern, and declamations and music. On one of the more purely musical occasions, and as a development of the work under Mr. Dykema, various pupils mimicked all kinds of sounds and noises heard both in the city and the country; songs of birds and winds, street cars and locomotives, street cries, etc., some of the children showing remarkable mimetic power.

On Monday, November 4th, the pupils of the Beta Class of the High School will contribute a program in celebration of the King Alfred Millenary, uniting therewith the leading thought which the old festival of All-Hallows Day expresses,—the grateful recollection of those who have contributed to human progress in the past.

Among new features of the High School work may be mentioned an unusually hopeful beginning with work in athletics and music.

In addition to systematic gymnasium work during the week, the boys will on Saturday mornings go for cross-country runs, under the leadership and care of their instructor, Mr. Bassett. The girls are moving towards the reorganization of the basket ball team.

THE SUNDAY SCHOOL.

The Sunday School opened hopefully on Sunday, October 27th, at 109 West 54th street.

One important change has been made in regard to its conduct. Heretofore it has been the custom to admit only the children of members, but this year it has been decided to abolish this restriction so that any who apply may be brought within the range of its influence. All new pupils will be gladly welcomed. The teachers and the topics dealt with in the classes are as follows:

First Grade: Greek Myths; Teacher, Mrs. Mary Moore Welton.

Second Grade: "Iliad" and "Odyssey;" Teacher, Miss Frida Davidson.

Third Grade: Early Hebrew Myths; Teacher, Miss Clara Aub.

Fourth Grade: Stories of Ruth, Saul and David; Teacher, Miss Annette Sawyer.

Fifth Grade: Hebrew History and Legislation; (teacher appointed later).

Sixth Grade: Course on Duties; Teacher, Miss Lyle Pickering.

Seventh Grade: New Testament; Teacher, Mrs. Felix Adler.

Special classes will be arranged for those children who have had ethical instruction in the day school. These classes will be taught by Miss Catherine Burnett and Mr. Paul Abelson. The music will be under the direction of Mr. N. P. Kent.

The girls and the boys who last year finished the course in the Sunday School will be organized into clubs in connection with the Boys' and the Girls' Societies for Ethical Culture, respectively.

The circular announcing the reopening of the Sunday School contains the following interesting recapitulation of the aims and work of the School:

"The Sunday School stands, in the first place, for the study of the great religious classics, presented in a form suitable to children. The Bible is not taught in our public schools, and its priceless value is lost to the many children who have not the opportunity of becoming familiar with those writings which have most influenced the past. In addition

to the Bible, we have an almost boundless material of deep ethical import in the mythology of the Greeks and the Romans and the religious stories of the East. This material in the day schools is treated merely as literature, its religious and moral value, as a rule, being little emphasized.

"The stories from the earlier Greek, Indian and Hebrew mythology are told the younger children, but in the older classes discussions are introduced which bring out more clearly the duties peculiar to the age and development of the children. The course is very carefully arranged to meet the growing thought of the children. By means of inspiring thoughts taken from many sources, through responsive exercises and music, and by suitable addresses, the religious and emotional nature of the child is quickened."

Superintendent: John Lovejoy Eliott.

THE HUDSON GUILD.

The Hudson Guild is entering on its fourth year of life. There are more than fifty sub-branches, including clubs and classes, all of which are progressing satisfactorily. No new activities have been developed, because in the present quarters the Guild is so cramped for room that it is impossible to do more than continue its last year's work.

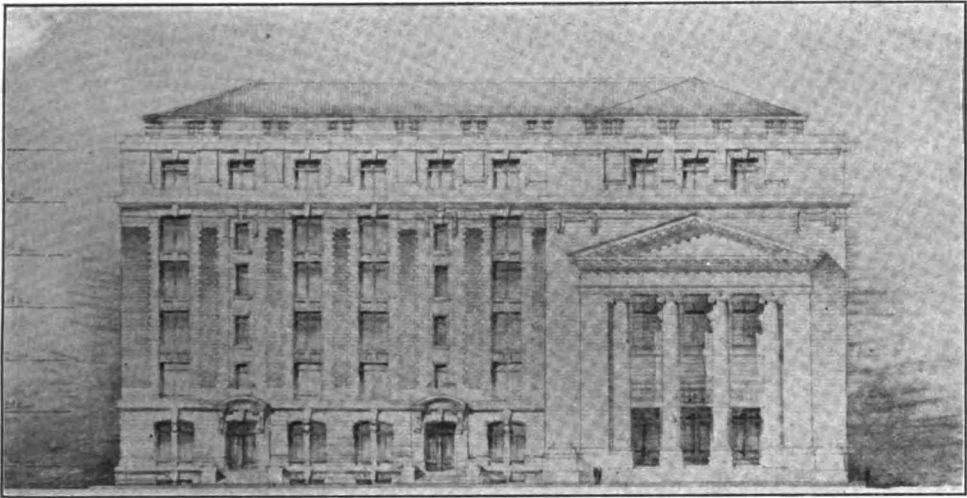
The residents at the Guild have, however, moved into new and larger quarters. At present the number of residents is not complete, but it is hoped that before the winter is over there will be additions to the corps of workers. Application should be made to J. L. Elliott, 234 West 26th street.

The kindergarten is this year under the direction of Miss Fannie E. Wolf, who has charge of all the kindergarten work, including the children who have passed through the kindergarten, and two groups of women whose children have been in attendance during the past three years.

As time goes on the possibilities and the needs of the neighborhood are constantly developing. Special plea is here made for workers, and especially trained teachers, who will be able to give time to definite instruction. The educational character of the Guild has always been one of its chief features, but to carry on this work men and women of real ability are required.

Visitors to the Guild are always welcome. The house is always open during the day from 9:00 a. m. to 11:00 p. m.

The New York Society's New Home



THE close of the first twenty-five years of the life of the New York Society for Ethical Culture was marked by nothing so momentous as the raising of a sum of money sufficient to enable it to proceed with the erection of the major portion of the new building which is to be its permanent home in the city. The fine site fronting the Park, between 63d and 64th Streets, was secured and paid for outright a year or more ago. The building of a school-house, with accommodations for the Society's organizations, is now assured by the subscription of the requisite three hundred and fifty thousand dollars. The difficult work of planning the building is well in hand, and the accompanying sketch elevation indicates the general appearance which it will present.

The section to the right, the monumental pedimented colonnade, with a frontage of 80 feet, shows the facade of the hall that is to be erected later on, concerning which it will suffice now to say that it

will accommodate fifteen hundred people, and will be adapted to the purposes of the Sunday gatherings. Its organ and choir gallery will be in the rear at the back of a large main gallery, surrounded by ante-rooms; while in the space below the hall, will be additional assembly rooms, and above it stories for section rooms and all the accommodations for the future growth of the Society.

Adjoining the hall, and occupying the remaining 120 feet frontage on Central Park West, will be the school building which will be built first, both because of the urgent need for accommodating the schools, which are so badly cramped for space at the present time, hindering the development of school work along the lines of our plans; and because the educational ideals and aims of the Society are so fundamental in its general scheme of work.

The school building will contain on the main floor the kindergarten and the normal department connected therewith.

as well as the general offices of the school and the Society. Below the main floor will be the school workshops and the gymnasium, which will be used not alone by the school, but by the Young Men and Young Women's organizations of the Society. On the floor above the main floor will be the elementary school with nine recitation and class rooms, to accommodate about two hundred and fifty pupils. On the third floor will be the various departments that will be used in common by the elementary school and the high school, namely: a well-equipped and beautiful library and exhibition room, a museum, an ethics room, sewing rooms, cooking rooms, and, connected therewith, the dining room of the school. On the floor above, the fourth floor, the high school will be accommodated with its nine recitation rooms, teachers' room and office. In the high school, the rooms will as far as possible be designed and furnished to meet the special needs of the subject taught in them; the English room, the Latin room, the History room, and the Mathematics room each having its appropriate and suggestive appointments, giving to each a fitting and stimulating atmosphere, and providing as accessories all the aids in the way of picture, map and chart that are called for in the teaching of those subjects. On the fifth floor will be the science and art rooms, a biological laboratory and chemical laboratory, drawing and modelling rooms, a small lecture

room and three art rooms. On the top-most floor, the sixth, will be accommodations for what is called the Society House, including an assembly or lecture room to accommodate two hundred and fifty persons. It will have a stage, and may be used for assemblies and functions of various kinds, musical, dramatic and otherwise. There will be various meeting rooms, section rooms, offices for the leader's assistants, and editorial rooms on this floor. Above all will be a roof garden to be utilized by the school and the Society, planned to be at once useful and attractive.

Educationally, the notable feature of the new schools will be the increased importance given to the high school, which will be almost as large as the elementary school. Certain new departures will be made in the organization of the school looking more especially with a view to separating certain parts of the girls' work from that of the boys.

The opening of this new building at no distant date will signalize the beginning of an important new chapter, or better, perhaps, a new volume, of the Society's history. Meanwhile the work in the present schools will the more distinctively converge towards the new goals that will appear to full view when the larger opportunities of this future home can be utilized.

At this writing, it seems probable that the work of excavation will be started before the winter.

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CAROLINE T. HAVEN, Principal Kindergarten Dept

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PERCIVAL CHUBB, Editor

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THE ETHICAL RECORD

VOL. III

December-January, 1901-1902

No. 2

The Recent Growth of the Roman Church

IN his "Lectures on History," published in 1861, Professor Smith wrote the following words: "If historical symptoms are to be trusted, the long death-agony of three centuries is about to terminate, and within no very long period the Papacy will cease to exist. The chief historical conditions of its existence have expired or are rapidly expiring The great revolt of the Reformation was arrested in its progress over Europe . . . principally by the persecuting power of the great Catholic Monarchies, which conspired to preserve the Papacy as the keystone of despotism. . . . The Catholic Monarchies are dead or dying. A Voltairian dynasty, the offspring of the French Revolution, sits on the throne of Charles IX. The successors of Philip II. have suppressed monasteries and allied themselves with the liberal house of Orleans. The heir of Ferdinand II. has been compelled to recognize Protestantism and to grant a Constitution to the Austrian Empire. . . . The revival of Italian nationality seems now to be assured. It is vain to think that the primate of an Italian Kingdom can be the Father of Christendom; it is equally vain to think that the government of Italy can suffer an independent potentate, elected by a European conclave, to exist at its side. It is vain to talk of dividing the temporal from the spiritual power . . ."

The comparison of this prophecy with the facts to-day is a striking example of how little historical symptoms may be trusted, even when probed by so acute a power of judgment as Professor Goldwin Smith's. How many years "no very long period" covered in the writer's mind we cannot say; but at any rate Professor Smith himself has so far abrogated his judgment of 1861, which made the existence of the Papacy dependent on the precarious guarantee of its Roman territory by the "great Catholic Monarchies," as to write in 1901:

"It (the Papacy) has gained in its own despite in respectability and influence by deprivation of its temporal power."

Not only has the Papacy not collapsed, then, with the collapse for the absolute and feudal monarchies, but it has "gained in respectability and influence," and that through crises such as neither Professor Smith nor any other scholar writing in the year 1861 could foresee or even suspect. For consider the position of the Papacy ten years after Professor Smith prophesied its downfall, and then look at the Church of St. Peter as it is to-day.

II.

In 1871 that "Voltairian dynasty, the offspring of the French Revolution,"

which in 1861 was sitting on the throne of Charles IX., was no more. Empress Eugénie, wife of Napoleon III., who, since the union of all Italy but Venice and the Papal States under Victor Emmanuel and the beginning of German aggression, had been the defender of Pope Pius IX. in the Quirinal, was driven from the Tuilleries on the 5th of September, 1870, three days after the disaster at Sedan; and on the 20th of that same fateful September the French forces were withdrawn from Rome before the advance of the Italian army. The immemorial seat of the Vicar of Christ became the capital of the military dynasty of Savoy. The attitude of the new French Republic to the Papacy will be recalled by the mere mention of the names of Ferry, Gambetta, and Freycinet. The imprisoned Pope might well sigh for a return of the Voltairean dynasty.

In Spain the successors of Philip II. had "suppressed monasteries and allied themselves with the liberal house of Orleans," wrote Professor Smith in 1861. This was bad enough for the Church, and natural enough, too, we may add, considering the fact that the chief supporters of the Carlist Rebellion of 1833 were the clerical party. But what shall we say then of the state of affairs in Spain a decade later, after Isabella II. had been driven from the throne by the Revolution of Cadiz? On January 2d, 1871, Amadeo, second son of that Victor Emmanuel who only fifteen weeks before had expelled the Pope from the Quirinal, entered Madrid in triumph as King of Spain. It was one thing for the Roman Church to have the influence of the "liberal house of Orleans" abroad in Spain in 1861; it was quite another thing to have a son of the accursed house of Savoy on the throne of Spain in 1871.

Catholic Austria, the defender of the Italian states of the North against the

arms of Victor Emmanuel, had sunk during the decade 1861-1871 from the second to the fourth power of Continental Europe. By the Peace of Prague at the close of the Austro-Prussian war of 1866 Emperor Francis Joseph had not only to cede Venice to the house of Savoy, but, what was infinitely more serious for Rome, he had to consent to a reorganization of the entire German Confederation, Austria excepted, under the lead of Prussia. The hegemony of the Germans, maintained since the days of Charlemagne by emperors "holy" and "Roman," passed to the most powerful Protestant state of the Continent. And already von Bismarck and Falk were sounding the bugle-call to the *Kulturkampf*.

If the political fortunes of the Papacy seemed doomed in the early months of 1861, in the early months of 1871 the doom had fallen. The dynasty of Savoy ruled in Italy and Spain. The sacred city had become the capital of the "sixth great power" of Europe. France was organizing her Third Republic under the leadership of men as hostile to ecclesiastical privileges as the men of the First Republic. And, finally, the three Lutherans of "blood and iron," William, Bismarck, and von Moltke, had finished the work of the great Frederick and united the Germans for the first time in history in the ideal of a common Fatherland.

III.

Almost a generation has passed since 1871. And in that generation the Papacy has steadily gained not only in "respectability and influence," but in real political power as well, until it is fair to say that at the opening of the twentieth century the Chair of St. Peter occupies a place in world politics larger than it has occupied since the days when the venerable and chastened Pius VI. was carried away from Rome by the French to

end his more than four score years in captivity at Valence.

The Spanish monarchy, shorn of the last remnants of the power which makes states dangerous to the Vatican, has been driven more closely to the Church for comfort. The Carlist danger has steadily decreased. Besides, few people realize that for the last sixty-eight years, with slight exceptions, Spain has been under the rule of three women, the Queen Isabella II. and the two Regents Maria Christina, the first a Neapolitan Princess and the second, the present Queen-Regent, a niece of the Austrian Emperor. The devotion of a woman to religion is less conditioned by political exigencies than that of a man.

Religious feeling has run high in France the last few years on account of the Dreyfus affair and the consequent agitation of the Associations Bill, which aims primarily at the curtailment of the economic and religious privileges of the Monastic orders and the Jesuits. "The Church must pay for it," has been the cry of the Nationalists, since Leo XIII. announced and maintained the uncompromising neutrality of the Holy See in the "affaire." Despite the passage of the Bill on Association, there is a widespread opinion of the press that M. Waldeck-Rousseau will probably have to learn the lesson which von Bismarck learned after the May Laws of 1873: namely, that a people's religion cannot be made or changed by the legislation of a parliament. The French people will not readily acquiesce in the acts of a radical parliament to disturb the possessions of 170,000 members of congregations and \$200,000,000 worth of ecclesiastical property. Apparent religious indifferentism often needs only the spur of persecution to become fanaticism.

In Prussia, since Bismarck made his peace with Leo XIII., the Roman Church

has made tremendous gains. Even the Emperor, the defender of the Lutheran faith, is pleased to accept the extravagant flattery of the Catholic orators at Bonn; and speculative minds are already hinting that William II. may think the crown of all the German lands "well worth a mass."

In England, perhaps, the Roman Church has not gained very materially in the last forty years, though the appeal to the Pope for the recognition of Anglican orders, and the address of the Duke of Norfolk at the Vatican cannot certainly be said to betoken any loss of prestige to the Chair of St. Peter.

Finally, in our own country, the Roman Church has made remarkable strides since the Civil War. From 1866 to 1893 the hierarchy in America was increased from seven Archbishops, with thirty-eight Bishops, to fourteen Archbishops, with seventy-three suffragan sees; that is, it was almost exactly doubled. The Catholic clergy in America number above 10,000, and the communicants from six to ten millions. Archbishop McCloskey, of New York, was raised to the Cardinalate in 1875, and succeeded soon after his death by Archbishop Gibbons, of Baltimore (1885). The investiture with the Cardinal's dignity, at Baltimore, of the Papal Delegates Satolli and Martinelli, on January 5, 1897, and May 8, 1901, respectively, was a further mark of courtesy toward the United States on the part of the Roman Curia. Moreover, the continuance of Cardinal Martinelli in his apostolic office here is significant to many as the first step toward the establishment of a Papal Nuncio (or Ambassador) at Washington.

The sum of all this testimony is that, notwithstanding such petty snubs as the veto of the Italian government on the appointment of a Papal delegate to the

Peace Conference at The Hague, and such real anxieties as the present strained relations of Church of government in France, the Papacy in this opening year of the new century is remarkably strong and full of promise.

IV.

What, then, is to be said of Professor Goldwin Smith's prophecy of forty years ago, that "Within no very long period the Papacy would cease to exist"? Simply this, that prophecy, the most fascinating temptation of the historian, is also the most unavailing employment of his talents and time. Influences which he could not foresee, and which no mortal besides could foresee, have made his prophecy

vain. What man in 1861 could foretell the wars of the next decade; the overthrow of the Bonapartists; the humiliation of Austria; the wonderful rise of Prussia? Who could foresee the intricacies of von Bismarck's Papal policy, the growth of the Roman Church in the United States, or the accession to the Chair of St. Peter of so consummate a statesman and so admirable a man as Leo the Thirteenth? Yet all these events have had their share, with many others, in determining what should be the character and what the strength of the Papal Church to-day. And what lies before us, too, prophesy as we may, is a sealed book.

DAVID SAVILLE MUZZEY.

The Functions of the Agitator

WE are afraid of him,—and yet, can we get along without him?

This is the question I raise, and it is not easily answered. Would those changes come about which are essential to the advance of the human race, if it were not for the agitator? Who is he? What is he? What is his function? Has he any function at all? Could his services be dispensed with?

The type I am thinking of is the man who first breaks the soil in movements for reform. But he is only one type of the reformer. There are other types. There is the man who comes in at the end to crown the achievement, to carry the movement on to its completion. There is the man who conceives the seed-thoughts out of which great changes develop. It is an open question whether or not all three of these are indispensable, whether it does not take one class of minds to conceive the seed-thoughts, a second class to stir up the soil of human

sentiment where those seed-thoughts shall take root, and a third class who shall formulate measures in such practical shape as to achieve definite results in reform.

It is the second class, that I have in view, in treating of the function of the agitator. Possibly at some distant time all three types may fuse into one. In looking back over the past, however, the three kinds have stood apart. Leaving aside those ambitious demagogues athirst for power, who had no dreams or ideals of reform at all, the human race has stood still, save as a class of agitators with all their one-sidedness, their narrow-mindedness, their dreaminess, their self-assertiveness, and their pugnacity, have set the masses of the people to thinking or to acting. It is questionable if any great steps in progress would have been made, if it had not been for this type of the agitator.

We may find it easier to give due re-

spect to this class of persons, when they are dead and gone, and have become simply figures in history. But as living realities, as people with whom we have to deal, to whom we have to listen, or with whom we may have to work, it is another matter. And yet, is it not a fact that three-quarters of the hard work and drudgery in reform movements is done by this very class of people, from whom we shrink or whom we may half despise? If they do not do such work, who will do it? There is no doubt as to who *ought* to do it. It should be done by the man of education, the broad-minded man, the man of wide horizon, of deep insight and of large experience. These are the men, however, of our third class, who usually come in at the end, and bring the work to its completion. They are not initiators. They usually take the positions of honor in the end, and the positions of power. And it is true, that without them the work of the agitator who has stirred the soil, as well as the philosopher who conceives the thoughts, would all go for naught. They are needed, however, because other agitators have set things going, and compelled action.

I am not undertaking to make a plea for the agitator as an ideal type of reformer. But I should like to urge that his function at least be understood. It is, in part, because he is not understood, does not receive due attention, and is left to plod on in his own way, that reform movements drag on indefinitely. Up to the present time in the world's history, this type of man, or type of mind, has performed an essential function in progress. What great reform movements in the past have ever been brought about without his agency? He has done the drudgery. To be sure, he has not usually done it in the spirit of the saint, the idealist, the scholar, or the philosopher. But for the best of reasons,—because he is

none of these. If in past ages, the objects for which he has worked have in some form or another won a triumph, then usually we gloss over the selfishness, the narrow-mindedness, the self-assertiveness or pugnacity of the man. Upon his name and figure is shed a glory by the halo which finally crowns the achievement. But when he was doing his work he was not glorified. And most of us, if we had known him, would not have honored him. He would not have been a congenial personality.

As a matter of fact, the drudgery of great reform movements has been done by the uneducated or the half-educated, by the man who got hold of one idea or half of one idea, or the imperfect shadow of an idea, and then went stirring up the soil of human sentiment with it, moving all kinds of passions and stirring up the sediment of human nature along with its purer sentiment,—until, by and by, even the half-idea is almost lost. It is thus, I believe, that we must read the story of the great Trades Union Movement of the nineteenth century among the working classes, the social upheaval leading to the French Revolution in the eighteenth century, the convulsion of the American Civil War that followed on the anti-slavery movement. And it is thus, I suspect, that the historian of the future must read and interpret the uprising going on at the present day against the shocking political corruption which threatens to make a farce of democracy. The drudgery is going to be done chiefly by the one-sided, the narrow-minded, and to some extent the self-seeking man, or the man who is fond of his own importance. I am not sure but that this would also be the story even of some of the great religious movements,—like that of the Reformation.

The pathetic and the disastrous feature of it all is that this intermediate

class is so kept aloof or shut off by the force of circumstances, on the one hand from the first class, which conceives the idea or the ideals, and on the other from the third class, the men of affairs who by their experience and breadth of horizon are able to bring good results out of the chaos, and secure somehow in the end a positive advance for the human race. Why is this? Because of certain misconceptions.

The agitator is conceived of either as a self-seeking charlatan, or as a crank with "wheels in his head." And there is just enough of truth in these misapprehensions to make them woefully misleading. The point of view of the man of wide education or of large experience is so completely removed, so far distant from that of the agitator without education and with little experience, that this latter type can hardly be even dimly conceived of save as verging on insanity or charlatanism. Because a man is in some degree manifestly self-seeking or personally ambitious, it is assumed that he is self-seeking to the core, possessing no other motive than ambition. Because he is limited in his range of ideas and does not seem open-minded, he is therefore condemned as a crank or fraud. We forget that if he were thoroughly open to argument, he would probably no longer be an agitator. It may be just that narrowmindedness of his which sustains him in his enthusiasms.

It is quite true that there are instances in which the agitator is nobly unselfish and humble. But these are the exceptions. He is usually somewhat fond of notoriety; he likes to be important; he takes pleasure in prominent positions; he relishes the sense of power; and he is much inclined to sensationalism. The debateable point is whether these qualities make up the whole man. The inference that they do is, I believe, the appall-

ing mistake made by the other two classes, the scholar on the one hand, and the broad-minded man of affairs on the other. If there were not *something* of that self-assertiveness, that love of power in the man, would he do the work? Why, let us ask in this connection, is it that the drudgery is not done more often by those who are not fond of notoriety, or have no love of power? To my mind, it makes a tremendous difference whether the self-seeking part of a man constitutes the half of that man's motive, or the whole of it. And I believe that history has proven that when it constitutes the whole of the motive, the man always in the end collapses and goes to the wall. He is in the end always found out by the masses of the people whom he is trying to influence. If on the other hand, there is a kernel of real idealism along with the self-seeking, it often happens that this very self-seeking is in the end turned to a good result in that it serves as an incentive, holding him to the drudgery involved in the pursuit of his purpose.

My point is, then, that up to the present time, so far as we can see, reform movements would not have been brought about without a shaking-up of the masses by men of few ideas and of a limited range of vision: that with the self-seeking of such persons there is mixed a kernel of honest desire for better things, giving to their aims and purposes, a tinge of idealism; and that their success will depend upon whether the ideas they are working for promise relief for some positive sore or evil in the social structure.

If there is one feature of the present situation which distresses me more than another, it is the disposition of the conservative or educated classes, looking on at a distance, to sum up every agitator as a charlatan, or, worse still, as wholly in error, a blind leader of the blind, just

because his standpoint is not broad and philosophical. To talk of a man as simply "having wheels in his head" may be even more misleading than to speak of him as a fraud or charlatan. There is then no hope of the two classes meeting together and mutually influencing each other. The agitator comes to feel as if the educated, conservative classes were held to their position or connections wholly through class interests.

Let it be admitted that the agitator is sure to promise a great deal more for his measure of reform than it can ever possibly achieve. He draws the picture of the evil, as a rule, even darker than the reality. What is more, in stirring up the passions for his measure, he works on the lower as well as the higher feelings. If he does not aim directly at the more brutal passions, these will be aroused of themselves, just by the commotion he stirs up. And yet, we can only say that every great reform movement in human history has probably been accompanied by just such commotions,—just such a seething of the passions, just such a stirring up of the brute sentiment along with the loftier emotions. We must accept the evil consequences along with the good if we expect any reform at all. It is easier, however, for us to do this in judging the past, than in dealing with the conditions of the immediate hour. We must, once for all, squarely answer for ourselves the one question: Would we rather have a stand-still condition, without this, or take reform movements along with these accompanying evils? We must face the fact that prolonged fighting for an idea, for a reform, will not and can not come from the most broad-minded, the most experienced, the most educated. This latter class will be stirred for a time; it will raise its arm and strike with magnificent force for a short interval; but it will not go on doing

this for a whole generation. And yet unless one class of persons will do this, what hope is there for any advance of the human race?

Now it is just because work of this kind falls exclusively into the hands of the agitator class that the outcome is so very imperfect, and the accompanying experiences often so distressing. This is true of any of the great transformations brought about in human history by reform effort. The mightiest change, in some respects, in the nineteenth century, was the Trade Union Movement. But that is a story that will provoke the keenest disappointment over the materialism pervading the movement, the one-sidedness, the narrow-mindedness with which the battle was fought; the brutality of the passions displayed; the checks on human liberty in the very name of liberty; the blows that often struck the innocent with the guilty; the woeful selfishness and ambition of many of the agitators. The story of this movement might conceivably be told as if it were one long history of selfish brutality. On the other hand, it might be told as a history of the work of idealist reformers. It has been neither one nor the other. The work has been largely the work of the agitator, even of the much-despised "walking delegate." And he has not been either a saint or a hero. Yet, summing up the whole movement of over one hundred years, what thoughtful man, what student of history, can help feeling that without this great upheaval, this movement on the part of the working classes themselves, our very industrial system might have collapsed through the spread of a wage slavery. It has been a stepping-stone, and nothing else, to a higher movement. The step had to be taken. Its broad conception was hinted in the Utopias of the scholar or the philosopher; its narrow application came through the agita-

tor who had to carry it through. The problem now is as to whether the third class of persons I have talked of, the man of affairs and experience, will step in, crown the achievement, and put this great movement on the right basis before it ends on all sides in disaster.

So it was of the anti-slavery movement. There could have been no Abraham Lincoln, the broad-minded, the sane, the sagacious, the tenderly sympathetic, the far-sighted statesman, if there had not been the narrow-minded, one-sided, pugnacious, perhaps even self-important idealists,—even a William Lloyd Garrison. It may be asserted that even without this type of man, the reforms would have come under any circumstances. All we can say in reply is, that looking back over history, they did *not* come save as a result of his work.

History would seem to show that this type of man, by the very laws of human nature, must be an extremist or a man of one idea, because only men of that class have done the work of the agitator. It has been the dream of certain individuals for two thousand years or more—since the days of Plato, in fact,—that the philosopher should come to the front and manage affairs, and so effect a social transformation. But the philosopher has not done it and will not do it, because he is not willing to undergo the drudgery of getting the soil ready.

In speaking of this type or class I am not for an instant thinking of those who engage in agitation just for the sake of the stir it makes. It is quite true that this type exists, and this is deplorable because it develops into the destructive phase. But this type of minds belongs to another class. They are examples of atav-

ism. They represent a reversion to the beast or the brute. Lurking in human nature is something of the old tiger spirit, the fondness for sheer destruction, bloodshed or killing; and for this type, I believe we should have no possible sympathy and no mercy. It has no place in a democracy, and should be swept out of existence, just as the tiger should be swept out of existence. The distressing feature of it all is that the educated classes themselves are so inclined to regard all agitation as of this type, just because, with nearly every reform, there goes a certain degree of violence. But destructive anarchy is nothing more than an excrescence, a disease, which should be treated in the lock-up or the mad-house.

From such the real agitator is carefully to be distinguished. It is he who did the tiresome work which brought on the Reformation in Europe, overthrew the Caste System through the French Revolution, established democracy, overthrew slavery, and gave the wage-earner a sense of self-dependence. It is he who is now striving obscurely to strike a blow at the rottenness of our political system in our large municipalities. And the one hope in the outlook is, that the educated and the conservative who really have the spirit of true reform in their hearts, may be ready, before it is too late, to see the degree of honest idea and idealism in this class of agitators, mixed though it be with self-seeking and a fondness for notoriety; and to meet the type half way in a union of forces against the crying evils menacing the whole social order.

WALTER L. SHELDON.

The Taxation of Church Property

THE exemption of church property from taxation has sometimes been condemned, even by ministers of the church, as a violation of the principle of the separation of Church and State. It must be admitted that the exemption of church property, since it necessitates a higher rate of taxation on the property of individuals, may be regarded as in some sense a forced contribution from individual property owners for the partial support of the churches. Under a system of government which does not recognize religion as a function of the State, the exemption of church property cannot be justified on precisely the same grounds as the exemption of property used for educational and charitable purposes; for education and the support of the poor are subjects of public expenditure, except in so far as they are carried on by private enterprise and benevolence.

But while the principle of separation of Church and State is firmly established in this country, there is a great difference in principle between the establishment of religion and such a recognition of the value of religion as may lead to the exemption of churches from taxation. Although the churches do not perform a function which would otherwise be performed by the State, and are not, in that sense, performing a public function, it may nevertheless be the case that their existence and their activities are of sufficient service to society as a whole to warrant the State's recognizing their value by exempting them from taxation. It is probable that the existence of churches contributes to the maintenance of social order. This, indeed, was an argument used against disestablishment in the early

history of some of the American states. The Reverend John Leland, speaking in the Massachusetts Legislature in 1811, satirized the survival of State religion in that commonwealth as "the old firm of Moses and Aaron—Ruler and Priest—where the language is, You comb my hair and I'll scratch your elbows—you make laws to support me, and I'll persuade the people to obey you." This implied contract is not now considered a sufficient excuse for an establishment of religion. But perhaps the chief objection to a State Church is not the fact of Government aid, but rather the granting of such aid to a single church whose adherents may be a minority in the community. We should not reason by analogy, therefore, from disestablishment to the abolition of exemptions from taxation which extend alike to all denominations, Catholic and Protestant, Jewish and Gentile, Orthodox and Liberal, which exemptions may and should, if they are to exist at all, be extended to the meeting places of Ethical Culture Societies and other substitutes for churches.

The exemption of churches from taxation, if allowed at all, must not be carried too far, however. Church property which yields a revenue, or is not used strictly for church purposes, should not be favored above the property of individuals; and it is at least doubtful whether any church property should be exempted from special assessments for street improvements which enhance the value of the property, and may therefore become a source of profit if the property should be sold at some future time.

Perhaps the strongest consideration against the exemption of church property

is the practical one that it is sometimes difficult to draw the line between property used for strictly religious purposes and that used for other purposes. Probably most of those who favor the exemption of church property would extend the exemption to such undenominational societies as the Young Men's Christian Association; and yet the courts of New York have held that the buildings of that association are not exempt, because they are not used exclusively for purposes of public worship, portions of the buildings being used for gymnasium and other recreative purposes.* If this principle were consistently carried out, it would endanger the exemption of many churches; for the varied work of the modern institutional church is not unlike that of the Young Men's Christian Association. Again, some churches rent even their auditoriums for other than church purposes; so that it is impossible to draw the line between property used for purposes of worship, and property which yields a revenue. It is perhaps still more common for small and poor congregations to meet in rented halls, instead of maintaining their own houses of worship; and since they meet in buildings which are taxed, and doubtless help to pay the taxes when they pay their rent, the exemption of church property is an unintentional discrimination against these weaker congregations.

The difficulty of drawing the line will perhaps become all the greater as the distinction between the religious and the secular becomes less and less marked, and as social settlements and similar institutions assume part of the functions which have in the past been performed

by the churches. Many will maintain that a social settlement is quite as much entitled to exemption as a church; and yet many settlements are not even incorporated, but, like the poorer churches, have only rented quarters. Indeed, settlement work is of such a personal character that it may be carried on by individuals in their own homes, instead of in buildings set apart for the purpose; so that while settlements in general may very well be exempted on the ground that they do educational work, it is here again difficult to draw the line. And if settlements as such are to be exempt, how about self-supporting clubs for working women and working men?

On the whole, then, the fact that there are some members of the community who are not members of any religious body, and who, therefore, ought not in strict justice to have their taxes increased in order that churches may be exempted, is a less cogent argument against the exemption of churches than the practical difficulty—which may be expected to increase—of determining just what property should be, and what should not be, exempted.

MAX WEST.

Pain

*Men have made them gods of love,
Sun-gods, givers of the rain,
Deities of hill and grove:
I have made a god of Pain.*

*Of my god I know this much,
And in singing I repeat,
Though there's anguish in his touch,
Yet his soul within is sweet.*

—From "Homeward Songs by the Way."

*Y. M. C. A. vs. Mayor, etc., of New York, 113 N. Y., 187.

The Political Education of New York City

IT is generally agreed that the grave municipal problems which confront the people of New York City cannot be wisely or permanently solved at election time. The most and the best that a reform administration can do is to improve the limited opportunity given it in the two years of its term of office. When election comes again two years hence, a wave of civic enthusiasm or spasm of virtue cannot be relied upon to place the affairs of the city again in anti-Tammany hands. It is generally agreed that only a persistent and well-directed educational campaign, which shall never cease between elections, can meet the difficulties and the needs of our civic situation.

The difficulties of such a campaign of education are, of course, great. The enormous population of Greater New York, its complex racial elements, and the direct and indirect evil results of living in tenement houses, make educational work by no means easy. Moreover, there are myriads of educational and philanthropic agencies at work without adequate knowledge of one another's aims and methods and without proper correlation. There is need of a scientific organization of all the efforts now being made in this city toward promoting the intelligence and well-being of the citizens. What is known in the relations of great railway corporations to one another as the "community of interest" plan is suggestive to philanthropic and educational workers. It is too soon to hope for a philanthropic and educational trust, even if it should be desirable; but group federations are even now entirely practicable, and have, to some extent, come into being.

The League for Political Education is one of the main organizations which is attempting to adapt itself to the special conditions and difficulties of New York life. A leaf has been taken out of the book of the practical politician. As Tammany has its leader for each assembly district, so the League for Political Education is fast appointing chairmen for each assembly district, with headquarters in the district. The chairman regards his district as a permanent field of educational endeavor and views it from two general aspects, namely, its political and its social aspects. On the political side, the chairman, assisted by his committee, endeavors to become familiar with the public record of every officeholder in his district, and, as far as possible, to establish friendly relations with the office-holders which may promote the welfare of the district. A further step for the chairman and the committee is to study the political machinery of the district, to find out who are the assembly and election district captains and workers in each political party, and to acquaint themselves with the record and the methods of these men.

The social side of the district includes all that relates to the conditions of life and labor of the people who reside there. As a preliminary to efforts to improve these conditions, a sociological study is made of the district, and, as a result of this study, the organized social forces, both for good and ill, are indicated with their location, by means of symbols on a large wall map of the district. This canvass is the basis for intelligent action. It reveals the most pressing needs of the neighborhood. Among these, the most

important, and those which may be attacked with best promise of result, are first considered. The plan is, not to call into existence new educational or philanthropic organizations, but to bring to bear upon each specific need any agency already existing to meet that need. For example, let us suppose that the canvass discovers public school-houses in imperfect sanitary condition, in which there are no pictures on the walls, and where the teachers are without any sympathetic contact in their work with intelligent and cultured persons. Having found such a school-house the district worker communicates at once with the Public Education Association, whose special function it is to meet such needs as these, and, in coöperation with this association, everything possible is done for the school in question. The same method would be followed in the case of the need of a small park or playground, when the Outdoor Recreation League would be consulted; in the case of a kindergarten, when the Kindergarten Union would be consulted; in the case of sending poor children to the country in the summer-time, when the Tribune Fresh Air Fund, the Life's Farm Association, and other similar organizations would be consulted.

The League also stands ready to send lecturers on civic and economic topics to those districts where there is a demand for such lectures. These lectures are most frequently given in connection with social settlements. The League also proposes to issue literature for the promotion of good citizenship. This will consist of very short, clearly worded leaflets, and of brief monographs. In addition, a new edition of a "Political Primer of New York City and State," by Miss Adele M. Fielde, published by Macmillans four years ago, will be issued by the League about January 10th next. This

Primer has been entirely rewritten so as to conform to the provisions of the Revised Charter of Greater New York, which takes effect January 1, 1902.

The district work thus outlined was begun by the League for Political Education five or six years ago. It has passed through the transition stage of only moderate efficiency, due to inexperience, and is now being more carefully organized and more successfully carried on than in previous years.

The Women's Municipal League recently decided to engage in this district work, but was so courteous as to consult the League for Political Education before taking any decisive steps. As a result of a conference between committees of both leagues, the work of each between now and May 1st, will be limited to a specified territory, and each organization will be singly responsible for its own territory. The Municipal League will take the local improvement districts called under the new charter Corlears Hook, which is the Twelfth Senatorial District; Kip's Bay, which is the Four-Thirty-first Assembly Districts, Morrisania, which is the Twenty-first Senatorial District and possibly another not yet fully decided upon.

It is needless to say that the two organizations, while working independently, will aid one another in every possible way. The differences between the two are that the Municipal League is composed exclusively of women, while the League for Political Education is composed of both men and women; and the former devotes itself at election time to the support of a particular party, or particular candidates, while the latter is non-partisan.

The difficulty mentioned in the early part of this article of the lack of understanding and correlation between the many philanthropic and educational or

ganizations of the city is being attacked by the establishment of a conference of representatives of civic, educational and philanthropic organizations in Greater New York. This Conference held two meetings last spring at the League for Political Education, and will hold three meetings between January and June, 1902, at the League. The purposes of

the Conference are to diminish unwise duplication of work on the part of societies, and to promote coöperation between the societies at every practicable point. The Council has no authority over any society and does not attempt, as yet, to establish any federative organization.

ROBERT ERSKINE ELY.

Character-Values in Training in the Manual Arts

GENERATIONS have passed since the good Bayard rode in joust and tourney; but still to-day the boy's imagination fires as he reads of the fearless knight without reproach. The days of casque and halberd are over, yet surely there is still place for him who would fight the good fight. As ever, the child-heart grows big with the thought that he too may do something that shall be worth while; are there not things to be made and builded, works to be developed, great plans to be matured? Peace, too, has her victories. May not the proud title of the good knight be won by him who serves his kind in quarry, kiln, or shop, as honorably as it were ever won on tented field?

Man is the thumbd animal—the builder—the worker with tools. His wish to create and to construct is instinctive. Its source is deep in his nature, rising with the fundamental desires to tell, to fashion, to adorn, and to examine.

Education in its modern philosophy seeks by its processes to make the child aware of his social relations and functions, to make him realize and fill his place in the world-scheme. It prepares him for union with his fellows, prepares him to help them and to profit by their help. Its vital requirement is that his

instincts and activities shall form the basis of his studies, the starting points for his training. It seeks to devise methods which shall naturally evoke and enlist these instincts. Its concern is that as the child lives over the experiences of the race, he may in his recapitulation come to know his own power and capacity, his own social-value, as it were.

To the desire to build and to decorate, the manual arts make the most direct response. No other forms of activity offer better opportunity for the development of those qualities which make for character. But it is not as technical drills that they must be offered—methods of training hand or eye to peculiar sleight or quickness. Thus submitted they serve but as special subjects to swell an already over-full curriculum. They must in their various forms,—sewing, modeling, working in woods or metals,—serve but as means to an end. As forms of activity they must spring from the child's needs, respond to his necessities, and be reckonable in terms of social worth.

The position of the arts thus defined, one may discuss the possibilities of their influence upon the character of the child who pursues them. "Character," says Baldwin, "is a disposition for action." It is in part the result of Nature—of he-

redity; in larger measure it is that individuality which is the product of habit and environment. For the formation of habits, for the determination of surroundings, the school must in large degree be held responsible. A training in character must be a training in habits—a training in action amid such surroundings as will emphasize the value of the ideals held up for emulation. What are the habits which the manual arts inculcate? What the environment for their development? What are their ideals?

Two things the arts of construction and decoration require—planning and execution. Foresight to conceive and energy to accomplish. Every exercise, whether the little paper box, the doll's dress, or the elaborate piece of joinery, must be planned. It is thus that the model permits original effort in design—permits the display of individuality. Training in the arts means the development of problem-makers as well as problem-solvers. That problems be adequately planned, there must be calculation, adaptation of means to end, understanding of cause and effect. The habit of looking ahead is formed. It is a habit characteristic of the good executive. The ideal which the arts hold up before the pupil is the well-planned problem, bearing the stamp of original effort—something which is his own in thought as in execution. The necessity for the thing made may have arisen in many ways. It may be a bit of apparatus for the school room—a model to illustrate and make real and vivid some lesson in the primitive arts; a toy for his games; a utensil for the home; or a reproduction on small scale of some great machine which is doing the world's work. It matters not what the thing is to be made; first it must be planned. Planning means more than foresight, it means the thinking of

parts into wholes. It means the thinking of relations. As the boy repeats the efforts of his forbears to adapt means to ends, he becomes with them an inventor—he inevitably takes their attitude toward his work.

What are the ideals in execution? Determination and Accuracy. The executive faculty requires both. Grit and energy have ever won the world's praise. It is the power of holding on that counts. The arts inculcate the habit of perseverance. Interest in the process is given through interest in the product. The determination to succeed is born of the fact that the problem is the maker's. The object wrought may, in the words of Touchstone, be "a poor thing, sir, but mine own."

Execution, however, holds up ideals more than one; ideals of self-reliance, patience, honesty and thoroughness. Each worker must be his own critic; and the old adage about haste and speed is brought sharply home to him. To him also is made known the evils of shoddy workmanship and slipshod finish. Each virtue in performance acts to perfect a habit, and to develop that trait of inestimable value in character—a controlling sense of duty.

The work-place itself, be it in the school-room or in specially designed shop, is no mean developer of habits. There it is that the laws of cleanliness, order, and system prevail. The shining racks of tools beckon the eager worker; but, beckoning, whisper the injunction of the good workman,—“a place for everything.”

The arts have as an ideal—Beauty. Each object, for whatever end designed, must respond to the laws of fitness to purpose, harmony in proportion, and refinement in form. Into each lesson enters the element of good design; and les-

son repeated upon lesson, accustoms the pupil to question all constructed forms as to their fitness and beauty, and habituates him to employ the laws of good design whenever he plans projects of his own. Through such study,—the search for the beautiful in form and arrangement—is developed in the worker that which it is agreed to call “taste”—a knowledge of what is truly fine.

Other ideals the constructive arts hold up: the ideal of the good craftsman and the ideal of honest work. Initiated into the difficulties of mechanical procedure, the pupil learns to respect the skilled artisan with his perfection of technique, and to appreciate good work in any craft, however simple its form, however lowly may have been the hands that fashioned it.

The ideals rehearsed, the purpose of the arts is made clear. Concerning themselves with no particular material, they teach their lesson as well in wood as in iron, in paper as in clay. The exercises are but means; the end is never to be hidden by process or material.

To the pupil who pursues the arts there comes with the habits inculcated something apart and higher—a point of view. From the vantage ground of one who himself has planned, designed and executed, he sees the world about him and comes to realize the forces that have made and are making for the advancement of his kind. To the school he carries problems for solution; from it he carries knowledge immediately applicable in his daily life and work. He is thus made conscious of his own resources—his own powers and his limitations. He learns to know what it is that he does not know. He learns to confess his ignorance. This is the stepping-stone to knowledge.

Life is all action. It has been truly said that “school is life.” The older school was all for passivity, for listening

and memorizing, for getting hold of the symbols of learning. The manual arts look to “doing,” recognizing that mental development can never reach its highest levels apart from motor activity.

As to the character-values, then, in training in the manual arts; if character is a disposition for action, if it requires for its development the establishment of habits of foresight and initiative, of original effort, direct responsibility, energy and perseverance, if it is founded on order and system, appreciation of beauty and honest work, and respect for labor, aye love for labor,—then surely the manual arts give an unequalled opportunity for the implantation of these virtues in the nature of the boy schooled in their practice. Surely the boy who pursues them will be a boy “disposed for action.”

JAMES P. HANEY.

Additional evidence of the interest that is being taken in the subject of ethical instruction in Sunday-schools is afforded by the attention that is being paid to the series of Old Testament Bible Stories told for the Young, which Mr. W. L. Sheldon, of the St. Louis Ethical Society, is publishing serially in “Unity.” Partly because of the commendation which these stories have received from certain papers and magazines—notably the *Outlook*, Mr. Sheldon is receiving many letters from a variety of sources, but more especially from orthodox people—concerning his treatment. These Bible stories represent the material in use in his own Sunday-school, forming parts of his total scheme of ethical instruction. The purpose underlying the series is to bring out the profound ethical import of these old Hebraic stories, by sifting away the chaff of irrelevancy and so preserving what is of abiding and helpful significance in them.

The American Sabbath and the Liquor Problem

AN ADDRESS BY FELIX ADLER AT CARNEGIE HALL, DECEMBER 15TH, 1901

WHAT will be the future of the American Sabbath, especially in great cities, is a question of deep concern to all of us. There are two distinct views of Sunday observance; one, theological, sabbatarian; the other, purely humanitarian. The former is rapidly going, especially in the great cities, where it seems to be doomed. The latter, the humanitarian, is also in some danger of being ignored, and it is time that we should be aware of this danger; for, on strictly humanitarian grounds, the Sabbath is one of the most beneficent institutions of civilized mankind.

There are three purposes to which the Sabbath is dedicated; rest, recreation, and edification. If its object and purpose were merely to secure rest, surcease from toil, the unharnessing of the weary body and mind from accustomed occupation—it would be an inestimable boon. It is just as important for you, lawyers, not to bring your briefs home on Sunday as it is for the manual laborer to have relief from his accustomed work. It always gives me a strange feeling of satisfaction when, as sometimes happens, I have to pass through a business section of the city on a Sunday. What an air of peace has settled on that noisy region! Empty the streets of the eager, rushing, bustling crowd that hurries past on week-days; absent the tumult and noise that then assault our ears. The shutters are closed; the houses on both sides of the street are asleep. The scene of feverish activity is transformed into a scene of repose.

Do you want this changed? Do you want the stores open and the factories

open? By no means. Let us cling with might and main to the Sunday as a day of rest. Let us resist the encroachments of Sunday labor—which, I regret to say, is extending deplorably in this country—and let us insist that, in those cases in which Sunday labor is unavoidable, those who are engaged in it shall at least be ensured a partial immunity from toil in other ways.

The second purpose is recreation; and this brings me to the special subject with which I am to deal to-day, the question of opening the saloons. It is a thorny and difficult subject. There are persons who, when a new measure is proposed, are ready at once to leap to a conclusion and to express a personal opinion, because they see only one among many aspects of the matter. In this case, the one side sees only the issue of personal liberty at stake; therefore they say: Let the saloons be opened. The other side sees the evils of intemperance only, and is equally prompt to say: Let the saloons be closed. But those whose habit it is to look all round a question are not in so fortunate a position. They are compelled to recognize that this question has bearings on many and varied social interests of the first magnitude.

Faulty Conclusions from Early Experiences.

If a speaker is aware that he himself has labored under a prejudice in regard to his subject, it is but fair that he should advertise his hearers of the fact; and therefore I confess that, for my own part, my initial prejudice was altogether on the side opposed to the opening of the

saloon. The impressions which one receives in childhood are apt to be indelible. I remember that, as a boy, I used frequently to pass a certain saloon on one of the east-side avenues near my home; and I remember as vividly as if it were to-day, the physical disgust which was produced in me, a child, merely by the smell of the place, by the vile reek of it, the unkempt and disreputable appearance of it, the sight now and then of men issuing from it, staggering and reeling, cursing, swearing, and with blood-shot eyes; or occasionally by the sight of some unfortunate sprawling in the gutter—a disgrace to the humanity whose semblance he bore.

Later there came the knowledge of the evils that follow in the train of intemperance; the knowledge of the ruin brought upon once happy homes; of the silent sufferings endured by refined women in their vain, futile struggles to rescue some loved one from the degradation of drunkenness, or in their poor, pitiful attempts to cover up his disgrace. I remember more than twenty-three years ago how I was affected on reading, in the report of the first district nurse we sent into the poor districts, the account of a woman whose life was despaired of because her infuriated husband, under the influence of drink, had trampled upon her, as she lay in bed holding in her arms a child not yet a week old. I recall another instance of a father who, sent by a physician to procure strong stimulants for his child at the point of collapse, could not, poor brute, when he had the stimulants in his hand, resist the temptation, and drank them himself, leaving his child to its fate.

Such instances as these exercise a kind of hypnotic effect upon us; we cannot get our eyes away from them. They are apt to make us associate the use of strong drink in any form with just such scenes

as these. This hypnotizing effect of extreme instances leads us also to believe that intemperance very widely, very thoroughly permeates the entire community, and that it is responsible—nay, the chief cause—of all the evils from which we suffer.

Now, I myself was under the sway of these feelings. I was hypnotized in this fashion; and, if, gradually, I have taken a different view of the matter, it has been with immense repugnance; as a man endeavors to swim against a certain current only to find himself irresistibly borne in a direction opposite to that in which he would prefer to go.

The Facts: Extent of the Evil.

To begin with, it appears that, not only the evils of intemperance, but the extent and area over which these evils reign, have been exaggerated. There are two ways of measuring the perilousness of a disease, one by the virulence with which it attacks its victim, the other by the number of victims which it attacks. Concerning the virulence with which intemperance attacks its victims there has been no exaggeration; but the number of its victims and the area within which the disease prevails—these have been grossly exaggerated.

Not more than thirty years ago, Mr. Charles Loring Brace, one of the best and most experienced workers in this city; and a man whom everyone honors, was willing to commit himself to the statement that 75 per cent. of the pauperism in great cities was due to intemperance. It now appears that, not 75 per cent., but 25 per cent. of the pauperism which is relieved by voluntary societies is due to intemperance. Even the pauperism in the almshouses, although higher, is not half as high as Mr. Brace estimated. Mr. Charles Booth, the great authority in England, found that intem-

perance was the cause of pauperism among the lowest strata of the poor in London in only 14 per cent. of the cases.

Intemperance and Crime.

Again, in regard to intemperance in its relation to crime, intemperance is a leading cause, a prominent cause, in the commission of crime in not quite one-third of the cases investigated; and it is the principal cause in sixteen per cent. only. And this investigation is based upon the examination of more than 13,000 convicts. We find in the report that as a people we are progressing toward moderation; that, ever since 1840, the sale of distilled liquors has steadily diminished, and the sale of malt liquors has steadily increased. Since 1890, although the sale of malt liquors has remained stationary, the sale of distilled liquors has fallen fully one-third. It is pointed out that modern industry is a great factor in the direction of moderation; the introduction of machinery requiring a clear head on the part of the employé; and many firms and employers insisting upon habits of moderation in those whom they employ. The trades unions also are arrayed, on the whole, on the side of the temperate use of liquor.

The Saloon and Its Functions.

Coming now to the saloon itself, the point brought out by recent studies of the drink habits of the people is that the saloon is by no means merely a device for producing intoxication. We are prone to think that every saloon is a place in which intemperance is fostered; that drinking and drunkenness are synonymous. That is not the case. There are in this city hundreds, if not thousands, of saloons in which intemperance as such can hardly be said to prevail to any great extent. The saloon serves many other purposes than that of satis-

fying the drink habit; and some of these purposes are perfectly legitimate. In fact, if it were not for these legitimate purposes, we certainly should not have the thirteen thousand saloons that exist in Greater New York. Let us consider some of these purposes.

In the first place, they serve as cheap restaurants. A great many wage-earners get their luncheon at noon-day in the neighboring saloon. Instead of bringing the dinner pail, they prefer the warm luncheon which is served for ten cents. Then, the saloon serves as a place in which the keen, powerful, racial instinct of the foreign elements of our population is more or less satisfied. People from foreign countries like to come together. The saloon is a meeting place where such foreigners, can without introduction and without formality, expect to meet people of their own home connection and of their own race. There are certain saloons where Bohemians meet, others where Russians meet, and others where Italians meet. To a considerable extent the saloon is a free labor agency, a free employment agency. Certain saloons are patronized by members of a certain trade, and the proprietor makes it his business often to keep informed as to such vacancies. Above all, the saloon satisfies that profound craving in human nature for the throwing off of restrictions, for free social intercourse.

What do we mean by this? The pleasure consists in being at ease. We all of us feel that need. We invite our friends into our parlors, but we also go to our clubs. The advantage of a club in the matter of social intercourse is that you can meet people on a perfect footing of equality. That is the attraction of the club. Something of this attraction draws the poorer classes to the saloon. Imagine how restricted is their life! Ten hours a day in a

factory the working man is subject to rules and must do as somebody orders him. It is for the common good indeed, but nevertheless he is under restriction; he is repressed; he cannot do as he pleases. When he comes home, can he do as he pleases? Can he be at ease? Truly, he might, if he had a home, but what he calls a home consists of two or three rooms, overcrowded, grimy, and unpleasant, and noisy with crying children. No matter how tender-hearted he may be or how kindly, so long as he is in that tenement he has only exchanged the enforced restrictions of his employer for the voluntary restrictions which he must submit himself to if he is a good father. Is it to be wondered at that he should be attracted to a place where he can be at his ease? That was the desire that led men to the inn long before the days of Falstaff.

The atmosphere of the saloon is one of democratic equality. For five cents a man purchases the chartered liberties of the place; he is a patron; he is not looked down upon. That is the distinction between our saloons and the coffee houses. In the coffee houses a man is restricted in his choice of drinks, and there are rules. The atmosphere is loaded down with restrictions and the dogmatic opinions of somebody; and he feels that he is patronized, whereas the thing that he wants to feel is that he is a patron. In the saloon, he is free; he can drink; he can chat,—and the chat that goes on is often of the shrewdest, and quite as wise as that which goes on in the uptown clubs.

Now our way has been simply to close the saloon as far as we can. Drive the workingman away and send him—whither? We have forgotten that a great demand has been created and must be supplied. We have simply tried to shut off the supply, and have said: "You

can't have it, we object to it. Now, go." Go whither? We have not even asked whither? We have not even tried to supply a substitute.

If we had not been so hypnotized, if we had not felt that the one thing to do was to abolish the places where intemperance occurs, we should have been saner and wiser. We should not have been guilty of the folly of supposing that nothing but intemperance occurs in these places. We should have seen that they supply a legitimate want, and we should have tried to supply that want ourselves in other ways.

The Main Issue: Three Alternatives.

But now the question is put, Shall we open the saloons? I object to that way of putting it. I believe that one of the very worst things to do is to put a question inexactly. We can never get a straight answer if we put a question wrongly or confusedly. The question is not: Shall we open the saloons?—because they *are* open, and everybody knows they are. What is the use of asking that question? Shall we do something which is already done? Put your question exactly, if you wish to solve the problem. There are just three alternatives before us: either to continue the present régime—that is to say, the side door open and the front door closed—or to close both doors, or to open both doors. Those three alternatives I propose now briefly and summarily to take into account.

Impossibility of Continuing Present Régime.

Shall we continue the present régime? The law prescribing that both doors shall be closed, the authorities winking, conniving at the opening of one—is this method tolerable? The reasons against continuing this method, the present

method, have been so often discussed that I really do not feel that it is obligatory upon me to go into them at length. They are quite plain. One reason is that by doing this, we shall undermine that belief among the people upon which respect for law rests, the belief that laws are enacted to be enforced. What we mean when we say "law-abiding" is that the people feel that a law on the statute book is a serious thing, and that to infringe upon the law is a very serious thing indeed, because the law is powerful, sacred, mighty, majestic. Show the people a statute which is only half enforced, and you accustom them to think that the law is a farce, that it is only put there out of sentiment or to satisfy a clamor. If you impair our respect for the law, you are weakening the chief pillar of our house.

A second reason for not continuing the present method is that every one knows that a law not enforced is a fruitful source of blackmail and corruption. You can never reform our police force unless you remove from them the temptation that causes them to accept hush money. We hear a great deal about the temptation of the weak, intemperate man by opening the saloons and exposing him to that temptation. Let us consider, on the other hand, the temptation to which we expose the officers of the police by this present method of insisting officially on the enforcement of a certain law, and then conniving at its non-enforcement. You cannot cure this by means of an honest head of police. No matter how honest, how intelligent and how devoted to the public good our head men may be, you cannot prevent corruption from permeating the rank and file so long as it is possible for the policeman to harrass and persecute the law-breaker. So long as this possibility is before him, you can never prevent that

policeman on the beat from taking money to close his eye, and you can never take from him the power of harrassing and persecuting as a means of extracting this bribe.

The Mayor's Oath Binding.

But the important point in this connection—and this is a point which has not been made sufficiently prominent—is that this whole discussion is academic, that it is simply not possible to continue the present régime even if we want to do so; that the new Mayor and his chief of police will not have it in their power to adopt a lenient or a temporizing policy; because when the new Mayor goes into office, he will have to take an oath to execute the laws. He will have to *take an oath*. You know what it is for a man with a conscience to take an oath. You have been so long accustomed to the tools of machines in office, that you fail to realize what it means for a conscientious man to be there. According to his oath, he cannot avoid executing a law which is on the statute book. He has no option in the matter. The Mayor and the chief of police, unless we relieve them at once by changing the laws, must close the side door and the front door. They cannot temporize unless they are willing to be law-breakers and oath-breakers. The seriousness of that point has not been considered in the discussions that have taken place in the public prints. The matter has been treated as if the temporizing policy might continue. It cannot. Mr. Roosevelt was blamed a great deal, when he was police commissioner, for his rigorous manner in enforcing the law. I think that it was a great mistake so to blame him. As an honest man he could not help it. He had to execute the law which he had sworn to execute. Put yourself in his place. You would have had to do it, if you had sworn

to do it and had had any conception of what it meant to take an oath to carry out the law. You have no discretion. What you believe to be the good or the evil of the law is not to the point. Whether you think the law is wise or unwise is not to the point. The law is there. You have got to enforce it, because you have sworn to enforce it.

Now, the situation to-day—and this is the point to which I chiefly wish to call attention in my address—is such that our reform Mayor and our worthy Chief of Police will have to close the saloons, will have to try to do it, will have to go on butting their heads against a stone wall, though they know their efforts are all in vain, though they know that it is like dipping the Atlantic Ocean up with a pail.

The Executive Must Obey the Law.

It is true our Mayor seemed to indicate a possible way of escape in some of his ante-election speeches, in which he quoted the doctrine of *summum jus, summa injuria*, which means that a law should not be pressed so literally as to cause an undue hardship in its carrying out, a hardship beyond the intent of the law. But a moment's consideration will show that this doctrine is a broken reed to lean upon, as I am sure the Mayor will discover as soon as he comes into close quarters with the problem before him. The doctrine simply means that the man who carries out a law should carry out the spirit of it, and not work a hardship unnecessarily in the process of carrying it out. But where the intent of the law itself is to produce hardship, it is impossible to employ the doctrine so as to avoid hardship. Thus, if the law prescribes that a man guilty of certain crimes shall be capitally punished, there is no possibility in such a case that the law should not be carried out to produce unneces-

sary hardship. So, in this case; the intent of this law was to close the saloon, to create that hardship, to prevent people from satisfying their craving for drink and the other social advantages that I have just mentioned. The officers of the law cannot invoke the doctrine of *summum jus*. They cannot quote the hardships which will be produced, as a reason for not enforcing the law, when it is considered that it was the intention of the law to create these very hardships.

There is a clear distinction between the intent of a law and the ulterior purpose in the mind of the legislator in framing such a law. I may be perfectly convinced that this law will defeat the ulterior purposes in the mind of the Legislature; but as an executive officer, I should be concerned not at all with the ulterior purposes of the Legislature, but with the intent of the law. It is for the Legislature itself to determine whether the law which it has framed is really adequate to carry out such ulterior purposes as may have been intended. It is for the executive simply to study the intent of the law, whether or no it fulfills those ulterior purposes.

The intent of this law is plainly that the saloons shall be closed, and we shall put our Mayor and our Chief of Police in such a position, a few weeks hence, that, if they respect their oaths, they must at once begin as Roosevelt did, with what consequences we know, to close side door and front door both.

We Face, Not a Theory, but a Condition.

We are not confronted with a theory at all, but with a condition. We have got to meet this condition. All this palaver in the public prints is academic. It fails to observe the conditions that exist. Do we want the Mayor and the Chief of Police hermetically to seal every saloon? Unless we change the law, we

shall compel them to do it, and then we shall have to take the consequences. What those consequences will be for the stability of the reform government which we have just painfully elected, every one knows.

But apart from that, I am perfectly willing to say: Let the reform government go to pieces rather than imperil the abiding social interests of temperance, that is, in the sense of moderation. The certain overthrow of the reform government two years hence would not be a decisive argument with me. I should weep to see it go. It would make my heart bleed to see the efforts that have been expended for so many years rendered futile. But if it can be shown that the deep social interests of temperance would be benefited by it, why, even this darling reform movement would have to be sacrificed. But can that be shown?

Second Alternative: Close Both Doors.

And now I am coming to a very serious point. I want to reason with my friends on the other side just as I have argued it with myself, because I was once on their side, and I have very slowly and reluctantly been forced around. Does the second alternative, of closing both doors, promise relief? Is it possible to carry out that second alternative? When one takes up such a question as that, one is bound to consult the lessons of experience. We are not the first to attempt these things. We must not go into it haphazard, without any regard to what other people have done and have tried.

The Example of Portland.

Let us examine for a moment some of the leading facts in regard to the city of Portland. In the judgment of one most careful inquirer, it cannot be shown, after forty years of prohibition, that the

amount of the consumption of liquor has decreased or that intemperance has decreased. The general impression is that drunkenness is rather worse than before. After forty years of effort, there are between thirty and forty agents of wholesale liquor houses, besides the agents of local firms, traveling constantly through the State, even in the most remote districts, and apparently doing a satisfactory business. Opposite the railroad depot in Portland there are a dozen saloons clustered together within a short space. The number of drinking places to the population is 1 to every 219 inhabitants, including men, women and children. For the leading town in a prohibition State, this is rather a large proportion.

The enforcement of the law was first entrusted to the local police, and they failed; then to the State constabulary, and they failed; then the county officers were entrusted with it, and they failed. Have you ever tried to close a door when a person of greater muscular strength was on the other side? The greater muscular force on the other side was simply the force of a public demand, and neither local authorities nor State officers nor county officers were able to close that door. Indeed by far the worst results happened when honest attempts were made by an honest official (such as we shall have in January). He was determined to enforce the law. He tried to do it. What was the result? The evil was driven inward and became ten-fold more horrible and perilous than it had been before. True, many of the saloons were closed. But what resulted? "Kitchen bars" appeared, drinking places in dark alleys, in tenement houses, in old tumbled-down buildings, protected by trap doors, where the drinkers, as this report shows, enjoyed a most dangerous seclusion in being where their orgies

could not be seen. Then, the so-called pocket vendors appeared—200 of them were counted—men who perambulated the streets, who slunk away when the police officers appeared, and who re-appeared whenever it was safe to do so; who carried a bottle of whiskey or rum hidden under their coats, and dispensed it quickly on the street;—and what they dispensed was the most villainous stuff, creating violent and quick forms of intoxication. And then other consequences ensued. I am not now speaking of the hypocritical sale of liquor. A Supreme Court judge has said that it is doubtful whether the prohibition law has created more hypocrites or drunkards in the State of Maine. I am not speaking of the hypocrisy connected with the so-called sale of medicine in the drug shops, for persons who would not frequent these “kitchen bars” behind trap doors; nor of the business of the express companies importing liquors from outside the State; nor of the bottling establishments which began with mineral waters, and after that bottled waters which were not distinctly mineral. I am speaking of the evils consequent upon the driving inward of a disease, the intensification of it and the horrible forms which it assumes; the exacerbation of the evil which was created by driving it out of public view, the dangerous seclusion of those in the “kitchen bars,” where they could not be watched, where no hours could be kept, and where other forms of vice were combined with that of drunkenness. The fact is noted that the sale of malt liquors in the State declined because, on account of their bulk, they could be less easily concealed than distilled liquors. Hence the sale of distilled liquors increased—a very unfortunate result of strict enforcement. The sale of distilled liquors increased, and there was a deterioration in the quality of the liquors sold. Above all there was

a spread of perjury. Persons arrested for infractions of the liquor law could always command the services of perjured witnesses. As public sentiment did not support the law, perjury began to be looked upon as a venial offense; and, as another judge said, on account of the prohibition law the value of the oath declined fifty per cent. Perjury is widespread, and not only among the liquor element; but by its example it is contaminating other classes.

Third Alternative: Restricted Opening the Least of Evils.

In view of all these circumstances, in view of the fact that the evil which is out of the public eye is worse than that which can at least be controlled; in view of the more horrible results of secret intemperance; in view of the fact that, where a public demand exists, by repression it is envenomed;—in view of all these circumstances which I have laid before you, I have arrived at the conclusion that the saloons should be opened within certain hours on Sunday. It has been suggested that this period be from one o'clock till ten or eleven o'clock at night, and that seems to me a reasonable proposition. If, during certain hours, opening is publicly permitted, then I have the strongest reason for supposing that the liquor dealers themselves will see to it that the traffic is not permitted during the prohibited hours, that they themselves will become upholders of the law instead of law-breakers, as at present. I further think that the law against drunkenness should be more strictly enforced, and the sale of liquor to minors strictly prohibited; also that the habitual drunkards should be more and more eliminated, as they can be if, instead of the absurd treatment which is customary now, of sending them to the island for ten days or a month only to return and

to be sent up again,—we send them to some reformatory where they will be kept permanently out of harm's way.

I believe it is the liquor question as a whole with which we must deal. I believe there are many things that could be done to mitigate the evils that undoubtedly exist, but I do not believe that they consist simply in insisting upon what we never can accomplish, and never could accomplish, namely, closing the saloons on Sunday. Let us take the traffic as a whole and mitigate it, and then, in the end, replace it. In the meantime, let us face the conditions as they are, and let us realize that there can be nothing more cowardly or more detestable than for the so-called moral elements of the community to be satisfied if their city is a kind of a whited sepulchre (no matter how filthy within), satisfied if they, on their way to and from church and meeting, shall not be offended by seeing saloons open, satisfied if the evil be kept out of sight from them. let it reek and fester as it pleases out of their view. This has been the attitude, the false, miserable and cowardly attitude, which the community has taken in regard to the question of these saloons: only keep the evil out of sight; only close the front door; never mind what happens, so long as we do not see it.

The evils of prohibition which followed the attempted strict enforcement in Maine would follow *mutatis mutandis* in New York, if we tried to enforce the law strictly on one day. We all know what followed when Mr. Roosevelt tried to fulfill his duty. The growth of distillery shops, the increase of home consumption, the purchases for home consumption of larger amounts than are really desired, and then the temptation of seeing these full bottles, which the weak individual cannot resist; the evils of private consumption, of home consump-

tion, of increased consumption,—all must be considered on the one side when we consider the evils of public drinking on the other side.

Local Option.

The consensus of opinion now seems to be that we ought to push for a law requiring the submission of this question to the people. If every village in the State has the right of local option, why in the name of justice should not the great City of New York have local option? Why should we not be trusted by our Legislature, when every village is trusted? But I wish to make clear my own position beyond this cautious statement, which many are willing to make, that the question should be submitted to local option. I am very frank to say that I for one see no way out of it but to permit the partial opening of the saloons on Sunday, because I am convinced that only those who believe, as I do, that it is necessary to take this step, will make sedulous efforts to have this question submitted. Those who are under the delusion that the saloons can be closed, and those who are willing to let the present system of side-door-open and front-door-closed continue, will not make the effort to have the question submitted. Only the most persistent effort, only the strongest assertion of public sentiment will avail to obtain from this Legislature, considering the political situation as it is to-day, a law submitting the matter to the decision of the people of this city.

I think, therefore, that it is desirable for us to state not only whether we want local option, but also what our position will be when the question is submitted.

There are two considerations which fill me with something like cheer and hope in connection with this matter. One is that when the saloons are open, realizing the gravity of the evils that are

undoubtedly due to them, we shall be forced to be more energetic in combating those evils. It was noted in Maine that one of the ill effects of prohibition was to moderate and retard the real temperance movement, a false security being bred in the community, until it felt that owing to the existence of the prohibition law, efforts in behalf of real temperance were unnecessary. The same is the case with us. The paper law closing the saloons on Sunday seems to be sufficient in the minds of a great many people, and to relax in them the effort toward real temperance in the sense of moderation and sobriety.

Two Ways of Remedying the Evil.

I think there are two ways in which we should proceed. The figure in my mind is that of a great river or stream, which, if you put an obstacle in its way, will swell and inundate the surrounding fields and carry havoc into them. That obstacle is the Sunday law, the prohibitory law in any form. Put in midstream, it simply causes the flood to swell and to seek unusual avenues of egress—kitchen bars, pocket vendors and the like. The sane way to deal with it is to try to moderate the force of the current by going back to the headwaters; and on the other hand, if one wants to lead it out of the old channel, to dig new channels in which it may smoothly and evenly flow. Both these methods we should employ with regard to the drink habit. The best way to try to moderate the force of that habit is to improve the home conditions of the poor, to stop the overcrowding. We do not need the words of the Royal Commission of England to convince us that it is overcrowding that stimulates the drink habit. We all know all of us who know tenement house conditions, that the overcrowded condition of the tenement houses is more re-

sponsible than any other single cause in this city. Dr. Gould has mentioned in an article the fact that in one of the congested districts of this city, in a space, if I remember rightly, 514 yards by 374 yards—not a very large area—there existed 148 saloons. Do you not see the connection between overcrowding and the saloons? Put yourself in the place of the man who lives in an overcrowded tenement house, in two or three rooms, with a family of five or six children. When you have to be squeezed out of that room, to what other place would you go? You have not the imagination. We are cursed with lack of imagination, we, who live in the better quarters of the city. You do not realize the condition of people who have no sitting room, no parlor, no friends. The 148 saloons in that small area are the clearest and strongest proof of the connection between overcrowding and the saloons. Instead of passing laws enforcing temperance, let us take measures which will abate the drink habit; and, in the second place, let us provide new channels and do something to gratify the instinct, the craving of the people for joy. There is nothing more sad to my mind than the lack of any adequate provision in this great city of New York to supply innocent means of recreation to people of small means.

Beer Gardens as Substitutes for Saloons.

And here I want to say a word about the beer gardens which the present District Attorney suggested as a substitute for the saloon. If the saloons are to be closed—and they must be, unless the law is changed, as the District Attorney knows better than I—then this question of beer gardens, after the continental fashion, seems to me to be perfectly beside the mark; because if there are only a few of these beer gardens, the supply will be in-

adequate to the demand; for a few, half a dozen or a dozen, cannot surely take the place of 13,000 saloons. Moreover, if you allow only a few, you provide a perfect storm of disaffection among the many to whom licenses would be refused. They would say that there was a reform administration simply working in collusion with a few people, affording them opportunities for enrichment. If you have only a few, you will not only not meet the demand, but you will create disaffection among the many who are denied the license. If, on the other hand, you grant the license freely, on the assumption that the saloons are closed, then all the worst elements engaged in the liquor traffic will be pressing for such licenses to open places of entertainment, and we shall have the town inundated with a flood of variety and Vauxhall shows that will be worse in many respects than the vilest of our barrooms. The steady degradation of the theatre and the demoralizing effect of the cheap theatre are a clear indication in that direction. Either Sunday will be desecrated by immoral entertainments, and the latter end will be worse than the beginning; or you will only have a few select beer gardens, which will not satisfy the demand, and will produce disaffection.

So that this suggestion of beer gardens, with closed saloons, seems to me really not to meet the situation. But, on the other hand, if the saloons were open, then these gardens after the continental fashion would be rivals, and would gradually draw away the better kind of customers from the saloons, and their trade would be gradually, and therefore safely, increased. I would warn you against any attempts suddenly to create a large number of such places of entertainment, because they are sure to be places of an unsatisfactory kind. At first have a few

only, and then gradually increase. That is possible if the saloons are opened, but not possible if they are closed.

Counter Attractions: Music.

Every one knows that music is very popular in this city. Why can we not have music on a large scale? In Boston, the municipality engages in this business of furnishing music, not only in the parks in the summer but elsewhere in the winter. The great need of the people is in the winter, when they have only the choice between the tenement houses, the saloons and the streets. What are you doing for the recreation of the people in the winter? Sunday music is one of the best suggestions; and why could we not, for instance, as has been proposed by some one, utilize these large armories? I am told that, with the exception of one, they were built with the city's money. Why should they be reserved for an armed force whose occupation it is, if need be, to put down insurrection and popular commotion, when we might use them to create those gentler manners which prevent popular commotion?

Gymnasiums.

Not alone in this are we backward. Boston has three municipal gymnasiums which the city supplies just as it supplies public schools. A man of wealth could for less than \$100,000, I am told, erect such a gymnasium. The amount of good it would do with its running tracks, its apparatus, and its shower baths in which the people delight, is indicated in the figures from Boston, which show 65,000 entrances in one of these gymnasiums in ten months! Why could we not have these public gymnasiums, either erected by private means or by the city at large, places to which on Sunday, and week-day evenings, the people could go, to have freedom and the chance for physical

exercise and for games, instead of merely the choice between the saloon, the tenement house and the street? Those are the three alternatives to-day.

Museums and Galleries.

In the summer, there is also the choice between the park and Coney Island and the ferries and what not; but in the winter, the choice is narrowed down to these—the dingy room in the tenement house, the street, or the saloons. Uptown there is the Museum of Natural History and the Metropolitan Art Galleries. But I am speaking now of what is within immediate reach. Thousands of people cannot afford the car-fare and cannot go uptown, especially in inclement weather. It is necessary for us to put means of recreation within their immediate reach, and the city should do it. If an institution does it, it after all supplies only its own clientele. The mere fact that it is an institution—the Young Men's Christian Association and the Educational Alliance, or whatever it may be—militates against it. They do reach large numbers. They exclude large numbers. We must put rivals in the field if we are to destroy the power in the saloon. Weaken the drink habit, on the one hand by removing the overcrowded condition of the tenements, on the other hand by putting rivals alongside—the public concert, the public gymnasium. We have in Glasgow, for instance, the People's Palace, an institution combining a museum, a winter garden, a picture gallery and concert hall. visited in ten months by 750,000 people. Why has Glasgow a People's Palace, and the city of New York with its hundreds of millionaires no People's Palace? The new public libraries which have been given to the city will no doubt confer great benefit, but the greatest of all benefits which they could confer

would be to arouse other men of large means.

The Humanitarian Sabbath that is to Be.

The open saloons then I urge, because we must have them, not because we want them; because the evils of public intemperance are more easily controlled, kept within certain hours, dammed up, than the evils of private intemperance, the kitchen bars, the pocket vendors and the excessive home consumption, the blackmail and the corruption that follow, the undermining of the law-abiding spirit, and the sweeping away of the reform government two years hence.

The object of the Sabbath is rest and recreation and edification, the building up of the moral and religious life. Is that to be lost? Is its highest and largest purpose to be left to fade out? I believe the old Sabbath is going and cannot be saved; the old Puritanical idea cannot be maintained. You cannot compel people to go to the churches by shutting off every other avenue of employment of leisure. Liberty is too strong, the desire for it is too strong. You cannot thwart that desire. Already we find that there is great competition with the pulpit and the church. The bicycle is competing; the golf links are competing; the parks in the summer, and the attractions of the home circle for people who in the middle of the week see little of their homes—all of these are competing with the Sabbath. And yet I for one do not believe that the religious sanctification of the day is going to be imperiled by all this competition, even if the open saloons be added to the number of competitors. I think that competition is the most beneficent and the most indispensable good of activity. I think it is just what the church needs, just what the moral and religious interests of the community

need, to awaken them out of their slumber, because they are just as sluggish as they dare be. They are disposed to rest on the laurels of their past achievements, remembering what their religion did a hundred or a thousand years ago, and failing to perceive that the church must be of use now here to the people who live, if it is to survive. The competition of the health interests, the art interests, the educational interests, and all the other interests that I have mentioned is going to force a new vitality into the teachings of those who speak for the moral and religious life. Already we see the beginning. The pulpits are taking up questions of the day which ten years ago they would have ignored. I believe I am within limits when I say that twenty-five years ago, when we first began our work here in the Ethical Culture Society, this was the only platform on which the moral questions and issues of the day were discussed. To-day there is hardly a pulpit in this city in which such issues are not discussed, and in which the issues of the recent campaign did not receive vigorous attention. The pulpit is becoming more real and more vital because it is forced to become so; and I for one am disposed to welcome the competition, even of the saloons despite the evils which I know they bring in their track.

The Real Man

RECENT years have brought forth many biographies of great men which have professed to reveal to us the real man as distinguished from the pinnacled hero of common acceptance,—the real Washington, the real Jefferson, the real Shelley, the real Byron. And now comes another candid historian and friend, Mr. W. L. Henley, to unveil

the real Stevenson, to replace what he asserts to be the legendary, canonized Stevenson of Mr. Balfour's new biography. "Behold," says Mr. Henley, "a more erring, egotistical, vain, airy, selfish, ambitious fellow than the public wots of;—but then, Oh! how much more human,—how much more real this other Stevenson whom I knew!"

A hazardous and audacious business is this of attempting to settle, in the case of a complex and self-contradictory nature, which is the real and which the masked or feigned part of it, and what is the relative strength of the warring Jekyll and the Hyde in its make-up! Who shall delicately weigh the saint and the demon, the gentleman and the churl, in a Burns, or a Poe, let us say? Certainly not he who assumes, as most of the apostles of a relentless veracity seem to do, that the more discrediting facts we accumulate, the nearer do we draw to the real man: that it is in the depths to which he in his weakest moments descends rather than at the heights to which in his rarest moments he mounts, that the realest reality of the man is discernible. It may safely be said that if we cannot follow him sympathetically and joyfully in his ascents, we are in no position to understand and evaluate his stumblings and falls. The latter are to be viewed in the light of the former, and not the other way about. We seek in vain to strike a ledger balance of debits and credits, with fixed remainders of profit and loss. Why? Because—as the moral of that modern parable "Faust" implies,—man is not a finished product; there is always an unknown quantity and quality to be reckoned with:

Unknown to Cromwell as to me
Was Cromwell's measure or degree.

It is this unknown quantity, this residual resourcefulness and self-recoverableness, that are the basis of hope in each one of

us, the basis of our power of self-renewal, self-trust, self-resolve. We give ourselves the benefit of a doubt because we know not and dare not assume any limitation of our own ultimate moral power. We dare not resign ourselves. And that is the test question concerning any man: To what extent has he resigned himself? To what extent does he accept or repudiate in his heart and on his lips the weaker, lapsing, yoke-mate that has jealous fellowship with the truly "real" and elder brother in his composition? the captain part of himself,—the aspiring, humiliated, penitent part that is the core of himself? This is the ultimate issue raised by Mr. Henley concerning his one-time friend "R. L. S."

Which is to be for us the real Stevenson?—Mr. Henley's peccant and offensively egotistical comrade of yore, or that later striving, and to judge by his numerous sermons, Christmas and otherwise—moralized Stevenson who grates upon Mr. Henley. For Mr. Henley in his mood of fierce sincerity (*Amicus Stevensonius*,—*Sed magis amica Veritas*) feels that the truth must out—that this Vailima Version of his thirteen-year-long companion is but the make-believe, or the weedy part of him come to gross maturity in a full-fledged Shorter Catechist. And catechists he will not abide: they are his pet aversion. And, oh, the pity of it! For ourselves, we say, that even accepting Mr. Henley's picture of his unregenerate friend, the gentle pulpit of those Samoan days strikes us as yielding the material by which alone a true vision of the real Stevenson is possible. This real Stevenson may not be wholly to our taste—still a very fallible, limited, dim-seeing, occasionally pompous and self-centred person—still the "Gifted Boy," full of the gospel of Eternal Boyhood. But this preaching and amiably catechetical Stevenson, who

writes those tonic, rallying letters and articles, whose mind is touched by the solemnizing mysteries of human life,—the "pulvis et umbra" aspect of our mortal lot;—this death-bed pastor and master whose heart is thrilled or shamed by a thousand and one facts into a cheerful bold-fronted acceptance of his sick-room existence—this Samoan Stevenson, we think, has a right to be regarded as a more reasonably real Stevenson than that other unlovely egotist of the Henleyan prime. Your real man is often hard to hit; he is often that shy, late-emerging self who grows gradually into obvious supremacy over the usurping unworthier self that first appears to the world's eyes.

The Growth of Greater Christmas

CHRISTMAS, the heartiest festal season of the year, has come and gone; and once more the world has renewed its youth in kindness and laughter. This mid-winter carnival grows rapidly in public favor. It becomes more and more, for all sorts and conditions of men,—for Christian and infidel; believer and sceptic; Jew and Gentile,—a great human festival of joy whose Christian motto of "peace and good will to men" gives the diapason note of universal gladness that sounds deep below and through the upper notes of creedal and racial differences.

This is a natural and fitting humanization of a composite celebration that is compounded of many simples of human thought and history. To those who know aught of the remote origins and the development of Christmas-tide,—Yuletide, as we still call it sometimes,—what a lovely moss-grown monument of the lore

and legend of the ages it is! No festival bears so many significant marks of its early pagan origin,—before Christianity was,—before Bethlehem was. None brings into our life from the dim mythic past so many pregnant symbols of man's child-like conceptions of his world-home, of his hopes and fears, his aspirations, his worship and its ritual.

Yule log and Christmas tree; mistle-toe and evergreens; candles and cornucopias; wassail-bowl and boar's head,—and how much else?—all are survivals of that old, old heathen rejoicing at the turn of the winter solstice,—the new birth of the sun. It was a joy deep-seated in the heart of man, his joy in life, which no effort could repress; a joy, therefore, which the early Christians, after their wise wont, strove to convert to the uses of a festival of rejoicing over the birth of their Lord,—the world's Light-bringer, the Sun of Righteousness. And so, with the earlier heathen chants and ceremonials from forest altars, was mingled the angelic birth-song from Judean hillsides; with Druidic and Teutonic rites were joined those of the worshiping shepherds and Orient Mages at the rude manger-shrine.

And now this so partially Christianized Christmas is fast becoming the broader, the more universal, and the more profoundly humanized festival of mankind. The old stories and the old symbols remain, but they are touched with a new and more appealing light. A new, larger halo is about the chrisom child,—child of all ages and climes,—child of all mother-hearts everywhere. Mother Earth, with her thrill of joy on the return of light; Mother Mary and her divine child, the Hope of the Years;—symbols these of man's full-freighted thoughts of Life,—Birth, Infancy, Motherhood, Parenthood; an Epic, a Mystery-play, of the Beginnings. These are the old-new hu-

man elements of this greater human Christmas that is coming to be;—Christmas of all nations and creeds;—Christmas that, poetically reposing on the old legends and ceremonies and decorations, is transfigured in the light of a deeper and larger interpretation of its message.

Foreign Letter

International Congress at Wengen
—*Phases of the Ethical Movement Abroad*—*French Tendencies under M. Paul Deherme*
—*Requirements in Lecture-Work*—*Ethical Instruction in the Lausanne High School*—*Conditions in Germany*—*The Agrarians a Hindrance*—*Awaiting a Victory by the Industrialists.*

AMERICAN readers may possibly be interested to hear a few words regarding the International Ethical Meeting which took place in the middle of August of this year at Wengen, in the Bernese highlands. It was quite an informal gathering, but the subjects under discussion were the fundamental questions of the Ethical Movement. The participants were Professor Adler and Mrs. Adler (America), Miss Vallance (England), Professor Moulet (France), Dr. Kronenberg, Dr. Hingst, Mr. Stamm (Germany), Dr. Foerster (Zurich). The object of this conference was a free expression of opinion on the basic questions of the Ethical Movement. It began with an unfolding of the individual conception of each one present as to the nature and problems of that Movement. Especially interesting was Professor Moulet's report, according to which the Ethical

Movement in France may be divided into an esoteric and an exoteric phase. The "Union pour l'action morale" wishes to engage in no outward propaganda; nor would it consent to be represented as a body in any International Congress. Its object is only to "exist," and to accomplish its end through the mere fact of existence. At first, under Desjardin's leadership, it had a tendency towards Catholicism, but now it has arrived at the exact position occupied by the other Ethical Movements. The chief representative of the propagandistic tendency among the French Ethicists was said to be Paul Deherme, who had initiated the University Extension Movement, and had already founded several People's Institutes in Paris. At present Deherme is collecting money for a large People's Palace, intended to become the centre of all ethico-social work in the poorer quarters of Paris. We quote the following paragraphs from his circular to prove that in his starting-points Deherme stands entirely on the grounds of the Ethical Movement:

"The religious symbols, feelings and ideas which once sustained the world are to-day, to a great degree, only empty forms. Society has lost its soul. It is a mechanism of reflex actions that still operates, but without a plan. Misery engenders hate, and hate augments misery. The bonds that unite men are rent asunder. There is no longer any guiding thought. In the relations between individuals as between states, self-interest has usurped the place of principle; nothing unites men, but everything tends to divide them; order is only apparent and can sustain itself only through mechanical pressure, not through the free play of forces which act in harmony.

"We find ourselves in the tragical

period of transition from the phase of instinct to that of conscience.

"Mankind has experienced, to the uttermost, the disintegrating effects of the critical age. It is satiated with analysis. It has emptied, to the dregs, the cup of doubt and negation. It has bravely sacrificed all that constituted its joy and its strength.

"New forms of faith, new feelings and thoughts are beginning to germinate, and to grow. A deeper moral consciousness is ever increasingly manifesting itself. The all-important thing is that man should enter into a new and profounder relation to his fellow-men, that a finer interblending of all elements should be brought about."

Professor Moulet presented several lecture-programmes of the French "University Extension," which, however, were sharply criticised by the members of the conference because the subjects offered were of a most confusing variety and stood in no relation to the central idea of inner culture. The outcome of these reflections on the main subject of the discussion was the question: Is enlightenment good in itself, or only such enlightenment as from the beginning is closely related to the building of character? Professor Adler stood for the opinion that mere enlightenment does not promote morality, but diverts the mind from that which is most essential to moral growth and tends to develop intellectual pride. Our duty is precisely to infuse the entire work of education with a unifying spirit, to purify and strengthen man in his inmost nature. True culture does not consist in mere knowledge, but depends on the ends of that knowledge and its relation to what is most sacred and most vital in life.

Emphasis was also laid by others present on the great need of organizing the

entire "lecture-work" on a more ethical basis. At present, knowledge of various sorts is scattered abroad without definite plan or connection, instead of clear moral ideas around which all other requirements may crystallize.

There arose then the further question as to whether the ethical teacher must be dogmatic in order to make his message heard in the midst of the present distraction of the moral world. All agreed with Professor Adler that the ethical teacher must speak with "authority;" but that such authority can be gained only by appealing to the deepest spiritual experience of the human soul, an experience that must be shared and interpreted by him, the teacher. He must remind men of what they know in the depths of their soul to be true, but what they are apt to forget in the clashing of interests—that the idea of the Good is of supreme worth, and that all other striving and thinking must be subordinated to it.

It was decided at this conference that in June, 1902, a similar private International Conference should be held on a larger scale in Munich or Berlin. The Ethical idea is making slow but steady progress on the Continent. Some months ago Professor Milliand, a member of the Ethical Society of Lausanne, introduced into the high school of that city independent ethical instruction, and addressed the teachers on the subject. He said the conviction was becoming more and more prevalent that advanced popular education does not result in a deeper moral sense but in mere smartness; hence it is the school's highest mission to concentrate the mind of the growing child, by means of sustained spiritual influences, on the essential and most vital thing,—the consecration of the personal life. To accomplish this, a special study-hour would be needed in which all the ethical thoughts suggested during the other

hours of study might be focussed and brought, as it were, to the burning-point. Moreover, during such an hour questions of discipline could most fitly be discussed and their relations to the central ethical idea established.

The German Society for Ethical Culture has also turned its attention more especially to the question of moral instruction. The "Gesellschaftstag" decided in October to publish shortly a paper in which the necessity of moral instruction in public schools should be elucidated in detail, and so as to be intelligible to all. Unfortunately, the great struggle which the industrial party in Germany is obliged to wage against the Agrarian party, the Junkers, is not without its influence on the diffusion of our educational ideals. For the agrarian party is the upholder of patriarchal forms in every sphere of life; it wishes to retain the dogmatic religious teachings in the schools because an autonomous morality stands opposed to social compulsion, which is what the Agrarians wish to preserve by artificial means. Not until the industrial party shall have attained a complete victory will the era of the Ethical Movement begin to dawn in Germany, and then only will German idealists be prepared fully to appreciate the civilizing significance of the ethical message which has come to us from the "new world."

F. W. FOERSTER.

There is a remarkable demand in England for President Roosevelt's writings, especially his book on "American Ideals." The English people, it is reported by careful observers, are keenly interested in him.

The road to a true philosophy of life seems to lie in humbly regarding divergent impressions of its meaning as they occur.—*Thomas Hardy.*

Outline of Course of Ethical Instruction for Schools

IT is the object of this first paper to offer a bird's-eye view of the ethical instruction given in the primary and grammar grades of the day school. In the outline given below it has been impossible to do more than indicate the general purpose and subject-matter of each grade. There are in attendance at the Ethical Culture Schools, children from homes where the orthodox faith is still held, and children of parents who have abandoned that faith. It has been found possible to pursue the lines of thought here indicated without giving offence in any way to either of these classes.

From the bare outline given the conclusion might easily be drawn that much prosaic moralizing is indulged in; but in the actual presentation of the lessons to the children, great care is taken to guard against this objection. The stories told to the younger classes and the material selected for the older ones appeal strongly to their interest and imagination. Of course, such abstract terms as "ingratitude," "explicit obedience," etc., used in the Outline to indicate the topic dealt with, are not mentioned at all; they are only used here to indicate the thought that is to occupy the mind of the teacher. From the third grade on, the narratives are connected, told as history or biography; and the points emerge naturally from the recital.

FIRST YEAR: *Fairy Stories.*

- Obedience*—Little Red Riding Hood.
- Explicit obedience and persistence*—Story of the Golden Bird.
- Kindness to Animals*—The Queen Bee, The House in the Woods.
- Keeping Promises*—The Frog King, Old Dog Sultan.
- Respect for Servants*—Faithful John.

SECOND YEAR: *Fables.*

These stories are given in groups, several being told to illustrate single points, the children being asked to discover the similarity.

The strength that comes through acting together—The Lion and the Four Bulls, The Bundle of Sticks.

Self-help—The Lark and Her Young Ones, The Grasshopper and the Ant, the Carter and Hercules.

Trying to appear what we are not; bragging—The Ox and the Frog, The Crow and the Peacock, The Ass in the Lion's Skin.

Lying—The fable of the boy who cried "Wolf!"

Malice—Dog in the Manger.

Gratitude—Mouse and the Lion.

Its Opposite—The Countryman and the Snake, The Snakes and the Porcupine.

Vindictiveness—Bean and the Saw, The Viper and the File.

Foolishness, acting without thought—Wolves and the Sheep, Tortoise and the Eagle, One Swallow does not make a Summer.

Cowardice—The Stag and the Fawn, The Hares and the Storm.

Parallels will be found for these groups, and new subjects introduced from the *Jakata Tales* and *Kriloff's Fables*.

THIRD YEAR: *First group of Bible Stories. Home relations.*

Obedience—Adam and Eve.

The consequences of allowing jealous thoughts to take root in the mind—Cain and Abel.

Reverence for parents, even if it is impossible not to see faults—Noah and his Sons.

Generosity of the elder kinsman in allowing the younger to have his way and thereby preventing a quarrel—Abraham and Lot.

Mother's suffering for her child—Hagar and Ishmael.

Hospitality—Rebecca at the Well.

Taking advantage of brother's distress—Esau and Jacob.

Deceit and its punishment—Jacob is obliged to flee from his home and the cheater is cheated. Jacob and Laban.

Forgiveness—Esau's reconciliation.

Braggings and conceit—Joseph.

Jealousy and vindictiveness—Treatment of Joseph by his older brothers.

Moral cowardice—Reuben consents, though inwardly dissenting from the conduct of his brothers.

Advantages of Home brought out by contrast—Joseph sold into Egypt.

Affliction chastens—Joseph learns to see his faults.

The power of superior mind cannot be hid—Joseph in prison.

The power of industry, fidelity and sagacity—Joseph's position in Egypt—Joseph's wisdom in preventing famine—Reconciliation—Love of father—Forgiveness for injuries.

FOURTH YEAR: Heretofore the child has regarded the father and mother in their relations to itself as a unit. The conjugal relation itself, the love of the parents for one another, has hardly been touched. Now he is to gain for himself, with the help of a beautiful example, a glimpse of this love; and his own affection for the parents is thereby to be strengthened and deepened. The "Odyssey" is used for this purpose, the chief point in the legend being the yearning of Ulysses for wife and home.

Fidelity of husband and father—Ulysses' indomitable determination to overcome all obstacles that he may reach his home.

Courage, presence of mind—Ulysses in the storm.

Veneration for the father—Telemachus.

Unfaithfulness to a leader—Ulysses and his men. Bag of Winds.

Presence of mind—Cyclops cave.

Transforming power of bad feelings—Circe.

Temptation—The Sirens, the Oxen of the Sun.

The stories may be supplemented from the "Iliad."

FIFTH YEAR: *Bible Stories continued.*

Introduction to the year's work: The story of Ruth.

Cheerfulness—Naomi.

Self-sacrifice voluntarily chosen—Ruth.

Right way of doing charity—Hebrew law of charity.

Patriotism—Saul.

Our sympathy is aroused for Saul, because, although he has great elements in his nature, his life is a failure in consequence of his own weakness and faults.

Courage, skill and modesty—David.

Friendship between the Crown Prince and the shepherd who rises from the ranks to the position of leader—Jonathan might have looked upon David with envy, but, instead, a friendship springs up between the two young men.

Jealousy—Saul and David.

Jonathan's fine conduct in difficult situation—Loyalty to father and friend, although one is the persecutor and the other a fugitive.

Respect for authority, even in the person of a monarch who is at the same time an enemy—David and Saul in the cave.

Returning gleams of better nature, repentance—Saul—"Is that thy voice, my son David?"

Devotion of leader to his men—David refuses the water.

Father's grief over a rebellious son—"Would that I had died for thee, my son Absalom."—David and Absalom.

SIXTH YEAR: *The rise of a people from slavery to freedom. Moral basis of legislation. Elements necessary to secure real freedom.*

Degrading effects of slavery on Hebrews and Egyptians.

Early life of Moses.

First steps of the reformer.

Indignation at the instrument and not the source of evil—Moses slays the taskmaster.

Respect for women—Moses at the well.

Change in Moses' attitude and thoughts comes about while he ponders alone in the desert.

Return of Moses to Egypt—His struggles with the Hebrews and with the Egypt-

tians—Greatest difficulties met by a reformer often come from those whom he would benefit.

(The plagues are omitted as unessential to the story and as having no ethical value.)

Hebrews leave Egypt.

Retrograding after making a good beginning—Hebrews long for the flesh-pots of Egypt.

Freedom gained.

The larger meaning of freedom.

Intellectual freedom—Comparison of the educated man with the savage.

Freedom from wants—The benefits of modern civilization.

Political freedom—Reference to our own conditions at present.

Moral freedom—Power to do what we think is right.

Need for fixed principles—The Ten Commandments.

The space allotted here does not permit going into the subject of these Commandments in detail. They will be handled in a specific account which will appear later.

Second Hebrew legislation—Texts illustrating the laws of justice, charity, etc. The advantage of adopting this legislation as the basis of ethics teaching is that it gives us an objective basis for discussion. Ethical principles are here presented, not as subjective opinions of the teacher, but are embodied in a code in which are crystallized the results of the experience of the human race. And it was a code which was actually in force. Much of its scope comes within the range of children's understanding. The examples given are those which they can clearly appreciate. For instance: The laws in regard to restoring lost property; the laws against careless kindling of fires, or leaving open pits. These are definite examples leading up to large and yet clear-cut ideas of right conduct.

SEVENTH YEAR: *Temperance, intellectual duties, love of freedom, search for the good, and dedication of life to the*

highest good. Illustrations taken from Greek history.

Heretofore we have been dealing with material chiefly furnished by legends. We now turn to actual history and demonstrate the effect of certain virtues and vices by an appeal to history.

One of the great difficulties in all moral teaching consists in this, that morality appears to the child as a set of rules having the repression of self for their object. But the child longs for self-expression. The way to overcome this difficulty is to put the self-expression into the foreground, and to show by historical examples that the rules of self-repression are the necessary condition for all the higher forms of self-expression.

Temperance—Education of the Spartan children. Thermopylae as an example of what temperance in training will enable men to do.

Intellectual duties, the training of the mind and the æsthetic sense—The Athenians.

Love of freedom—Struggle of Greece with Persia.

Search for the good and the dedication of life to the highest good—Socrates.

EIGHTH YEAR: *Civics, based on Roman history.* Roman history gives us the means of introducing a noble conception of the state; also of presenting a typical conflict between different classes in society, and of emphasizing the connection between moral and political decay.

I. The noble part that the state played in Roman thought, illustrated by Roman myths.

II. The struggle of the plebeian classes to gain political and social equality.—Object is here to awaken a sympathy with the class in society which is struggling to gain its rights.

III. Elementary account of Roman history in its later period, special reference to the degrading effects of slavery.

The World of Social Effort

I. General

Broadening University Extension.

The People's University Extension Society of New York is constantly enlarging its field of activity. Started with the idea of giving a taste of "higher education" to village communities, the work now adapts itself to "neighborhood work" in New York. The original idea, imported from England, has been somewhat departed from by the addition of courses in hygiene given to the women in tenements; and in cooking and iron-work, wood-carving, kitchen-gardening, dress-making and sewing, to clubs desiring teachers.

Work with Boys.

There are movements on foot in the cities to coördinate the work with boys. In Boston a conference was recently held where various aspects were taken up as follows: "The Boy as an Idealist," by Prof. Henry M. Burr; "Church Work for Boys" by the Rev. Ozora S. Davis; "The Small Group *versus* the Mass Method" by Mr. Charles W. Birtwell; "The Right Kind of a Home to Make the Right Sort of a Boy" by Dr. Francis G. Peabody, and "Lend a Hand" by Edward Everett Hale. Conferences of the same kind are held every month in New York.

House-Mother for Tenements.

The model tenements on the upper East Side have a house-mother for the block. It is her duty to provide for a kindergarten for the children of the block, to encourage neighborliness and to keep the standard of the houses up to the ideal. It is a discouraging fact that

in new tenements where this arrangement is not made, conditions are no happier than in the crowded parts.

Juvenile Offenders and the Courts.

No movement more clearly illustrates the best side of our modern philanthropy than the care of youthful offenders and criminals. In many cities now there is some method whereby the child-criminal is separated from contaminating influence. The responsibility for this work falls in general upon the probation officers whose duty it is to receive the parole of those committed to their charge and to answer for their moral conduct during the period of probation. Frequently these officers are appointed by the city, and receive no salaries. However, efforts are being made by the Children's Aid Societies in various cities, notably in Philadelphia and New York, to employ reliable officers to whom some compensation is given in order the better to care for the children.

The juvenile courts being a distinctly new feature in civilization, mark another step in advance and proves that the world has come to know the latent possibility for good in every individual.

For a full understanding of the attempts made for child saving we would refer our readers to *Charities* for December 7. In this paper may be found the resolution passed in the interests of juvenile courts by the New Jersey Mothers' Convention. In this paper also is an account of the excellent work done in Ontario. The article of Mr. Jeffrey R. Brackett, on "Supervisory and Educational Movements," shows that the whole movement for coöperation in philanthropy started in 1857 among workers

for juvenile reform in Great Britain and France, and superintendents of Houses of Refuge in New York.

II. Social Settlements

Music in the Settlements.

Any educational undertaking which lays no emphasis on music is incomplete. It neglects a powerful means of inspiration and a great socializing influence. Hence it is that in nearly all the settlements some attempt has been made to meet the demand, and if possible to increase it.

A canvass of the settlements in New York shows varying results of a greater or less degree, according to the locality of the house, and the nationality of its neighbors. Every settlement has musical entertainments, supplied either by volunteers from outside or by friends in the house; and music lessons are almost as general. For the most part these are instrumental, but in some cases, as in Christodora House, the College and University Settlements, Friendly Aid House, Young Woman's Christian Association, Greenpoint, etc., vocal music is also in vogue; but as yet no great achievement in this line is reported. One or two settlements however, as the Union, Greenpoint and College Settlements, have successful musical clubs either of mandolins or of other instruments.

The music school at 31 Rivington street, where piano, violin, and singing lessons are given, as well as instruction in composition, and where an orchestra has been formed, presents a unique development in this field of settlement work. Here not only is the pupil helped to the higher standard of musical attainment, but distinct effort is made to further coöperation. After a pupil has shown himself competent, he oversees

the practice of beginners, thus gaining a sense of responsibility and experience as a future teacher. For this work, too, the boy or girl receives a compensation, often earning a musical education in this way. So deep a hold has this school on the neighborhood that many children have to be refused for lack of room, although only those of decided talent are admitted. It is the ideal of the school that music, being the highest expression of the emotions, shall by giving these emotions their proper outlet, open the road to spiritual development.

The question here arises as to what has been done in the way of turning the natural love of music to account through song, fostering definite expression of patriotism, humanitarianism, the love of nature, etc. Is there not an opportunity here for choral training, the formation of clubs and classes? This work has hitherto been mainly done outside of settlements. Such movements as the People's Choral Union under Mr. Damrosch, and smaller clubs formed by choir boys have done excellent work. Besides, the singing in our public schools being good, no great stress has been brought to bear on the settlements to supplement it. But that there is a field here is shown by such work as that of Mr. L. Tomlins, who after devoting years to the directing of Wage-workers Concerts, the Apollo Club, and children's choruses, is now giving his time exclusively to children's singing throughout the country. Of course no club of boys or girls exists that does not have its time of gayety and mirth. But when, for lack of a piano, or a teacher who can lead, choruses are started, the songs are for the most part the street ditties, and gutter lyrics of the day. May we not reasonably look toward the settlements as centers from which in time creative attempts may issue? Not so many years have passed

since carols were sung by bands of young and old through the village streets; and may we not hope that, from our settlements may spring modern attempts by the people to voice our common feelings, not only at our smaller sociables and gatherings, but at the greater festivals and commemorations which are observed among us? L. B. L.

The College Settlement Association.

An article in the current issue of the *Commons*, by Miss Catharine Coman, President of the College Settlements Association, and professor of sociology in Wellesley College, sets forth its general purpose, which is to bring our settlements to the highest efficiency of social and educational work. It appropriates annually a fund subscribed by thirteen eastern women's colleges to its three houses: 95 Rivington street, in New York; 93 Tyler street, Boston ("Denison House"), and 433 Christian Street, Philadelphia, which, of the hundred settlements in the United States, are the only three "college settlements," strictly so called, as coming under the direction of a Standing Committee and an Electoral Board composed of college women. The members of the Board are: Miss Catharine Coman, president; Mrs. Vladimir Gr. Simkhovitch, vice-president; Miss Mabel G. Curtis, secretary; Mrs. Herbert Parsons, treasurer; Mrs. Arthur Scribner, fifth member.

The Electoral Board consists of two electors, an alumna and a student, from each college in the organization, and holds two meetings annually, the spring one being in New York and the autumn one in Boston or Philadelphia alternately.

Settlement Guide Books.

The Association of Neighborhood Workers in New York is preparing to

issue pamphlets which will be of special use to settlement residents; such topics as "Manual Training," "Games," "Cheap Boarding-houses," etc., are to be treated in a practical way. At the suggestion of Mr. James B. Reynolds, a social guide book is being compiled, which shall serve as an introduction to the work for visitors,—something more concise than the Charities Directory being needed. The compilation of this work is in the hands of the Barnard Sociology Club.

Chicago Settlements.

In Chicago, Settlements lay stress upon choral classes, besides instruction on the piano and other instruments. The teachers being generally non-resident, the work is limited, and its value lies in the courtesy and good music that prevail.

Hull House has a music school of about eighty children, grouped into six or seven classes, studying voice and piano, besides which there is a flourishing orchestra of Italian men. The piano pupils are given individual instruction, and provided with an instrument for practice at certain hours. They are required to join a vocal class also. The instructors, though serving gratuitously, maintain their posts from year to year, giving stability and system to the work. They give careful training to a few pupils rather than superficial help to many. Reading history and theory are also taught. At the twentieth public recital, the singing was clear, precise and unaffected. In addition to the work in the Music School, a chorus of adults has been organized each year.

Obituary.

The death of Theodore Greeley White leaves a big gap in the all too slender ranks of young men who have dedicated their lives and their resources to the work

of social renewal and redemption. Dr. White was at the very beginning of an inspiring hopeful career. On the death of his father in December last, he was in a position to carry out his cherished ambition of establishing somewhere on the West Side of New York City an institution where young men might profitably spend their spare time, withdrawn from the temptations of the streets. He secured a stable on West 70th street, which he and his boys, with the assistance of some skilled labor, transformed into a club house, it being his conviction that those who were to be admitted to the privileges of his club would appreciate it the more if they worked for it and fashioned it.

The new building, styled the "Gordon House" as a tribute to General Charles George Gordon, whom Dr. White greatly admired, was opened on the 20th of June last. On the 7th of July, Dr. White died, having barely set foot in his new home. His plans—the outcome of years of experience in such work,—for a home for boys' and men's club with gymnasium, reading room, pool table, games, etc., were just beginning to be realized, when the sudden end came. But these beginnings will not be in vain. By his will he left money to Trustees for the purposes of carrying on such an institution as he planned; and the Trustees have decided to apply the money to the uses of Gordon House. So that his work, animated by his own spirit of devotion and brotherliness, will be continued. And yet nothing can atone for the loss of his personality, and for the living example which he set of dedication to that work of social service which is fast creating a new type of ministry, a new lay priesthood that has its parish house in the settlements and home missions and refuges that are multiplying in our cities.

Hartley House.

Hartley House is attempting to meet some of the needs of the growing Italian colony in its immediate neighborhood, by opening a kindergarten exclusively for the Italian children.

The work with the younger boys has been entirely reorganized this fall. In future all members of the club must belong either to an industrial class or to the gymnasium, and each club will have but one combination business and social meeting during the month. The fact that the boys who have been in the printing and carpentry classes have made the most all-around progress during the past two years, is largely responsible for an extension of the manual training work. The classes, taught by trained teachers, now numbering nine. . . . A branch of the Penny Provident Bank is to be opened.

Nurses' Settlement.

Nurses' Settlement is establishing a shop for manual work with the coöperation of the Children's Aid Society. Rooms in their building, very near the Settlement, will be used, and evening classes held in woodwork, clay and basketry, etc. Miss Susan Foote is in charge of this, and the effort will be made to direct to it in particular the boys living near the river front.

How few who quote the well-known sentiment, "*Salus populi suprema lex*"—"The health of the people is the highest law"—know that they are quoting the Roman Law of the Twelve Tables, or when they talk of "leaving no stone unturned," that they are quoting the reply of the Delphic Oracle to Polycrates, or when they talk of "calling a spade a spade," they are quoting an anonymous Greek comic poet! Thus, too, "There's many a slip 'twixt the cup and the lip," is a literal translation of an hexameter in an anonymous Greek poet. So is "The mills of God grind slow, but they grind small."—*Churton Collins*.

Books That Concern Us

THE DOOM OF DOGMA. By Henry Frank. Putnam's.

Mr. Frank in this book tells why the orthodox dogmas of Christianity are doomed. He resumes the experience of his own spiritual evolution during the years in which he has been sloughing off the rusted fetters of orthodoxy. The work is, as it were, a Book of Confessions—and it shows, quite naturally, the strong and weak points of books of confessions: it is fervid, soul-emptying, brave; at the same time there is here and there an obvious straining for effect, a floridity of diction, and a tone of finality in statement which borders on the dogmatic itself.

Mr. Frank considers "The Natural History of Religious Dogma" in the first and longest section of his book. The dogmas of the Atonement, Inspiration, Trinity, Hell, the Incarnation and the Resurrection are all shown to be not only unscriptural in their orthodox guise, but also not at all peculiar to Christianity. Old eastern myth and cultus, classic mysticism, Scandinavian saga, etc., have furnished the mold in which these dogmas of the church have been cast. Their only possible validity for the present is their suggestion of the human truth underlying in the primal type. For example the Atonement may typify the truth that only by the "expending of one's hearts' blood . . . in shaping the figure of a true and lofty character" will the kingdom of righteousness be established on the earth.

Mr. Frank devotes the second part of his book to proving the thesis that the orthodox creed is the product of the Middle Ages, the work of a "time of ignorance." The Presbyterian standards are his especial *bête noire*; and these, he claims, stand convicted of impotency by the words of their very subscribers.

In a concluding section the author points to the dawn of truth in the reconciliation of reason and religion, and the consequent re-exaltation of the latter to its high pedestal of prime influence in human life. But it will be a religion undisturbed by theology. There will be no further call to voluntary enslavement in signing the creed of the church—no attempt to believe with the heart otherwise than has been conceived with the brain. Religion will repudiate "orthodox mythology and metaphysical

fiction, in order that it may once more mingle with the realities of earth and establish a practical philosophy for the uplift of humanity."

D. S. M.

THE ADVERSARIES OF THE SCEPTIC; OR THE SPECIOUS PRESENT. By Alfred Hodder, Ph. D. Macmillan.

This book consists of two distinct parts. The first part concerns us less than the second; it is also harder, dryer reading. In a single word it may be characterized as a revolt against the "courageous" method used by the eminent metaphysicians, by Bradley ("Appearance and Reality") and by Royce ("The Religious Aspect of Philosophy") in laying the spectre of scepticism by appealing to the justifiability of "postulates" in science. In behalf of the sceptic and in vindication of the "Specious Present," Dr. Hodder maintains that "the specific demand of the intelligence is for matter of fact in all its evil and in all its ugliness, and for logic in its sheer implacability."

In the second part ("The Ethics of the Specious Present") Dr. Hodder also finds himself the outspoken adversary of Mr. Bradley ("Ethical Studies"). He regards the effort of the latter to find the unit of an objective standard of ethics,—either in an appeal to society versus the individual or in the arrayal of the part against the whole in the separate moments of consciousness and desire,—utterly without a logical foundation.

The unit of ethics for Dr. Hodder is "the least appreciable welcomeness" in any given moment of sense. This "welcomeness" is not a state determinable by *a priori* reasoning; "there is by no means," says the author, "an infallible concurrence of desiredness and goodness—everything desired has been first believed to be, upon attainment, welcome; but not everything found upon attainment welcome has been first desired" (p. 324). So Dr. Hodder confesses himself a *hedonist*, begging that the term be freed from the stigma of selfishness and baseness that has been most unjustly put upon it.

The discussion is frank, brave, and clear; and it will be welcomed as an added proof that the sceptic need not be a cynical vandal in the temple of philosophy.

D. S. M.

"THE PASSING AND THE PERMANENT IN RELIGION." By Minot J. Savage. Putnams.

Our age abounds in books that discuss the doctrines and observances of Christianity in the light of the new science and humanity of the nineteenth century. Dr. Savage's book is distinguished from the great mass of these treatises by its lucid, straightforward, convincing style. The cosmos, man, the Bible, God, salvation, the church, heaven, and hell, all have their share of attention; and all these subjects are discussed in the spirit of one who has confessed at the outset that religion and theology are not terms to be confined to any body of doctrine connected with any supernatural "revelation." "So long as man feels and loves he will be religious," says Dr. Savage, "and so long as he thinks he will be a theologian" (p. 47).

Of course this utterly unrestricted definition of religion and theology entirely removes any common ground of argument that there might be between Dr. Savage and his critics who still hold to a definition of those terms that is positive. If all feeling is religion and all thought theology, obviously no *particular* feeling or thought is religion or theology. These terms by being made to mean everything are made to mean nothing.

The terms "religion" and "philosophy" could be kept, in short, with such definitions as Dr. Savage gives them, only by a man who adopts a creed of thorough-going Pantheism. Dr. Savage consistently does adopt such a creed: "God is the intellect, the heart, and the soul of the universe, as I am the intellect, the heart and the soul of the organism called my body" (p. 64). This statement would have satisfied John the Scot or Suso for its thorough pantheism. And, again quite consistently with his pantheism, Dr. Savage sees the need of no infallible revelation in religion any more than in "agriculture, chemistry, geology, engineering," etc. If all life is a revelation of God, since it is God, then the pursuit of life is the attainment unto God. The vexed question of a supernatural revelation does not affect Dr. Savage, because he allows nothing but supernatural in his world. Naturally, then, the question of the inspiration of Scripture, now so troublesome to our orthodox churches, is not of live interest: "A dozen writers of the last century have a larger, deeper, wider inspiration of God than half the Bible contains" (p. 115).

In so far as Dr. Savage's work discusses the

history of the rise and progress of various doctrines and usages of the church, showing how little such doctrines and usages are entitled to the predicate of divinity, it seems to us extremely good; but the author's pantheistic mysticism leads him, in turn, to interpretations quite as fantastic from a philosophical standpoint as those which he respects are from an historical standpoint. This is especially true of his chapter on the church.

Dr. Savage has added an appendix containing some of the utterances of well-known preachers, ancient and modern, on the subject of hell. A simple cursory perusal of this appendix ought to be a cure for orthodoxy.

D. S. M.

FROM THE HILLS OF DREAM. By Fiona Macleod. Thomas B. Mosher, Portland, Me.

We hear much nowadays of the Celtic Movement in Literature; but there are very few distinctively Celtic writers who are producing work that commands a hearing. Among the few—and to our mind chiefest among them—is Fiona Macleod. This is an impressive volume of short poems from her pen, —although not so powerful as her best work in prose; work which is not to be matched by that of any living writer in the mystery and magic, the imaginative passion, the tender melancholy and wistful longing that characterize the Celtic genius. A literature in which these qualities dominate has a great mission in keeping alive that sense of wonder and mystery, of imaginative awe and sympathy, which is conspired against by so many of the circumstances of modern city life. And these poems of Miss Macleod, although the didactic note is seldom struck (and fortunately so), have immense power of edification, and concern deeply all those who are striving to preserve the finer sensibilities, the sanctities of feeling towards man and nature, and that imaginative apprehension and responsiveness to them, which are the very soul and condition of the deeper moral life.

Where so much tempts to citation, it is difficult to select. We take at random a short poem in a characteristic minor strain, from "Mater Consolatrix":

Heart's joy must fade . . . though it borrow
Heaven's azure for its clay:
But the Joy that is one with Sorrow,
Treads an immortal way:
For each, is born To-morrow,
For each, is Yesterday.

Joy, that is clothed with shadow,
 Shall arise from the dead,
 But Joy that is clothed with the rainbow
 Shall with the bow be sped: . . .
 Where the Sun spends his fires is she,
 And where the Stars are led.

But it is in a group of poems which lay bare the soul of hungering womanhood, and the cyclic epic of woman's defeated longings, that human passion runs at fullest tide. In "The Prayer of Women," "The Rune of the Soul of Women" and "The Rune of the Passion of Women," voicing all that is deepest in the heart of woman the lover and wife and mother, we have notes of poignant anguish and desire that have nowhere their like in literature. Happily these laments are offset by the rapturous love lyrics which bear witness that the poet is not of those who

" . . . go forth discrowned at last, who have worn
 The flower-sweet lovely crown of rapturous love;
 To know the eyes have lost their starry wonder;
 To know the hair no more a fragrant dusk
 Wherein to whisper secrets of deep longing;
 To know the breasts shall henceforth be no haven
 For the dear weary head that loved to lie there—"

We have not time to quote any of the beautiful love songs,—*"Lord of My Life,"* or *"His face was glad as dawn to Me"* or others; nor can we do more than refer to other poems in which the fire of yearning towards the ideal, the home-sickness of the soul, the spell of the Land of the Heart's Desire, find expression. *"Like Deirdre,"* says the author in a charming preface to a fellow spirit and poet, Mr. W. B. Yeats, "we, too, look often yearningly to a land from which we are exiled in time, but inhabit in dream and longing." It is from this land that dim, strange tidings are brought in some of the poems of nature, as from the *"Hills of Dream."*

And when the west wind blows
 I see moon-lances gleam,
 Where the Host of Faerie flows
 Athwart the Hills of Dream.

And a strange song I have heard
 By a shadowy stream,
 And the singing of a snow-white bird
 On the Hills of Dream.

THE LEGEND OF GENESIS. By Prof. Hermann Gunkel (Berlin), translated by Prof. W. H. Carruth. The Open Court Publishing Co.

Prof. Gunkel has just published in Göttingen, a bulky commentary on Genesis, the fruit of some years' labor at his desk and in his class-room. Prefixed to the commentary is a most interesting essay or discourse on the nature of the manifold legends which appear in Genesis, and which, according to Dr. Gunkel, form the gist of our opening book of the Bible. It is this prefatory essay which Prof. Carruth has translated and published.

Of course, such a work as Dr. Gunkel's is of interest chiefly to the special student of the literature and theology of the Old Testament. The author has not written a popular treatise: the work takes for granted a thorough acquaintance, not only with the technical terminology of Old Testament criticism, but also with the results of the labors of the modern critics (Wellhausen, Cornhill, etc.). In fact, it is to "correct" the conclusions of the critics in certain points that Dr. Gunkel directs his chief labor.

Freshness of style, vigor of thought, and unconventional frankness of presentation characterize Dr. Gunkel's work. He is decidedly a man with a message. The value of the message, too, is unquestionable. D. S. M.

THE CROWN OF THORNS. By Paul Carus. Open Court Publishing Co., Chicago.

"The Crown of Thorns" is a simple little story of the time of Christ. The persons introduced besides Jesus are few: Men-Midrash, a gardener of Capernaum, Zebedee, the father of James and John, a Roman centurion, Loathan and Kamma, the "robbers" who were crucified with Jesus, and, at the end of the story, Saul of Tarsus, the new missionary of Christianity. The design of the idyl is to show the effect of the preaching of love and righteousness from the mouth of the young Nazarene, Jesus, as contrasted with the hopeless doctrine of force and hate as represented by the brigands Loathan and Kamma. For the latter characters Dr. Carus has drawn on Apocryphal tradition. The introduction of St. Paul at the close of the story, with a sermon full of faultless Presbyterian doctrine, mars the simple effect and spoils the idyllic character of the tale. There are pleasing illustrations by Edward Biedermann.

D. S. M.

Work of the New York Society for Ethical Culture

It is with great satisfaction that we report the carrying into execution of the purpose set forth in the resolution passed at the last annual meeting of the Society in the direction of securing a more extended participation by the members of the Society in the management and government of its affairs. A new Council of Fifty has been formed; the election of delegates by the various bodies represented on it is proceeding; and the first meeting of the Council is to take place on the 8th of January. Thus there comes into existence a new body which will represent, as they have never been represented before, the various organizations and groups of workers of the society.

The constitution of the Council, as adopted at the special meeting held at the Society House on December 9th, is as follows:

"The Council shall be limited to fifty members, to be selected from the various sub-organizations of the society in the proportion hereinafter stated. The three executive officers of the Society, Dr. Adler, Dr. Elliott and Mr. Chubb, shall ex-officio be members of the Council. The basis of representation of the various sub-organizations of the Society shall be as follows:

Women's Conference, to be apportioned among its various sub-organizations as the Conference may determine	10
United Relief Works: Board of Trustees.	3
Day-school—Teachers	3
Administration	2
Young Men's Union—Fresh Air Fund	2
Hudson Guild	2
Social Work	2
Mount Pleasant Cemetery Society	1
Society for Ethical Culture:	
Industrial Ethics Section	2
Committee on Hall	1
Chorus	2
Sunday-school—Teachers	3
Administration	2
Downtown Ethical Society	2
Board of Trustees	2
ETHICAL RECORD	1

40

The above representation amounts to forty members. In addition, there are to be ten members taken from the Society at large, thus

making the total membership consist of fifty members, to which the three Executive Officers above mentioned are to be added.

Every delegate to or member of the Council shall be a member of the Society for Ethical Culture. No Trustee of the Society for Ethical Culture shall be an officer of the Council.

The Council shall have power to consider all matters relating to the Society for Ethical Culture and any and all of its sub-organizations or branches; to devise plans for the developing and increasing the efficiency of the Society and its sub-organizations, and for the general furtherance of the objects of the Society and its sub-organizations; and from time to time the Council shall report to the Board of Trustees of the Society for Ethical Culture such recommendations as the Council may deem expedient.

The function and the aims of this new Council, from which so much is hoped in way of aiding the development of the Society's work, focussing and correlating its energies, extending its activities and influence, may be best indicated by citing some of the remarks made by the Chairman of the Committee and Dr. Adler and at the meeting.

Mr. Frankenhimer explained that the Council is a deliberative body for the purpose of devising plans for, but without the power of forcing them upon, the sub-organizations, modelled on the plan of the academic Councils in every university by means of which, harmony and coördination between the different departments obtain. By this bringing together all our forces, the strength of any one is not endangered, but that of the whole rather enhanced. At present the Council will resemble the Federated Trades Council, offering a field for the discussion of new plans and opportunity for the exchange of views. The hope of the Committee is that the Council may be a sort of hub of the Ethical wheel, binding the sub-organizations like spokes into a strong and harmonious whole.

Dr. Adler said that the inner scheme of this plan was to avoid duplication of work, and to further better understanding of what others are doing. He emphasized the great interests that the Ethical Society has at stake, *i. e.*, the School, the Sunday-school and the platform, and the work of the Women's Conference, and

other sections. A body of fifteen Trustees is now too fragile an instrument upon which to rest the whole responsibility of the Society. There are a thousand good works going on of which the members in general are ignorant; so that not only are the fifteen vitally interested persons necessary, but fifty more, to act as centres from whom interest may spread. Among a Society of nine hundred members, sixty-five responsible workers knowing the plans on foot, are needed. Again, looking ahead to the new building, the school, the great public interests in which this Society has a share, the leader cannot come into so close contact with the members as he would like, and therefore a "cabinet meeting" is required. Dr. Adler made a special plea for some means whereby he could be kept from drifting away from the undertakings carried on in our midst, and for some method whereby the fusion of interests and the melting of various constituents of the Society into unity might result. To this end, the Council is the only means; it is also the only method whereby the different elements of the Society can come into cordial relations.

WOMEN'S CONFERENCE.

The conference has decided to lend its energies toward establishing an understanding of the problem of an Industrial School for Girls. At the successful conference on education, held at Tuxedo Hall, on November 25th, at which Miss Laura D. Gill, Dr. Louise Fiske Bryson and Mr. Percival Chubb spoke, Miss Gill advocated breaking young women's college course in exceptional cases for the purpose of social enjoyment and development. The suggestion has provoked a good deal of discussion. Some educators have questioned the advisability of the plan; others have approved of it.

At the next regular meeting of the conference in January, Mr. Douglas Volkain will speak on the "Relation of Beauty to the Machine." Mr. Chubb's course of lectures on "The Drama as an Aid to the Interpretation of Life," has come to a successful conclusion. Edward Howard Griggs' course of lectures on "Spinoza" will begin at Tuxedo Hall, 59th street and Madison avenue, on January 8th.

YOUNG WOMEN'S UNION.

A class on "The History of the Idea of God" has been started with Dr. Elliott. It has a membership of about twenty-five and meets every Friday afternoon.

At an informal gathering Thursday evening, December 12th, Dr. John L. Elliott and Mr. Robert Paddock, of the Pro-Cathedral, spoke on Settlement Work.

Adele M. Morgentburg, Secretary.

YOUNG MEN'S UNION.

A joint smoker was held on November 23d, by the Young Men's Union, Young Men's Ethical Society, Downtown Ethical, and the Loyal Legion from the Hudson Guild. Dr. Elliott made an interesting address on "Nothing," and Mr. Manny also spoke.

WAGE EARNERS' SECTION.

The Dime Bank system for raising funds for our dressmaking scholarship at Pratt Institute has proved successful during the past year, and is being continued. A Christmas entertainment for children who otherwise would have had no cheer, was held at the school house, 109 West 54th street, on Christmas Day, at 2.30 o'clock. Our membership is steadily increasing.

President: Wanda Travers, Women Wage Earners' Section.

THE SEWING SOCIETY.

Work for the winter of 1901-1902 was resumed on November 12th, at 723 Lexington avenue, where its meetings are held every Tuesday morning from 10 to 12 o'clock. The various district nurses have been interviewed with regard to their needs, which are being supplied as adequately as possible. The records of the sewing-women have been investigated for the purpose of giving help to the needy and most deserving.

In December warm garments were distributed and the nurses helped in their ministrations. This society carries on its work of relief after the holidays, when the needs of those who look to the society for help is often greatest.

President: Frances Hellman.

DISTRICT NURSING COMMITTEE.

At the Good Samaritan Dispensary in the district on the lower East Side, the population has so greatly increased that one nurse is unable to visit all the cases and another nurse is needed. This work speaks for itself and appeals to all who have experienced the benefits of trained nursing.

Chairman: Helen Adler.

SOCIETY FOR THE STUDY OF CHILD NATURE.

This society proposes altering its plans somewhat to take up the study of "Adolescence" from the standpoints of physiology, anthropology, neurology and psychology, and to study also ethical, social and pedagogical problems. The reading planned includes the autobiographies of John Stuart Mill and Goethe. The first part of Rousseau's Confessions; Marie Bas-kirtschew's Diary; Tolstoi's "Boyhood. Adolescence and Youth"; "The Story of an African Farm"; Jeffries' "Story of my Heart"; George Eliot's two characters Gwendolen Harlett and Maggie Tulliver.

The meetings are held this winter at the home of Mrs. Simonson, 42 West 68th street. We have had two very interesting and suggestive papers this fall. The first on "The Relation of Music to Childhood" and the "Place of Music in Child Culture," by Mr. Frank Hartson Shepard; the second on "Nature Study," by Mrs. Horace E. Deming.

President: Birdie Stein Sternberger.

CHILDREN'S GUILD.

The work of Hudson Guild and Children's Guild is now co-ordinated to their mutual advantage, the latter spreading its influence into the homes of the girls and women in the neighborhood.

The importance of the home is made the dominant idea in the guild classes; advanced kindergarten, sewing, basket-weaving, house-keeping and cooking—this ideal being emphasized, and the usefulness of the child shown.

On the West Side particular attention is directed to working girls. The neighborhood abounding in saloons and concert halls, where all privileges except drinks are free, the worst influences are brought to bear on young girls and young men. The moral degradation on the East Side is no greater than that on the West and the Guild aims to set in motion all possible counter-acting agencies.

Therefore at the Guild entertainments no spirituous drinks are to be had; but gayety, courtesy and decorum prevail and the higher tone of social intercourse is obtained.

Mothers' meetings are held once a month and show satisfactory results. Home problems are brought by the mothers to whom advice has been extended. In East Side work a change of quarters is contemplated for Jan-

uary. Classes will be held at the Ethical Club with which the same relation can obtain as already exists between ourselves and the Hudson Guild.

The Children's Guild has established an Associate Membership list, to which liberal response has been made.

Mrs. L. Seligsberg 1034 Park avenue.

DOWNTOWN ETHICAL SOCIETY.

In the announcement of last year's work the necessity was shown for moral instruction for the young without religious dogma. It is universally agreed that such instruction must be based upon sound pedagogical methods. Consequently, we have organized a school of moral instruction, consisting of twelve classes, nine for children and three for adults. The subjects taught in these classes are found below. The average attendance at each is fifteen.

We are glad to announce that the society and the school are now occupying more commodious rooms, and that the inconvenience of cramped quarters no longer hampers the growth and extension of our work. But additional funds are needed to sustain it.

The regeneration of the East Side has never been more strongly urged by the press and the public than at the present time. In this effort, however, to ameliorate conditions through political agencies, the power of education should not be neglected.

The following is a list of the classes: On Mondays, 4 to 6 P. M., girls, aged 10 to 12. Miss Cohen, teacher. On Fridays, 4 to 6 P. M., girls, aged 13 to 15, subject: The Duties. Miss Seligsberg, teacher. On Saturdays, 10 to 12 A. M., boys, aged 8 to 10, subject: World Myths. Miss Rabinowitz, teacher. 10 to 12 A. M., girls, aged 8 to 10, subject: World Myths. Miss Harwich, teacher. 2 to 4 P. M., girls, aged 10 to 12, subject: Greek Stories and Indian Tales. Miss N. Wurzbarger, teacher. 4 to 6 P. M., girls, aged 13 to 15, subject: Life and Works of Louisa M. Alcott. Miss K. Loew, teacher. Sunday. 10 to 12 A. M., boys, aged 9 to 11, subject: Greek Myths. Mr. Radin, teacher. 2 to 4 P. M., boys, aged 11 to 13, subject: Bible Stories. Mr. Moskowitz, teacher. 4 to 6 P. M., boys, aged 13 to 15, subject: Civic Duties. Miss J. Wurzbarger, teacher. 6 to 8 P. M., young men, aged 18 to 21, subject: The Study of Emerson. Mr. Moskowitz, teacher. 4 to 6 P. M., girls, aged 16 to 18, subject: Womanhood in Literature. Miss

Rabinowitz, teacher. 8 to 10 P. M., girls, aged 16 to 18, discussion: How and What to Read? Miss Rabinowitz, teacher. The children's classes and two adult classes to be formed in December.

THE DAY-SCHOOLS.

The work has just come to a close for the year with Christmas celebrations of various kinds for the different classes as well as for the whole school. On Thursday afternoon, December 19th, the High School presented at the Main School the greater part of Dickens' "Christmas Carol," the different sections given by the different members of the Beta Class being interspersed with the singing of many time-honored Christmas carols. On the same day, the children of the Branch School had their celebration chiefly in the form of games and songs at the Branch School. On Friday morning at the Main School, was held the Children's Festival by the elementary grades. The entertainment consisted of scenes from Christmas in many lands,—France and Germany, Holland and Italy, Norway, England and America. The children who took part seemed to enjoy the fun as thoroughly as those who were present as spectators. Before the entertainment began, various smaller celebrations took place in the different class-rooms and about the stairs of the building, and other festive groups might have been seen wandering and heard chanting the old Christmas songs. A notable feature of the celebration was the exhibit of the gifts made by the pupils of all grades for their parents and friends. Many of the spectators envied those who were to be the recipients of these presents which were often very pretty and effective. They showed impressively to what excellent uses the skill attained in the manual work done in the school might be put.

The High School has given exercises at the Main School on the first Monday of each month, the December program consisting of Milton's "L'Allegro" and "Il Penseroso" with two items from Handel's setting of the poems. It also gave the Christmas Carol, Monday, December 16th, at the Hudson Guild. The second Monday in January the Alpha Class will give a ballad program to include some old songs of the ballad order. Another issue of the school paper *Inklings* is in preparation, and will appear early in the new year.

THE HUDSON GUILD.

Every club, class, and group at the Hudson Guild celebrated Christmas. As there are some fifty of these clubs and classes, it meant a great festivity. The house early began to take on a Christmas tone. All work was suspended for one week and the rooms turned over to fun-makers. The entertainment was mostly furnished by members of the clubs themselves; but in some instances, outsiders were good enough to help with the merry-making. The celebration began on the 16th of December, when some pupils of the Ethical Culture High School visited the Guild and gave Dickens' "Christmas Carol." From then until New Year, good times and good feeling reigned. While one can scarcely get the impression of "peace on earth," at least there is a hearty good will towards men to be found at the Guild. The Hudson Guild Library does an important part in the work of the Guild; but it does not attempt to compete with the larger libraries. Its aim is rather to arouse an interest in literature, and to cultivate a taste for better reading among its subscribers. This has been a slow process, but we feel that there has been progress along this line.

The library is under the supervision and control and is mainly supported by the Boys' Society for Ethical Culture from which its librarians are drawn. But it also receives financial help from the State. Every good book added to its shelves widens its opportunity for good, reaching boys and girls who would not go out of their way to visit the larger institutions. As its financial support is not large enough to procure all the books that are really needed, contributions of books are always gladly received. Books should be sent to the Hudson Guild Library, 252 West 26th street, or will be called for on request sent to that address.

PUBLIC SCHOOL VISITING SECTION.

This section wishes to continue its visiting of the public schools in order to become more fully acquainted with the system, and in every possible way to become helpful to the teachers both directly and by influencing the city's educational authorities. Unless, however, more women join our ranks, the work must be dropped for this year.

Secretary: Miriam Sutro Price, 379 West End Ave.

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THE ETHICAL RECORD

VOL. III

February-March, 1902

No. 3

Democracy in Religious Organizations

MANY voices have been heard of late asserting that if the churches are to prosper,—if they are even to hold their own, as they are conspicuously failing to do,—they must embody more adequately the democratic spirit and principle in their organization. They are to a large extent autocratic or monocratic in management; or, at best, their government, their policy, and their activities involve very few of those who support them. The pastor may, it is true, be elected by the church; but once elected, he has almost uncontrolled sway.

There are many reasons for regarding this state of affairs as unsatisfactory; and we believe that it largely explains the weak hold which religion has upon the great masses of the people: they are rather passive recipients of church benefits, than participants in its labors. A mere decorous Sabbath attendance at church is not enough to preserve the religious spirit among men and women; there must be some call upon their energies. They must be asked to share the responsibility for the successful conduct of its affairs. The principle that, in order vitally to interest people,

you must find something for them to do, is being paid more heed to than it used to be by the churches. They are becoming more and more working bodies; they are increasingly engaged in settlement and club work and in philanthropies of various kinds. All this is good so far as it goes; but we have in mind what, as it seems to us, is a more important and fundamental matter, namely, the embodiment to a much larger extent of the democratic spirit and method in church organization.

How to do this is the problem that has for some time been pressing for solution by the members of the New York Society for Ethical Culture. This Society has now embarked upon an experiment which will, we think, be of interest, not only to those connected with Ethical Societies here and abroad, but to the wider public concerned with the general problem of religious organization. Up to the present year, the affairs of the Society have been in the charge of a Board of Trustees, including the leader *ex officio*. These trustees have been elected by the Society at its annual meeting, which has

been almost the only occasion when all the members of the Society have been summoned—and when a comparatively small number have actually met,—to discuss the affairs of the Society. To remedy this condition of affairs, the Society has now created a Council of Fifty, charged with the duty of deliberating upon its affairs, stimulating, assisting and correlating its many varied interests, and making recommendations to the Board of Trustees as the executive body of the Society. This council is composed of members representing the numerous activities, educational, social, and philanthropic which the Society through its various organizations is promoting. It is a body of picked workers, expert in some one line of work; but these workers are for the first time asked to consider the total interests and aims of the Society from the point of view of their own endeavors, and *vice versa*. They are expected to bring their own policies and efforts continually to the test of the standards set up by the movement, and also to make them vital factors and tributary powers in the Society at large. The constitution and membership of the council are given elsewhere for those whom the details may be expected to interest.

This issue also contains a first product of the council's proceedings in the shape of an attempt to outline with fresh precision the "Basis and Obligation of Ethical Fellowship." It has seemed important at the outset to formulate such a statement for discussion in order that the council may proceed to its labors with the common understanding of the full significance of membership in an Ethical Society. The statement is to be more fully discussed at the next meeting of

the council, with a view to its subsequent circulation among the members at large.

It is in connection with the conception of working memberships put forth in this statement that another recent development of the Society's work becomes interesting; that is to say, the enlargement of its Political Ethics Circle into a new Social-Economics Section, which has started out in a vigorous and promising manner. This section well typifies the most valuable kind of active work which the members of an Ethical Society may be expected to undertake in increasingly large numbers—a work of clarification and research, with the purpose of submitting current conceptions and movements in the field of social economy to a searching criticism from the ethical point of view, and of arriving at once at a proper estimate of these and at a corrected standard of judgment determining one's relation to them or other possible ideals of social and industrial relationship.

It is because both these are recent enterprises of the New York Society for Ethical Culture representing distinctive steps taken towards the realization of a more democratic form of religious organization that we invite our readers' attention to them. Together they represent an advance in the direction of the democratization of religious organization by enrolling the members of a religious society more largely (on a representative basis) in the conduct of its affairs, and in a coöperative effort to lend a hand in working out those problems of the moral life which have been too exclusively dealt with by the ministers and pastors of the church.

The Prospects of Industrial Peace*

BEFORE the possibilities of arbitration in labor disputes can be appreciated, it is necessary to have a clear understanding of industrial relations and the character of the movement of wageworkers. The common error is to regard differences between employer and employed in the same light as personal disagreements in which the intercession of a peacemaker suffices, whereas in economic disputes we have a situation which differs essentially from this. We have not here a question as to whether a little more or less should be paid for a certain amount of work, but the struggle of the working class for a larger share in production, for some control over the conditions of employment, and the elevation of their social status.

The movement is as much social as it is economic, and it is part and parcel of the world-wide democratic movement of which it is the moving spirit. In a word, it represents the *self-assertion of the manual workers*, heretofore quiescent, disunited, and helpless.

Those who, under the present order, have the advantage would, of course, like things to remain just as they are, and would not be averse to the settlement of minor differences if that would not disturb existing conditions. That is *their* conception of industrial peace. It signifies, however, something else to the mass who have new ground to cover, and for every foot of which there must be a contest. To them peace means a

condition by which they would be enabled to achieve their objects by degrees through a process of adjustment and without recourse to fighting.

In the first instance peace would be equivalent to passiveness; in the other, it would represent a persistent striving for higher conditions, while working along the line of least resistance and maintaining as friendly an attitude as the circumstances would warrant. As the concessions would have to be made by the side which has something to give, the workers would have all to gain by a policy of compromise.

As to the mutuality of the interests of capitalist and laborer, in a sense I agree with the socialist view, because these two elements, while essential to production, can not avoid pressing against one another in the dividing of the joint product.

In the recognition of a working-class struggle, I am also in accord with the Socialists, whose opinion is held by leading authorities on social science. But I emphatically differ with them in respect to the methods to be used and the ends to be attained. According to the Socialist, this conflict is conclusive evidence of the inherent wickedness of the wage system, and must therefore be replaced by one in which the state will fulfill the function of the capitalist, thereby making the State the sole employer. I, however, see nothing injurious in the fact of the present contention, provided the position of the workers is so strengthened that they can command a juster share in the proceeds of industry.

Even under a collective system of in-

*Read before the Social Economics Section of the New York Society for Ethical Culture. Mr. White has contributed this paper to a Symposium in the "American Federationist."

dustry, human nature, as we know it, would undoubtedly persist; for throughout history, while environments have greatly changed, it has varied only slightly. There would therefore be in all likelihood the same tendency of the powerful few to bear down upon the weak, and the same resistance on the part of the many would have to be made in another way and under different conditions.

This conflict which many deplore, is, as I see it, a symptom of social virility, an indication of the longing of the toilers for something higher, the pressing onward of the mass which has had to fight its way upward from the servile state pictured in "The Man with the Hoe," which although too severe a type, still serves to describe in a general way the former state of the working class.

There have been notable exceptions, as, for instance, during the régime of the Guilds of the Middle Ages and the Collegia of the Roman Empire, in which workmen attained a standing perhaps never known at any time other than the present. In both these instances, in which they have risen above the dead level of abject poverty and dependence, organization has been the lever. The advantages of association, however, during those periods could be seized only by select craftsmen who possessed special skill; for the general lack of the most primitive education made concerted action on the part of the rest impossible.

Even less than a century ago in this country, workmen were bound out for stated periods during which time they were virtually the property of their masters. In looking over the advertisements in the papers of that time, we find numerous rewards offered for the apprehension of workmen who have quit their employment before the expiration of their term. Until comparatively recent

times, workmen were either serfs or slaves, out of which condition they rose only by the most painful steps.

The working class struggle of to-day is simply a continuation of this upward movement, which has gained a tremendous impetus through the spread of education and the coming together of workmen in large groups.

Another obstacle in the way of industrial peace is the impossibility of determining just what would constitute an equitable share of either factor in production, even though pure equity could be made to govern in the distribution of the proceeds of industry.

If such a result could even be approximated, the question would be reduced to a simple sum in arithmetic. In a general way the relative share which both receive can be gauged by their material condition, but this would hardly apply to particular cases.

Wages under a state of free competition represent the lowest the laborer can be made to accept. Employers often pay more than the market rate, but this is rather a matter of personal generosity or is in the nature of reward for special skill or faithful service.

The element of justice as commonly understood is not much in evidence in the fixing of wages. The prevailing rate, therefore, should not be regarded as a basis for permanently determining fair compensation. For the time being, it serves as an expedient in the settlement of disputes; but the chief purpose of the unions is to raise the standard, and to overcome the competition which keeps wages down to the bare living point. The unions stand for a living wage as against a competitive wage; and by raising the standards of living the share of the worker would be correspondingly increased. But this is all a forcing process.

Even when employers confer with their employees for the purpose of adjusting wages, there is a measuring of strength; the employer calculates whether it would pay to risk a fight, or make a concession. And it is here that the Committee of Thirty-six can be useful; for in many cases profitless contests are entered into, passion obscures reason, and a third party can be instrumental by bringing about mutual concessions.

Among unorganized workmen supply and demand is accepted as the sole arbiter of their fate. Their dependent condition is taken as a matter of course and as a result of the natural order of things. If dissatisfied, their only redress is to quit work individually; and knowing that practically similar conditions obtain elsewhere, their choice is very limited. To even manifest discontent is to incur disfavor, for discontented workmen are troublesome. The most perfect plan of arbitration is of no value to workmen who are unable to sustain a demand or present a grievance.

Only, therefore, as workmen are able to inflict damage upon the other side are their claims considered. Even where workmen occasionally plunge into rash strikes, they help their cause; for the employers are also heavy losers; and it is the readiness of the workmen to rush into a fight which secures for them better treatment. It is through a show of force on both sides that conditions favorable to arbitration are created.

The very formation of the Industrial Committee is a tribute to the growing importance of the unions. But it would be a grave mistake to suppose that this or any other committee can alter substantially the present status of things. A misconception of its objects would interfere with the valuable function which it can perform by allaying passion, pre-

venting fruitless strife, and encouraging mutual concessions. It can also emphasize the moral issue involved, and create a more wholesome spirit. But while this service is being rendered, the workmen will still be busy strengthening their ranks in order to meet their employer, who naturally occupies the stronger position, on even terms. Pursuing his own interest, he cannot be expected to give the welfare of his employes the same consideration that he gives his own, hence the necessity for their upholding their side. Fair employers, willing to treat with their employees as equals, will concede that.

Stern conditions, which even the strongest unions would find it difficult to alter, can be depended upon to hold them within bounds; and the consequences of ill-considered action have a sobering effect. The employer can also protect himself very readily from any arbitrary action on the part of a union through combination; and it is much easier for the few to combine than the many.

I do not wish to convey the impression that the whole question resolves itself into a matter of force; but that strength is the determining quantity. The aspect of things would be hideous, indeed, if either side were to take full advantage of every opportunity offered.

Only as ethical considerations prevail, shall we approach nearer to a solution. Might only makes right when applied for a moral purpose. Justice itself is a force which strengthens the deserving side. Right is not always on the laborers' side, for they often commit grave errors; but their faults are the faults of the average person. The personal motives of workmen are no higher than those of the employers; but the latter are so situated that in order to serve their individual interests, they are obliged to join in the uplifting of the whole, which

makes their purpose altruistic. In addition, a great number of persons can hardly act together for a length of time unless they are inspired by a lofty purpose. Workmen are so placed that they have the most to gain by just dealing.

There are some who declare that they would favor unions provided they would oppose strikes. Unions without the militant feature would simply be something else. Such an association might earn the approbation of the employers, but they would cease to regard it seriously or heed its requests. Even a union like the Brotherhood of Locomotive Engineers, which is lauded as a model labor organization because of its cordial relations with the railroad companies, is obliged now and then to manifest its strength; and it has been involved in some of the most disastrous strikes. "Disarmament," which is spoken of as a probability, is untenable because the employer would retain his advantage while the disbanding of the workmen would result in their subjection.

Right tendencies are more important than solutions. To essay to conform society to some imaginary scheme is to have a false conception of social growth. What we should aim to do is to influence the direction of things, leaving it to the people to meet new situations as they arise.

The rivalry between the social elements is as inevitable as the law of the constant change in the universe, but the struggle can be raised to a humane plane.

Society can not afford to permit any one of its elements to dominate, and the most desirable condition is where neither the capitalist nor the laborer has such a commanding advantage that one can control the other or ignore public opinion. Under such circumstances the intercession of a kindly disposed and impartial third party holding the confidence of both can help to maintain the balance.

HENRY WHITE.

College Education for Girls and the Demands of Domestic and Social Life

THERE is little doubt but that we shall all agree upon the qualities with which the ideal woman must be endowed. She must first of all be strong, active and wholesome in body. She must possess the wide general information and the disciplined power of mind which represent the quantity and quality of intellectual life. Above all she must display the broad sympathy and modest reverence which lend the crowning spiritual charm to all womanhood.

These are ideals, and are rarely real-

ized in their completeness; yet the true purpose of education is to develop or restrain natural tastes and tendencies in such a way as shall most nearly produce this ideal symmetry of life.

College education is the modern education for the average normal girl. It is a product of the times, an index of prevailing ideals, an adaptation of educational methods to modern standards and requirements. It is in many respects far from ideal; it is not suited to all minds; but what have we better? It gives a progressive, logical mental development.

It lays a deep foundation for good judgment by exact mental drill in subjects which permit no superficial treatment. Later it brings this disciplined mind to bear upon the less exact sciences of history, literature and natural science,—subjects in which general information means little unless coupled with the discriminating power to understand the relation and bearings of facts to one another. The college course successfully accomplishes the two-fold purpose of intellectual training.

The serious question to-day is whether this intellectual end is attained at the expense of physical strength or of domestic and social life.

The physical condition of a girl is usually a tolerably accurate index of the wisdom of the mother. Few girls inherit such weakness or disease as can not be stayed by wise diet, suitable hours of sleep, proper exercise and happy activity of mind. Professor Huxley remarked at a dinner in 1882: "I cannot help looking at women with something of the eye of a physiologist. Twenty years ago I thought the womanhood of England was going to the dogs, but now I observe a wonderful change for the better." He was asked to what he attributed the improvement. Was it lawn tennis and the greater variety of physical exercises? "Partly," he answered; "but much more to their having *pursuits*,—more to interest them and to occupy their thoughts and time." Carefully collected statistics have shown pretty conclusively an improvement of health to be the usual result of mental occupation.

The real problem to-day concerns the effect of a college course upon domestic and social relations. Women may be discussed from the domestic side in three groups. First, there are those who are natural home-lovers and home-keepers. Not all the wisdom of the sages can de-

tract one whit from their gracious thoughtfulness for the comfort of others. Then there are those who have no instinct for home duties. Any training which gives a sense of independence will tend to release this class of women from relations which are uncongenial. These women marry, if at all, from a love for an individual, and not from love for the home. However, their mental discipline will help and not hinder in the able discharge of home duties. It is as well to give such women full scope in a so-called "career," and not to force them into uncongenial surroundings through lack of outlook. If they go to the home life, it should only be when actuated by the strong personal love which may remove mountains in the line of temperamental obstacles.

There is, however, the intermediate class of women who have genuine but latent domestic tastes. They will love home if familiar with its duties; but will be equally content without it, if they have grown accustomed to another kind of life. For such girls a four years' break with home life may return them to their families as mere guests. It is like the denationalizing process of a too-long foreign residence, which destroys a man's sense of responsibility and consequent usefulness. The two former classes of girls may safely go anywhere to college. This third class should be kept in more close and familiar touch with the home. They ought not, however, to be altogether deprived of the delightful college associations,—associations which men recognize as most delightful to carry into extreme old age. From Monday to Friday in residence with their school-mates,—Saturday and Sunday in the home circle,—would seem the most ideal adjustment of this double association.

Now comes the problem which is more pressing here in New York than in any

other city of our whole land. How can the social demands be met? A few girls with unusual strength of body and power of concentration in rapid study may carry the double strain of social and scholarly demands. This is rare. Shall a girl give up all social life for four years? Shall she see her mates go into the whirl of a *débutante's* life while she keeps entirely aloof, leaving college at an age when she no longer fits into the conventional society life of the city? The arguments for or against the desirability of such social relationships are not in place here. We are accepting the prevailing social customs as fixed. In case a girl wishes to hold a place in the formal society life of New York, one plan has worked well in a few cases in the past; it may hold a possible suggestion for more students in the future. The application of this plan will always be extremely limited it is true, since the four years will usually be taken consecutively.

But in dealing with this exceptionally placed girl, let her take two years of regular college work without any heavy social demands. Then let her take a year with some very slight college work—not more than three hours

a week—in order to hold a slender connection with her scholar's habit, and enter into the social life of her equals according to the manner which family and class traditions dictate. She can then return, with satisfied social ambitions, greater knowledge of human nature and more maturity of mind, to pursue the remainder of her college course. She can continue to carry a few social duties, feeling that her social position is assured.

Has the college any duty toward this development of the domestic and social element in its students? Only indirectly. The college should confine its direct efforts to its avowed object—the intellectual training of its students. It ought, however, to teach the proper relative values of the physical, intellectual, and spiritual claims. It should always look upon the intellectual training as a means to a spiritual end—only valuable as it ministers to a fuller service to our fellow-men.

With this human interest and duty kept constantly in mind, there can be no danger of over-education for our girls.

LAURA D. GILL.

BARNARD COLLEGE, NEW YORK.

*The Distinctive Aims of the Ethical Culture Schools**

Not character-building in general, but a specific type of character.

FROM the papers containing the teachers' observations on the subject of ethical training and its problems, it would appear that the point upon which their minds are chiefly exercised is whether ethical teaching can be systematically done or whether it can

be done only incidentally. It may be admitted that the dangers of systematic ethical instruction are great, but they are overbalanced by its advantages. This problem, however, must be dealt with later. The purpose of the present address is to outline the distinctive aim of the Ethical Culture Schools; and this is necessary because, with the enlargement and improvement of the Society's Schools that will come with the occupation of the new School Building, it be-

*Abstract of the first of a series of addresses before the teachers of the schools by Dr. Felix Adler.

comes increasingly important that the teachers should be sympathetic with the general aims and spirit of the Schools.

When the Schools were started twenty-three years ago, there were very few good training schools in the country, and hence, only few good craftsmen to choose from; and it was technical skill that was first of all sought in selecting teachers. Now, however, there are many good craftsmen available, and the Society may therefore select from them those who are in sympathy with its ideal. This does not mean that its teachers are to subscribe to a creed; but that they should know what the aims of the Society are, and how it proposes to embody these aims, and that they should consider carefully whether they are sufficiently in sympathy with these to be able to work heartily for their advancement.

An impression that quite commonly prevails is that the Schools can no longer be regarded as having a distinctive aim. Assuming that the aim may be stated as that of character-building, it is said that this is virtually the aim of all good schools. To which the answer must be made that the aim of our Schools is not character-building in general. This phrase, now so widely current in the educational world, is so vague in meaning that it tells us very little as to the definite aims and true spirit of any school that adopts it. "Character" must be interpreted; for there are many types of it. For example, there is the ideal of the "Christian gentleman" (using both these terms in their customary and literal sense), which prevails at such a school as Groton. There is the ideal which the Jesuit Schools work out so efficiently;—the ideal of absolute obedience to authority. Our School stands for neither of these. Nor does it stand for the vague eclecticism which combines ten or a dozen ideas

like honesty, truthfulness, etc. If this were all that is meant by the phrase "Ethical Culture," those who advocate incidental instead of direct and systematic instruction in ethics would probably be right.

The School stands at once for the development of a distinctive kind of character and a specific kind of culture. It does not stand as Harvard does for cosmopolitan culture, nor as Yale does for a robust democratic spirit, nor, as some of the Western universities do, for readiness or alertness. All these ideals of character and culture imply the preparing of the individual to fit into a given social environment. The ideal of the School is not the adaptation of the individual to the existing social environment; it is to develop persons who will be competent to change their environment to greater conformity with moral ideals; that is, to put it boldly, to train reformers. But this must be rightly understood. By "reformers" are meant persons who believe that their salvation consists in *reacting beneficently upon their environment*. This ideal of beneficent activity, beneficent transformation of faulty environment, is the ideal of the Society and of the School. This, then, is what is meant by character-building.

There are four corollaries that result from this position:

1. Children must be protected from the debasing influences of their city environment—commercialism, luxuriousness, pleasure-seeking, sensuousness, etc. We are dealing with children who are not to be sent from home:—the parent is not to give way to the boarding-school teacher. The children must be given a protected environment at home. This is the real reason for the new building, which is to create the right kind of environment for our children during a considerable portion of their day.

2. Children are to be developed into duly conservative men and women. The unbalanced reformer is most harmful. The lessons of history, especially of history taught from the standpoint of evolution, should give this balance. The idea of evolution should, in fact, be applied to all branches of study, so that the history of every subject as well as the subject itself is to be taught.

3. Children should be so taught that they get an enthusiasm for progress. They should come to know of the human sweat and toil by which alone progress has been secured. (This may be combined with point two under the general statement that the idea of evolution should be applied both to the material and the spiritual elements in progress.)

4. The School should develop men and women who have a reasoned-out ideal of progress. Hence the necessity of systematic ethical instruction; for the mere study of history will not accomplish this. Dr. Dewey and many sociologists are apparently wrong here, being too subjective in their aims. Introspection makes the one practising it morbid. There is need for objective ideals, working hypotheses of conduct. The question is raised immediately whether these ideals are to be taught dogmatically. The answer must be negative; the teaching must not be dogmatic, for it would then interfere with personal liberty. This requires more discussion than can be given at this meeting.

The Club Conscience in Settlement Work

AMONG social workers that strong sense of oneness and neighborliness between the members of the working community known in sociology as the "club conscience," has come to be recognized and reckoned with as a potent factor in their work. By this is meant the mental atmosphere that gives every club its personality, constitutes the public opinion of that limited group and awakens a sense of collective responsibility among the members for each one of its number. For every group of persons, from the high plane of intellectual circles down to the rough gang of street rovers, is marked by a distinct tone and follows a certain train of thought. That it is possible to direct this tendency into

ever higher channels is the secret of success utilized by every experienced club leader. The task is that of working with and for the club conscience: not to dominate, not to impose his own particular views upon the minds of the club, but by quiet direction and the practise of wise guidance gradually and almost unconsciously to instill into the thoughts of his friends his own ideals of living, his sense of right and justice. In other words, the club conscience should develop from within the group; and the influence of a leader, a resident, or a settlement is marked by the power a club manifests for self-direction, self-expression, self-guidance.

L. B. L.

Basis and Obligations of Ethical Fellowship

THE Ethical Movement is based on the belief that the good life is the supreme object of human endeavor, and that mutual help and combined effort are needed to attain that object.

Its bond of fellowship is the desire,—nay the imperious sense of man's sacred duty,—to realize this good life; to be continually confirmed and aided in practical devotion to it; and to see more clearly and widely wherein such a life, in all its personal and social requirements, consists.

The significance of such a bond may be appreciated by comparing it with that which ordinarily binds men in sectarian religious association. The latter involves an agreement to think alike upon certain disputable problems as to the ultimate meaning of human life and man's relation to the world in which he lives. On the other hand, this bond of ethical fellowship is based on the common recognition and pursuit of a duty, binding upon us all, of living according to conscience and knowledge. In other words, whereas in the one case *intellectual* assent and self-committal are required; in the other, *moral* assent and self-committal are called for. In the one case a man's thinking is compromised; in the other his good will is pledged. In the one case he jeopardises his intellectual sincerity and progress; in the other he properly affirms and reinforces his moral intention and volition,

and aids rather than endangers his moral progress.

Now, it is neither possible nor desirable that men and women, young and old (such as make up a religious society), should think alike upon the great speculative problems to which so many varied answers have been given by the most powerful minds of the race, nor that they should be constrained to do so. More important still, it is not desirable that initial stress should be put upon the urgency of finding solutions to these great problems as a condition of moral well-being; for every healthy mind grows gradually and by the laws of its own nature towards the solution of them; and meanwhile life has to be lived. On the other hand, it is both possible and desirable that persons of all ages and conditions should unite in a common resolve and effort to live worthily to the best of their insight and powers; and also it is essential that initial stress should be put upon duty, the urgency of obedience to the leadings of conscience and loyalty to certain well-established moral conclusions of the race, embodied in the greater laws and institutions of the most enlightened polities of the civilized world.

It follows from this necessity of putting no fetters on the mind in its effort to work out satisfactory conclusions as to the meaning of man and of human life, that no such fetters should be imposed in the more definite field of ethical science and opinion. Ethical dogmatism is as indefensible as philosophical or theological dogmatism. We must recognize that in this ethical field also there is great diversity of opinion among the

*Presented to the Council of the New York Society for Ethical Culture, as the Report of the Committee on the State of the Movement, at a meeting held February 5, 1902.

learned and wise, both as to the philosophical basis of ethics itself and as to the practical implications and demands of those moral axioms which are generally accepted among civilized people. It must be remembered also that moral insight and surefootedness come through experience and effort rather than through mere study and contemplation. The life must be lived—at least tentatively, and experience and effort must teach, before a theory can be established.

A word may be said here in regard to the acceptance, along with the principle of man's intellectual and moral autonomy, of the moral axioms and principles referred to above. We have in mind those principles upon which men of all creeds generally agree, which find an embodiment in the jurisprudence and the legal and social institutions of enlightened peoples. It is not that these are to be regarded as above the scrutiny of the intelligence; but that, as rationally established and supported by the normal conscience of civilized man, and as transcending the creedal peculiarities and sectarian jealousies of men; as the outcome and tried survivals of long centuries of human struggle and effort; as the slowly-matured verdicts of the race upon fundamental problems of the moral life—they are no longer on trial, no longer experimental or tentative. They are rather the tests of moral soundness than uncertain conclusions that await the test of the individual mind. An Ethical Society can not therefore treat these basic principles and institutions as matters of doubt; it can no longer regard, *e. g.*, the institution of the law court to supersede private vengeance, or the institution of monogamic marriage, as experiments. These and other similar institutions are doubtless open to improvement, but in principle they are firmly established. In fine, history has closed

certain questions of ethics and conduct. Hence an Ethical Society must plant itself on these findings and creations of history as axiomatic, as it plants itself on conscience as the ultimate datum of the moral life, and on moral faith and desire as the proper possessions of the normal man.

With this distinction between what is axiomatic and what is still debatable and unsettled in ethics, we may return to the main issue. While, then, it is desirable to reach unanimity upon the many unsettled ethical problems, unanimity cannot be required,—cannot even be expected, although it may at times be reached; it can only be set up as a goal toward which we must unceasingly strive. So that neither intuitionism nor utilitarianism in ethics; neither individualism nor socialism in social science; neither radicalism nor conservatism in political theory can be accredited as a basis of union. Deeper than adherence to ethical theories of any sort is that integrity and intensity of moral purpose, that immediacy of response to duty, which is involved in the love of the good, even although we may be unable to define it or to explain it. To live out of our best self,—that is the duty which, theory or no theory, we must fulfill to the best of our powers, and dare not postpone on any plea of intellectual perplexity concerning the obscure problems of human destiny.

From this point of view, what should membership in a Society for Ethical Culture mean? A pledge of moral endeavor and search, not a pledge of intellectual conformity; an effort to live the good life, to define it for self-guidance, and to find a sure foundation for it, but not the acceptance of any authoritative definition of it; a desire by one's own life's and through associated effort to forward moral progress, but not submission to

any collective or majority interpretation of what moral progress means.

The necessity of adopting such a general position as this may be brought home by a perception of the impossibility of majority rule in association for moral or spiritual ends. Majority rule is an expediency of political and business life and government. It involves no change of mind or surrender of conviction on the part of the minority; it is a method of compulsion to action, when action of some sort is called for. Where moral ends are concerned, compulsion is out of the question. Unanimity as well as unity of spirit is to be striven for, but unanimity without majority domination—the unanimity that results from the clarification of ideas by discussion and research, animated by a desire, not for victory, but for help.

In fact, we may go a step further and say that unanimity is not sought for the sake of collective or corporate action, but for the sake of the educational results obtainable through the effort to reach it. In other words, the society cannot pledge itself in its corporate or official capacity to any partisan movement, nor take sides in any public controversy. An illustration will help here. During the recent campaign against Tammany Hall in this city, the question was raised as to whether the Society as such should not declare its championship of reform, and virtually take active part in the fight against Tammany; and this course was advocated on the ground that the issues were so clearly moral, the struggle so clearly that of honesty against corruption. This could not be done. Participation in this struggle was left to the free initiative of the members or groups of them (and we have the word of the leaders of the Citizens' Union that valuable service was rendered by the members of the Society

who enrolled themselves under its banner). This instance indicates clearly the relation which members in the Society and the Society itself must necessarily bear towards all great political and social causes. The Society itself must be neutral; its function is educational. Its purpose is to reach behind partisan and sectarian conceptions of current issues and strife, to bring these issues to the test of ethical principle, to discuss them, to clarify and mature opinion upon them so that people may take sides on rational and ethical grounds. Embracing, as it does, people of varying predilections and partisan affiliations, its aim is to enable one and all to breathe within it a tonic atmosphere of high, disinterested endeavor to reach the truth and to live by it.

By way of eliminating a possible cause of confusion here, a word may be said as to the role of the leader of an ethical Society in this connection. Clearly if the Society cannot commit itself, its leader cannot commit it. Nor, with an understanding of its position, should there be any danger of misinterpreting frank avowals of personal opinion on his part. That is one of the most potent factors in its educational methods. The Society needs the aid of his positive personal thought; and it is far more helpful to have from him his own deepest convictions upon public issues than any studied balancing of pros and cons; any inconclusive review of the two sides to a controversy.

And so we are finally led to ask more definitely as to the means whereby the Society should pursue its large educational aim, and as to how its members are involved in the endeavor to forward it. For the essence of membership, we have already insisted, is not in any vague desire to know the good, or to be edified by glowing tributes to it, but in the

sense of sacred obligation to discover what it is, what it demands of us personally and socially, and to apply our conclusions to meet our own practical needs. The means at disposal are search, discussion, experimentation, work. The Society is a school of practice as well as of theory. It must learn largely by doing, by experimentation; and its method must be systematic and coöperative.

How to effect an organization that shall accomplish this purpose is one of the most important and difficult problems with which a Society has to grapple. Some division of labor is clearly necessary. Each member of an Ethical Society should regard himself or herself as responsible for prosecuting his search after right ways of living, not only in a large general way, but intensively, as it were, in some special field, coöperating with others who have made a similar selection. This will give us a series of groups or sections of workers whose aim it should be to enlarge the field of ethical knowledge and stimulate ethical endeavor along the lines of their research; who shall by some means or other make known the results of their labors, and generate a deeper interest among their fellows in the problems upon which they have tried to throw light.

Such a scheme would look forward to a greater elaboration of work along lines already followed by certain groups of workers in the New York Society for Ethical Culture;—by the mothers in the field of domestic life; by the various sections of the Women's Conference in definite fields of philanthropy; and in the field of politics by the Political Ethics Section. For some years, this last-named Section devoted itself to the study of certain problems in the field of politics, and as a result of its search and study, did arrive at something like working unanimity as to the political ideal of

Democracy. In order that the Society might benefit by the work performed by this Section, it would be necessary either to lay the results and the process by which they have been obtained, before the members of the Society in a meeting or meetings convened for the purpose, or, perhaps more conveniently, by publishing the results in a small volume of proceedings, and inviting a discussion of them. Recently, as a consequence of this work of the Political Ethics Section, a new and larger body,—the Social and Economic Ethics Section, has been formed, with a similar hope of rendering practical help by research and discussion in the solution of the difficult social problems which we are all bound to take some attitude upon. These and the other smaller sections whose efforts are variously directed towards the solution of philanthropic and educational problems, —and in connection with which educational work is being done by the leaders of the New York Society,—give us the well-grounded beginnings, therefore, of such a series of working groups as an Ethical Society calls for.

By some such machinery of organization, we shall be able to give effect to the true conception of membership in an Ethical Society; a conception, we repeat, which would require of an entrant into its ranks, not the making of certain intellectual affirmations or promises which no growing nature can properly make, but would anticipate as an earnest of devotion to duty, an active participation in its search for a true way of life and in its coöperative effort to aid others by personal faithfulness and social service. Thus, each one would be in some chosen sphere a worker in the ranks, and would help to create that atmosphere of sincerity and enthusiasm in which alone the higher fruitage of the moral life can mature and multiply. PERCIVAL CHUBB.

Foreign Letter

Effort in England to Destroy Trade Unionism—Policy of the Times--Moods of the Unions—Unions in Conciliatory Boards—Necessity of Contractors—Union of Combined and Public Labor the Only Ethical Issue.

ONE of the most important results of the fuss that is being made in consequence of the industrial competition which England is now meeting, is a systematic effort to destroy Trade Unionism. The attack began last year when the Taff Vale Railway Company decided to claim upon the general funds of the Amalgamated Society of Railway Servants for damages done by the acts of agents of the Society. Since 1874, it has been assumed that Trade Unions, not being corporations, could not be sued as such. The judge in the first instance decided in favor of the railway company, the Court of Appeal annulled the judge's decision, but the House of Lords finally decided against the Trade Union and the common assumption as to what the law was.

But the attack has by no means ended there. The *Times* has been publishing a series of articles which condemn Trade Unions root and branch on the ground chiefly that their action is either openly or covertly directed to the limitation of output, and that it is owing to them that British trade suffers. The point is one of supreme importance, especially, as I shall show, to everyone interested in municipal development, and it may be of interest to your readers if I explain some of its issues.

In the first place, the articles in the

Times must not be relied upon. They are full of inaccuracies and one-sided statements. For instance, the first article was made striking by a long and sensational recital of an attempt once made to get the dock and shipping laborers to adopt what is called a "co' canny"—or "go easy"—policy because certain demands they made for an increase of pay were not granted. But the *Times* did not state that the person who drafted the policy and wrote most in its favor was not a regular member of the Dockers' Union and had never worked at dock labor in his life, and, in addition that when the policy was put to a vote of the union, it was rejected by a large majority.

I shall instance another case. The *Times* has told its readers that a member of the Boot and Shoe Operators' Union recently committed suicide because his fellows persecuted him for being a steady and diligent workman. The facts are that one member of the union complained of him, that before any decision was given he took his life, and that when the decision was given it was in his favor.

Of course everyone who has had close intimacy with the British Trade Union movement knows that it has its awkward moods, which cannot be defended altogether. Workmen are inclined, like everybody else, to sacrifice their permanent for their temporary advantage, and, just as their masters do with them, they are tempted to take a short-sighted and selfish view of their responsibilities. But this must be said in all fairness for the unions: they are led by men who are too enlightened and too upright to support such policies, and their action in this respect has been infinitesimal in its results.

On the other hand, we find that the

unions everywhere stand for arbitration in trade disputes; and it is owing to their action that in the mining, the boot and shoe and the iron industries there are such effective arbitration boards. We have watched with much interest the recent formation of a great arbitration board on your side, and as one who knows British Trade Unionism and Trade Union leaders from the Pentland Firth to the English Channel, I say without the least hesitation, that a necessary condition to every form of settlement of labor disputes by means of Arbitration and Conciliation Boards, is a combination of labor and trusted Trade Union leaders in every industry in the country.

One of the most important aspects of the attack of the *Times* is its bearing on the labor policy which has come to be associated with municipal efficiency in this country. There is a feeling abroad amongst those of us who are taking part in public life because we want to do something to build the ideal city of the mind, that when labor is treated by the generous care of the public conscience it will be in turn transfused with a fine ideal of its worth and dignity. The *Times* on the other hand argues that when a public body employs its own labor directly and does its work without the intervention of a contractor, labor simply abuses its powers and elects its friends to enable it to "have a good time of it." And so we hear that bricklayers do less work for the London County Council than for a private employer. The general charge is at this moment being investigated, but I do not believe it can be proved. County Council work is often specially difficult because we want it to be specially good; but if the charge should prove to be true, I know what will happen, and my knowledge is enlightened by a little incident which happened at our last meeting. A report

was presented to the Council informing it that owing to laziness seven men had been discharged from Council employment. The labor members, when the matter was referred to, cheered again and again, and Mr. Crooks, Mayor of Poplar (himself a workhouse boy who by sheer honesty and energy has won the respect which has placed him in the Mayoral chair), said he hoped all loafers would be treated in the same way. We shall discharge every bricklayer who does not do his duty by us, and the labor members will lead in the discharging process.

Nothing would be more fatal to the application of our ethical principles to public life than the failure of combined labor and publicly employed labor to rise to a sense of duty; and as the attack upon Trade Unionism seems to be general at the present time, I feel, as one who is only a partisan to ethical conduct, and who is intimately acquainted with the movement in Great Britain, that these words ought to be written.

J. R. MACDONALD.

Member of the London County Council.

*"Not they who soar, but they who plod
Their rugged way, unhelped, to God
Are heroes; they who higher fare,
And flying, fan the upper air,
Miss all the toil that hugs the sod.
'Tis they whose backs have felt the rod,
Whose feet have pressed the path un-
shod,
May smile upon defeated care,
Not they who soar."*

—PAUL LAWRENCE DUNBAR.

"It is not life that is to be considered of the highest importance, but to live well."—*Socrates*.

Changes in the Conception of God

THE FIRST OF A SERIES OF THREE DISCOURSES GIVEN AT CARNEGIE HALL

BY FELIX ADLER

WE of the Ethical Society, are bound to nothing but the acceptance of certain elementary moral truths; we unite in order to add to them, because we believe that moral truth is progressive, can be increased in the world, and that it is our duty to contribute to that increase of insight; and also we wish to sustain one another in attempts better to live up to the principles which we believe to be right. For this reason we have formed an Ethical Society, an ethical fellowship; but as to religious convictions you and I are free as air, and I think it not inexpedient to remind you of this fact to-day, when I am about to speak on a religious subject, lest some who do not understand the fundamental position of the Society, may be misled into supposing that what I say in this or in the subsequent addresses, is the outline of a creed which hereafter in some sense the Ethical Society will be committed to. I need not say to you that I shall attempt nothing of this sort, that I am expressing myself on the religious question just as I did recently on a political question, giving my private view which commits no one but myself, submitting my thought to you, to be accepted in part or in whole, or rejected in part or in whole as may seem best to you. On the great moral questions we are one; in matters of religious opinion we are free to differ, free as air. And yet I think it highly important that one should speak

upon these subjects and submit his thought to others, because the idea of God though still very precious to many seems to be held in a vague, increasingly vague and indefinite fashion; seems to be fading away into the region of vague impalpable analogies and nebulous sentiments.

Now I, for one, feel that indefiniteness is simply intolerable to a robust mind; if I have a thought I want to grasp it firmly: if I have an idea I want to see it in its distinct outlines, and either have it or not have it. But blurred images, faint, vague, impalpable haunting things in the mind I cannot endure. And yet it is not only among the so-called liberals that this change, this mistiness, is coming over the idea of God; but you will find it in quarters where perhaps you may least expect it. For instance, at the recent bi-centennial celebration of Yale University, there were two very striking illustrations of this increasing vagueness and indefiniteness. Yale is situated in the State of the blue laws. Yale was the college of Jonathan Edwards. It has been the stronghold and citadel of orthodoxy. And now at the two hundredth anniversary celebration, the principal poem that was read contained a passage in which God was spoken of as "the spirit of the interstellar void." "The spirit of the interstellar void"—surely this savors of pantheism: the analogy seems to be to the ether that fills the interstellar space, God a

kind of spiritual ether filling the abysses. What can be more indefinite than such a conception? Jonathan Edwards doubtless would have turned in his grave if he could have heard that poem read. Then there was the passage in the beautiful address of President Hadley himself, in which he said: "Ours be the reverence"—Well, we ask what kind of reverence? Of those who praise the Lord with flutes and cymbals, with psalter and with harp, of those who shout hallelujahs to his name and proclaim his glory to the ends of the earth? No. "Ours be the reverence of those who gather silence from the stars above and from the graves beneath." A sublime sentiment, but think of its implication; the reverence of silence, of awe-struck silence, as in the presence of a mystery too deep to fathom, too vast to frame into speech. And yet silence may mean either such richness, such overflowing wealth as to be incompressible into language, or it may mean utter vacuity. The great thinkers may be silent because their thought is too big for them to express, but depend upon it if silence becomes the rule in the world with respect to an idea, then that idea will soon utterly perish.

Is there anything to be said on this subject that shall have the merit of being distinct? In order to lead up to my fundamental thought to-day, will you permit me to recall an incident that occurred this summer during my travels on the Continent, and that impressed me strangely. We were visiting the City of Cologne; we were up betimes in order once more to see the grand cathedral before taking our departure. It was a chill and misty morning; the lower part of the huge edifice, the nave with its buttresses, the heavy western towers, the mighty platform on which it all stands, stood out formidable and forbidding

enough; but the spires with their pinnacles rising from window to window, from story to story, and becoming ever airier, ever lighter, ever more graceful as they rose, those spires which the evening before had given us such a sense of progression as from height to height towards some transcendent highest, they were blotted out. The creeping, crawling, circling fog had swallowed them. We entered the portals and within, too, there was chill and gloom; the few worshipers, scattered about here and there, seeming to be lost in the vast interior. I seated myself on one of the wooden benches, and presently my attention was attracted to an humble woman of the peasant class, who was kneeling at a few feet's distance from me, and who seemed to be in trouble, and was praying distinctly enough for me to hear. She was talking to somebody, to a saint, to a being whom I did not see, who was not there, as far as I could see; but, nevertheless, she was talking to him earnestly, praying for help, as a poor man might go to some more fortunate brother and ask for material assistance; or as a sick person might go to a doctor and ask for relief; or as you might go to a friend and ask for counsel, for comfort,—so this woman was talking to somebody, to a saint, as if he were present. And yet I knew that that saint had been dead these hundreds of years, and that his bones had long since mouldered into dust. And as I was meditating on this thing, I happened to turn my head and there I saw a really beautiful sight. The rose window above the entrance of the cathedral was just catching the first rays of the morning that were penetrating through the fog. All afire it was with ruby red and amethyst and sapphire and gold; it seemed like a rose of light cut out of the solid blackness. And I won-

dered whether this peasant woman's faith was not, for her at least, like that window, a kind of rose of light cut out of the solid dark of her destiny, of her lowly, heavy destiny, and letting in for her at least, what seemed rays of unimaginable splendor from some transcendent source beyond. And yet, I asked myself, how is it all possible? Surely this being to whom she addresses herself, is but a product of her imagination, a cobweb of her fancy. And as I meditated on this, the place wherein I saw was forgotten, and a great throng of visions came in upon me. I saw in my mind's eye other imaginary beings who had been appealed to in the same way as this peasant woman was appealing to her saint. I thought of all the gods and the goddesses, the endless legions of them, that have been worshiped on earth. I thought of the great gods of Egypt: Ra, Osiris, Isis, Horus and their train. I thought of the gods of Babylon: Marduk, Bel, Ishtar and the rest, names once as powerful to conjure with as Jehovah is to-day, and yet names which sound strange in your ears, which many of you have never heard. I thought of Indra, Varuna, Agni, Brahma, Vishnu, Siva worshiped among the Hindoos; of Ahwra Mazda and Ahriman worshiped of the Persians; of Zeus and the Olympians among the Greeks, and of endless legions of others, thousands, tens of thousands, myriads of gods worshiped on the continents of Asia, Africa, America; a catalogue so long that it would take hours merely to recite it: of gods, products of the imagination like that saint, and yet who have been worshiped, to whom men have bowed the knee, to whom they have stretched forth their arms in adoration, to whom they have cried in their distress, expecting aid and comfort.

Now if you see a person talking in an empty room to somebody who is not there, you think he is out of his head; you say a person who does such a thing is crazy. Have all these millions of human beings who have been talking to beings not really present, have they all been out of their head, and are we the first of humankind who are beginning to be sane? Is that itself a sane thought for us to entertain? And again, is it not right to say "by their fruits shall ye judge them"? Suppose that you had the power not only of eliminating religion for all future time, but that retrospectively you could abolish it from human history; would you do it? Could you wish that this worship of imaginary beings had never existed? Think of what you would obliterate from the past, if you so decided. Certainly the fairest and noblest buildings that were ever raised on this earth, were raised in honor of these Nabus and Mardukes and Ammons and Vishnus and the rest of them, raised in honor of beings that were the products of the imagination, that were not and are not and never will be. There are the great mountain houses of Babylon, for instance, as they were called—temples in the plains of the Euphrates were called mountain houses, because they were fashioned after the mode of mountains, and it was believed that a god should dwell in a mountain. These mountain houses with their seven stages rising heavenward, with their shrines encrusted with gems and gold, with their gates covered with bronze, with their winged portals and their colossal bulls and lions, these mighty types of architecture would never have been. The Egyptian temples would never have been, that of Karnac for instance. One is almost tempted to envy those who have seen it; but even from the mere de-

scription of it, what an effect of grandeur does it not produce in its ruins, with its avenue of sphinxes, its obelisks and, above all, its Hypostyle hall, with its forest of columns, some of them said to be seventy feet high and twelve feet in diameter, and beyond this forest of columns, what was once the adytum where in silence and in darkness dwelt the gods! Again there would never have been the marvelous rock temples of India, sculptured out of the living rock, sunk into the rock. Nor would the Parthenon have existed, the wonder of the world. And the fairest and sublimest specimens of sculpture and painting would not have existed.

But apart from art, what comfort, what help did men derive from these beliefs? What rivers of joy flowed from this well of religion, sometimes wild and turbulent, but often deep and pure and serene? Now I hold there must be some proportion between the cause and the effect; here is the cause, apparently a purely imaginary conception, a cobweb of the fancy, mistaken for a solid fact; and there are the effects, magnificent manifestations of beauty, of art, of comfort and of joy to man, and above all, the persuasion that this falsehood is truer than any kind of truth. Now is this reasonable? Can we understand this: that a falsehood should have the effect of producing in the mind of people the conviction, not only that it is true, but that it is the truest of all ideas, truer than any other kind of truth? Is the human race so mad, or is there perhaps another and a juster explanation? Was the peasant woman in the cathedral after all not so entirely deluded in talking to a being not present? Was the rose window of her faith after all not a mere idle phantasmagoria of a childish brain?

Now, in order to lead up to my

thought, let us turn from the past, and let us ask another question, namely, why it is that some persons, many persons, some of the best men, still believe in the existence of a God whom they have never seen, never heard, of whom they have never had direct experience? And, while in every other case they demand verification, they will not believe except what they can verify, in this case they do believe in the existence of a being whose existence they have not, and admit that they cannot verify. Why do they abandon the scientific standard of verification? What is there that leads them, great men, wise men, men of the noblest character, to accept this belief?

There are three motives, the emotional and the intellectual and the moral. The first is the feeling of wonder at the order and beauty displayed in nature. This feeling is admitted to be one of the prime factors in the production of religion; it is the feeling which expresses itself in the words of the psalmist, "The heavens declare the glory of God," and so on. It is the feeling that expresses itself in more modern times, in that marvelously beautiful poem of Coleridge's, the Hymn before Sunrise in the Vale of Chamouni, in which he apostrophizes in turn, the mountain itself, the rivers that flow down its sides, the glaciers and the avalanches.

God! Let the torrents, like a shout of nations,

Answer! and let the ice-plains echo, God!
God! sing ye meadow-streams with glad-
some voice!

And they too have a voice, yon piles of snow,

And in their perilous fall shall thunder,
God!

Many of us doubtless have tasted the deeper experiences of life, have expe-

rienced the supreme joys, the pains, the disappointments, the bereavements. But the deepest experience of life after all we have missed, if we have never been thrilled by the emotions which come from the thought of that vaster life of which ours is a part; if we have never allowed our mind to travel beyond the boundaries of time and space, beyond the limits of this earthly life and this planet on which we dwell, if we have never faced the thought of that eternity which encircles our little existence as the restless waves encircle some islet in the sea. It is this wonder evoked by the thought of the vastness, the order and beauty of the world that has led men, modern men, to the idea of God.

I should pity myself, I should pity you, if the Ethical Movement, for instance, were the cause or one of the causes of leading men away from that wonder.

The second motive is the intellectual, that striving for unity which is characteristic of all our thinking. Modern science seeks to reduce everything to unity. All the forces of nature it seeks to interpret as modes of motion; heat is a mode of motion, light is a mode of motion, electricity the same. But there are phenomena which cannot be explained in terms of matter and motion, the phenomena of consciousness, of sentience, of thinking. Must there not be some unity which underlies both the material part of the world and the spiritual, which unites the two; must there not be some focus outside of experience, beyond it, in which are collected together all the rays of being, and from which these rays of being again stream forth—some supreme unity? The search for that is the intellectual motive. It is curious that Kant, the redoubtable destroyer of the proofs for theism, in the

very same chapter in which he puts forth his destructive conclusions, in a passage which by its fire and its emotional color contrasts strangely with the cold setting of ratiocination in which we light upon it, that Kant, I say, in this passage asserts that the inadequacy of the proofs will never rob men of their belief in God. He destroyed the proofs, but he asserted in the same breath the indestructibility of the belief. For he says that the mind of man, when troubled by these philosophic doubts, is like a person in a dream; and that a single glance at the wonder and beauty of the world will rouse us out of our dream of doubt, and will cause the mind to lift itself up from greatness to greatness, unto the thought of a supreme greatest, from the conditioned to that which conditions it, to the thought of the absolute unconditioned. This thought of a coronation of the world in the idea of a supreme unity is a thought from which we cannot extricate ourselves.

I have mentioned two of the main factors that have led to theism—the emotional and the intellectual; but the third, the moral factor, is the most potent. There is a great fight being fought in the world, at least in the human part of it. Good and evil are pitted against each other. We feel ourselves to be under the sternest obligation, by all that we deem precious and holy, to throw in our weight on the side of the good, to help to make it prevail. We realize that we are but at the cock-crow of civilization, in the moral sense; that the private life of men, their family life, their civic life in cities and States, the dealings of the nations with one another, are still covered with the deep shadow of moral obliquity and error; and that it will take ages on ages before even a palpable approximation toward the moral

ideal will be realized. If the fight is so hard, and the victory so distant, what courage can we have in going on with it unless we believe that somehow, in the nature of things, a tendency exists favorable to our efforts? Nay, does not the very fact of our obligation argue that such a tendency does exist, and that a Being exists—call it by whatever name—to which that tendency is due? Can there be a rigorous obligation—and the moral obligation is such—to achieve that which is unattainable? Can the demand for justice, a higher justice than has ever yet been seen, be a deception? But, if the demand for justice is realizable, then, in the nature of things, there must be provision that it shall be realized; then, as it has been expressed, there must be a Power that makes for righteousness.

But now let us ask, in utmost seriousness, what profit do these arguments yield us, so far as any definite, graspable idea of God is concerned? The order, the beauty of nature suggest to us ineluctably the idea of a being from whom this order and beauty is derived. Doubtless, but can we form any conception of the kind of being capable of governing these tremendous forces, capable of overlooking this interminable wilderness of worlds, capable of marking out the pathways of these uncounted myriads of stars that sink into and emerge from the abysses of space? Can the analogy of human intelligence give us the least clue to the comprehension of such a being—of human intelligence which is baffled and confounded whenever it seeks to grapple with the problem of origins and ends? Can the word "intelligence" help us? Is there not a fundamental difference, a difference not only of degree but of kind, between a finite mind and what is called an infinite mind? When anyone uses the phrase "infinite

mind," can he make us understand, can he understand himself, except in a purely negative sense (as not finite), what positively he means by it?

It is said that our striving after unity forces upon us the idea of a supreme unity. Unquestionably; but what conception can we form of a being at once the author of matter and of mind? Is such a being material? Then how could he beget mind? Is he purely spiritual? Then how could inert matter ever be derived from him? How can the same cause have for its effects stones, and earth, and exquisite feelings like that of love, and thoughts? The idea of it we cannot escape from. There may, perhaps there must, be some such supreme unity. But can we have the slightest notion of this focal unity beyond experience that gathers up all the rays of being within itself?

And even of the Power that makes for righteousness can we say more than just what the words imply, that there is a Power that tends toward, makes for righteousness, that will back up our moral efforts, and crown them? Can we describe that Power, for instance, in terms borrowed from human morality? Can we say that it is "good" in our human sense? Seeing that the world is full of evil, as well as of good; that the cry of pain and suffering has gone up ever since the human race existed, and will continue to go up; that the world is full of moral evil, of black iniquity and wrong,—how can we assert that the author of this world—who made it just as it is, full of the evil and the suffering and the wrong—is "good" in the human sense? What we can say, and what I, for one, fervently do say, is that matter exists in order to be subjected to spirit, that evil exists in order to be transmuted into good, and that as truly as our moral

aspirations are not a mere mockery, so truly there must be in the nature of things provision made that they may be realized. And note well the difference. It is not here the wish that is father to the thought, but *the duty* laid upon us of seeking after moral perfection, that begets the belief that that perfection can be achieved. And because we are parts of a larger whole, because it does not depend alone on us whether our efforts shall succeed, but rather we are subject to be thwarted or assisted by causes lying outside of ourselves, therefore, we are justified in postulating that there is a Power outside of ourselves which co-operates with us in the attainment of our ends, that is friendly to our moral aims, a Power that makes for righteousness.

And so the outcome of it all for me is this. There is a higher Being, an ultimate, divine Reality in things. This Being is not like a man, is not a He, or a She or It, did not make the world as an artisan makes a table, nor build it as an architect builds a house. In the attempt to describe this Being language faints, imagination grows dizzy, thought is paralyzed. On moral grounds, and in the last analysis on moral grounds only, I can assume the existence of such a Being. All I can say, by way of description, is that there really exists that which corresponds to the moral ideal, that there is a Power back of the effort toward righteousness which gives effect to it, beyond our finite power to do so.

And now we can return to the woman in the Cathedral who worshiped her Saint as if he were present, and to the thronging multitude of worshipers in other lands and climes; to those who have stretched forth their arms and strained their eyes in adoration toward Bel, and Osiris, and Ahura Mazda, and Jupiter, and Zeus, and all the endless legion of

the gods. And we can now explain the hearty, surpassing belief of the worshiper in his god, despite the fact that that god had no real existence. He was not real himself, the God, but he stood as a representative for something that is real. There never was such a being as Bel, or as Osiris, or as Ahura Mazda, or as Jupiter. And yet, the great practical Roman people believed in Jupiter, and the great Scipio every morning stood before the statue of this Jupiter and paid his devotions there before he proceeded to the business of the day. Jupiter and all the host of them were but creations of the imagination. They were not real. But, in varying degrees, they typified, they symbolized something that is real. They were the fire-tongs, these gods, with which men sought to take hold of the glowing coal of the idea of the Eternal, which, otherwise, would have wholly eluded their grasp. They were the fragile, brittle vessels, these gods, in which men sought to catch the ever-flowing wine of the ever form-defying Infinite, if perchance they might thus obtain for themselves a few drops with which to quench their thirst. They were metaphors, these gods, not consciously known as such, but by us to be regarded as such, to be taken not literally but figuratively. For the metaphor as such is purely pictorial, purely imaginative, yet it represents, it stands for an actual quality. And, as men have sometimes been described by way of metaphors, as if they were animals, as great Chiefs have been called the Lion of the Tribe, or the Eagle of the Tribe; so has the Ultimate Reality in things been described as if it were a man, and has been invested with a human name and form.

I am bound, in order to explain myself fully, to add that the same view applies, in my estimation, to the conception of

God that lives in the minds of the great majority of the worshipers of to-day. This image of God—for it is an image, despite the earnestness with which incorporeality and spirituality are theoretically predicated of God,—this image, I say, is incomparably higher and nobler than any that preceded it. Most of the grosser elements which debased the objects of religious worship in former days have been eliminated, and the ethical attributes have been accentuated: "Holy shall ye be, for holy am I, Jehovah, your God." But, none the less it, too, is an image; it, too, is a metaphor. I cannot believe that there is actually enthroned above the clouds such a being. The figure of Jehovah, like that of the rest, is a product of the imagination. He does not really exist, but he stands, and stands in a higher degree than any that have preceded him, for what is real.

Some time ago, a young girl in whose mental and moral development I am interested, put to me the question: "What do you believe as to God?" And in rapidly collecting my thoughts to answer her, I became aware that there were two impressions which, out of concern for the truth which I felt bound to transmit to her, as I saw it, I wished to convey to her. First, that there is a higher Power, that, beyond the things we wot of there is, not night and emptiness, but light and excess of fulness. Secondly, that this higher Power is not a man, or like a man in any form, but that the images of the gods are tokens and signs, valuable not in themselves, but in what they faintly, feebly hint at. These two statements mark my position. Atheism is the denial of a higher Power,

practically the assertion that nothing exists except what we touch, and smell, and see. Theism, as it has been held hitherto, is the assertion that the manlike image not only symbolizes, or typifies, or metaphorically describes the higher Power, but is that higher Power; that the sign is fundamentally identical with the thing signified. Can we pass to a position beyond and, as I think, above both atheism and the prevailing theism? Can we *hold apart the sign and the thing signified*? Can we, as we look through a glass darkly, remember that we do not see the object itself, but the object as altered, in shape and color by the medium through which we gaze? And if we do require a sign or symbol—as assuredly we do, for without one we shall presently cease to speak and even to think of that ultimately and really existent Being, for lack of a handle of some sort with which to retain our mental grasp upon it,—if we do require a sign or image, and it cannot be the manlike image, is there any other image at our command? This is the subject with which we shall have to deal in the remaining two addresses of the present series.

"A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts, have done good work, although they may die before they have time to sign it. Every heart that has beat strong and cheerful has left a hopeful impulse behind it in the world, and bettered the traditions of mankind."—*Robert Louis Stevenson.*

Course of Ethical Instruction for Schools

(Continued)

The Primary Grades (I)

NOT so long ago the moral instruction of children as well as that of mature people was confounded with instruction in forms of religious observance and creed. How many of us groaned under the weight of the ten commandments, the catechism and Bible verses at random; or were tortured by the great glaring eye of the God of our vivid childish fancies! When a crisis came in our lives, there were no ideals or standards suited to our years to fall back upon. There were only these menacing terrors to keep us in order. The sphere of moral action was the unknowable and incalculable. It was impossible to conjecture when the doing of something for which we had good reasons, would bring down upon us some arbitrary punishment. Many of those who had an otherwise happy childhood, look back with dismay upon this period of darkness, groping, and pain.

The reaction against this disastrous treatment of the child came in different forms to different natures. Some keenly sensitive of the injury inflicted upon children, went to the extreme of totally neglecting anything that could be construed as moral instruction or training; leaving children to pick up their standards accidentally from haphazard stories and bitter experience. Others undertook to impart moral ideals incidentally, leaving the proper association of ideas to chance.

At last we have come to see that incidental moral instruction is no more effective than incidental instruction in reading and number. This conviction is

becoming so wide-spread as to influence the general classification of school subjects; and we now find a group called Ethics in the courses of study of some elementary schools.

Of course this subject, like all other school subjects, has suffered from sentimental treatment in the attempt to adapt the lessons to young children. However we may differ as to the form of the lessons, we cannot dissent from the opinion that the time to call attention to the duties and faults of some particular phase of childhood is when children are living through that phase, rather than later on, in their college days, say, to be theorized about when habits of thought and action are fixed.

Since we have come to think of the school, not only as a place where children may prepare for life, but as a place where they may live their life, it is but natural and rational that they should be led to meet their moral problems as they do their intellectual and social problems. They apply their intelligence to the solution of the former; why not to the latter? The only real preparation for any stage of development is to live the preceding stages rationally.

The method of giving moral instruction should be controlled fundamentally by the fact that the chief difference between children of five and children of twenty is in the amount of experience at command to base conclusions upon, and not in the use that they make of what experience they have. Young children reason as keenly and logically about things within their experience as older

children do, and they draw unwarranted inferences in exactly the same way. Hence, because the range of their experience is limited, they need what may be called vicarious experience to supplement it.

The preceding issue of the *ETHICAL RECORD* outlined the course of elementary instruction in the Ethical Culture Schools. Those who are familiar with Prof. Adler's "Moral Instruction of Children," upon which the course is based, will be already acquainted with the reasons for such a graded scheme of work in this particular field, and will know something as to the material selected and the methods of using it. Yet it may not be wholly out of place to recall some of Prof. Adler's suggestions, and to amplify on the basis of the experience gained since his book was published.

He outlines the principal duties of childhood as obedience to parents, love and kindness toward brothers and sisters, a proper regard for the feelings of servants and strangers, and kindness toward animals.

The fairy tales are classified to illustrate these various duties. They are used as object lessons, so that the children may observe the effects of good or bad behavior. Not that they are ever told to look for these effects in a story; but that in talking over the characters as they like to do, and in commenting on their conduct, the observation is quickened. "The value of the fairy tales," as Professor Adler puts it in his book, "is that they stimulate the imagination; that they reflect the unbroken communion of human life with the life universal, as in beasts, fishes, trees, flowers and stars; and that they quicken the moral sentiments."

The lesson of a story or group of stories is summed up in a motto, such as: The first great law is to obey. Such

would be the outcome of the stories of "Red Riding Hood" and "The Golden Bird," which show the result of disobedience and of obedience under varied circumstances. So, again, the motto:

"He liveth best who loveth best;
All things, both great and small,"

will have found its illustration in the stories of "The Queen Bee" and "The House in the Woods"; while the experiences gained, through "Snow-White and Rose-Red," with the little dwarf show that "kindness in ourselves is the honey that blunts the sting of unkindness in others."

After this explanation of the ends kept in view in the story-telling, we may furnish an example. A great favorite with the children is the story of "The Golden Bird." It satisfies the longing for adventure and enlarges the idea of obedience.

SAMPLE STORY: "THE GOLDEN BIRD."

Once upon a time there lived a king who had a beautiful pleasure garden behind his castle, in which grew a tree that bore golden apples. As the precious apples ripened they were counted, but every morning one was missing. The king noticed this, and ordered that every night some one should watch under the tree so that the thief might be caught.

Now the king had three sons, and the first night he sent the eldest of these to watch; but when midnight came, he could not keep himself awake; and the next morning another apple was missing, as usual. On the following night the second son tried to watch, but he succeeded no better: after struggling to keep awake for twelve hours, he slept one, and in the morning, as usual, an apple was gone.

Now came the turn of the third son. At first the king did not trust him; he thought that the boy was too young to keep awake. At length, however, the king gave him permission, and cautioned him to be very careful. The boy lay down under the tree and listened for the slightest sound. If he found himself growing sleepy, he got up and walked about quietly until he was wide-awake; then he lay down again in the shadow of the tree.

Just as the clock struck twelve he heard a sound of rushing wings through the air, and looking up, saw a bird with feathers that glit-

tered like gold. The bird flew to the top of the tree, and was taking one of the golden apples, when the boy raised his bow and aimed at the bird's breast. To his surprise the bird flew away apparently unhurt; but one of its golden feathers fell to the ground.

The prince picked it up, and the next morning carried it to the king, telling him all that had happened during the night. The king then called all his wise men together, showed them the golden feather and told them how it came into his possession. They all declared that this one feather was of more value than the castle, the garden, and the whole kingdom. "If one feather is worth so much," cried the king, "I must have the whole bird."

But how was he to get it? The king could not go to seek it, for he must take care of his people. So it was settled that the eldest son should go. He was so eager to be off, and felt so sure that he was clever enough to find his way, that he did not wait for advice. He had not gone far when he came to the edge of a wood where he saw a fox and immediately aimed his arrow.

"Do not shoot me," cried the fox; "I can give you good advice. I know you are looking for the golden bird, and if you keep straight on you will come, toward evening, to a little village in which there are two inns on exactly opposite sides of the street. You will find one lighted up and full of people talking, laughing, singing, dancing, and merry-making. But do not go in there; go to the other inn opposite, however dark and dismal it may appear to you."

Then the fox stretched out his bushy tail, and darted off quickly through the wood. The prince followed as well as he could, and after walking a long time, came to the village just as the sun was setting. There stood both inns just as the fox had said. One was dark and gloomy, while the setting sun shining on the windows of the other made it look like gold. He stood thinking what he should do as he listened to the sounds of music, laughter, and dancing. He remembered the fox; but he thought it would be very foolish to take the advice of a fox, and spend the night in such a dismal old house instead of in a bright, cheerful one. So he went into the attractive house and joined the other guests in their gayety.

The next morning he thought he did not feel well enough to continue his journey; so he was persuaded to stay that day, and the next, and the next; until he forgot all about the golden bird, and finally even about his father

and the lessons he had been taught at home.

As time went on and the eldest son did not return, the second son offered to go and hunt for the golden bird. He also met the fox as his brother had done; and the fox gave him the same advice, to which he paid no attention. When he came to the two inns, his brother, who was standing at the window, called to him to come in. The music was so gay and everyone was so merry that he could not resist the temptation. He went in and very soon, like his brother, had forgotten all about the golden bird and his home.

But at home the king and the youngest son were anxiously watching for the return of the two boys. Every night and morning they climbed to the top of the highest tower that they might easily see anyone approaching the castle. After many, many dreary days of waiting, the youngest brother offered to go and seek for the other two princes; but his father would not give permission. The king said, "You are less likely to find the golden bird than your brothers; for they are older and know how to take care of themselves."

At last the king became so anxious that he allowed the youngest prince to go. At the entrance to the wood he met the fox as his brothers had done; but, unlike them, he did aim his arrow to shoot it. The fox begged to have his life spared; and gave the same advice that he had given to the other two princes. The youngest son said, "Make yourself quite easy, dear fox, I will do thee no harm." "Neither shall you be sorry for your kindness," answered the fox; "and to help you to go very fast on your journey, just climb behind on my tail."

No sooner was the prince seated than the fox began to run, and they went so fast over sticks and stones that the wind whistled in his hair. When they came near the village he slipped from the fox's back, and went into the old, shabby inn, where he spent the night.

The next morning he got up early, and went out into the fields. There was the fox, waiting for him. "I will tell you what to do next," he said to the prince; "you must go straight on from here till you come to a castle, before which you will find a whole band of soldiers lying down asleep. Pass carefully in between them, enter the castle, and go through all the rooms. At last you will reach a room in which hangs a golden bird in a wooden cage. Near it stands a beautiful gold cage. Do not try to take the bird from the old wooden cage to put it into the new gold one."

Then the fox stretched out his tail, the

king's son seated himself on it, and away they went like the wind.

When they came to the castle the young prince found everything as the fox had told him. He passed the sleeping soldiers, entered the castle, and walked from room to room until he reached the one where the golden bird hung in its wooden cage. There, to be sure, was the gold cage hanging close by, and on the floor lay the three golden apples that had been stolen from the king's garden while the king's sons watched.

The prince clapped his hands and laughed at the thought of how easily he had found the golden bird. He took down the old wooden cage, and as he looked at the beautiful golden plumage he thought that such a bird should have a beautiful cage. He decided to change it from the old cage to the new one but as he put it in his hand to take hold of the bird, it uttered such a heart-rending scream that the soldiers awoke. They rushed into the room, and took the king's son off to prison without allowing him to explain.

The next morning he was taken before the judge, who said he must die. The king of the castle heard what had happened, and sent for the young prince. When the king had heard his story, he told the prince that if he would find the golden horse that went faster than the wind, he not only should go free, but he should have both the golden bird and the golden horse for his trouble.

The prince agreed to this, and went on his way, but he was very unhappy. He looked up and down the road. Which way should he go? He had no idea where to look for the golden horse. Just then something at the side of the road moved. It was the fox.

"Where is the bird?" asked the fox. The prince hung his head for a minute, then told the fox just what had happened. "So that is the way you do what you are told!" exclaimed the fox: "however, I will try you again." Then the fox told him that he must travel a long way, turning neither to the right nor to the left; and he would finally come to a castle, in one of the stables of which the golden horse was kept. He was also told that many grooms and stable-boys would be lying about, but that no one would molest him if he carefully followed directions. "But," said the fox, "whatever you do, you must not try to put the new gilded saddle on the horse, but must lead it away with the old leather one on its back." The prince listened attentively, then seated himself on the fox's tail, and away they went like the wind.

They soon reached the castle, where everything occurred just as the fox had said. But as he was going to put the old leather saddle on the horse, he thought: "Such a beautiful horse as this ought not to have a common old shabby saddle on his back; it is not suitable." No sooner had he touched the golden saddle than the horse began to neigh and kick. The grooms and stable-boys rushed in and took the prince off to prison without allowing him to speak a word. The next morning he was again brought before the judge and condemned to die. As they were leading him back to prison, the king of this castle saw him and sent for him. When the king heard the prince's story, he told the prince that he should go free and have the golden horse, if he would find the beautiful princess in the golden castle, and set her free.

Again the young prince started on his way with a heavy heart. This task seemed hopeless. He had not gone far when he met the faithful fox waiting for him. The fox knew what had happened and said, "I should leave you to your fate for not following my directions. But I will help you once more out of your troubles. To find the golden castle you must keep straight on, turning neither to the right nor to the left, and you will reach the place about sunset. Go into the garden and sit down in the shadow of a large tree. Late in the evening, the princess will come to walk there. Be careful not to frighten her. Step quietly into the path, salute her as a prince should salute a princess, and tell her that you have come to take her away. But on no account permit her to go back to the castle for anything that she may want to take with her." Then the fox stretched out his tail, the prince seated himself on it, and away they went like the wind.

When he came to the castle he found everything just as the fox had said. He waited in the garden until midnight before he heard the footsteps of the beautiful young princess coming to walk in that part of the garden. She was kept a prisoner all day and looked very unhappy. Though he stepped into the path very quietly and saluted her in a princely manner, she was terribly frightened at first. But he talked to her very gently, and she promised to go away with him if he would let her go back to her room to get a gold bracelet that she cared for so much, and to say good-by to her faithful old nurse. He refused at first; but when she fell on her knees and wept and begged, he could not withstand her tears, and let her go. She ran back in haste; but the

moment she stepped into the great hall, every one living in the castle awoke, ran out of their rooms and down the stairway. The princess was struck dumb with fright, and found herself unable to move. The servants with torches searched the garden; and when they found the prince, dragged him before the king, who said: "Your life is forfeited, and you can obtain pardon only by removing that mountain which lies before my window and makes it impossible for me to see the sunset. This must be done in eight days."

The prince went out at once and began digging and shoveling with all his might. Night and day he worked; and at the end of the seventh day so little of the mountain was gone that it really made no difference. But how tired he was; and how discouraged! He gave up all hope, and sat down to cry, when who should appear but his old friend the fox.

"You do not deserve that I should take any notice of you," said the fox. "But go away now, and get a little sleep." The prince was too tired to make any reply. He walked a short distance and lay down on the ground wrapped in his cloak. The next thing he knew the sun was shining in his face. He had slept the whole night.

He sat up and looked about him, but could not make out where he was. The castle was there, but something was gone. Then he remembered: it was the mountain. He hastened to the king, and told him that the mountain was gone. The king found that it was true, and sent for the princess, who left the golden castle hand in hand with the prince. They walked on some distance hoping every minute to meet the fox. At last they saw him resting by the roadside. The prince ran forward, put his hand on the fox's head, when suddenly the fox disappeared, and in his place stood a handsome youth, who turned out to be the brother of the princess. He had been lost many years.

The three journeyed on together until they came to the castle, where the golden horse was kept. No sooner did the golden horse hear the voice of the princess than he ran out of the stable, rubbed his nose against her sleeve, and gave every sign of delighted recognition. Then the prince remembered he had heard that the golden horse belonged to the princess of the golden castle.

The prince helped the princess to mount, and again they started on their journey. When they came to the castle where the golden bird was kept, the princess sang a line from an old song. Immediately the golden bird began to flutter and beat its wings against the cage,

which, being old and weak, gave way, and the bird flew through the window and alighted on the princess's shoulder.

Now the princess had recovered her brother, her horse and her bird; and they all set out for the home of the prince who had set her free from the golden castle. When they came to the village where the two inns were, the prince thought he would find his brothers and persuade them to go home with him. But when they reached the place, the inn where his brothers stopped was gone; and in the place where it had stood, nothing was to be seen but a beautiful lake. They could find no one in the village to tell them what had happened to the inn; so they continued their journey, and in due time arrived at the home of the prince, where they all lived happily ever after.

The method of these story lessons is similar to that of any other object lesson. You can know that the children have observed accurately only by having them tell you what they have seen or heard. When the story is given back by the children, there are many opportunities to discuss the behavior of the various characters, and thus to modify the standards of right and wrong held by different members of the class. If asked whether children ever do anything like this, referring to the disobedience of the prince, most young children will say, No. But if a case is stated where there might be a temptation to disobedience, and the children are asked what Snow-White or the Prince of the Golden Bird would have done in such a case, they talk freely and to the point. Again, if a child has broken a promise, and is unwilling to see that it was a wrong thing to do, a few questions concerning the behavior of the little princess in the story of the Frog Prince, will set the matter right.

In short, children are not so different from the rest of us; they prefer to make the personal application themselves; and the apparent obstinacy so often observed under different treatment, is but an instinctive attempt to protect and preserve the personality.

The World of Social Effort

I. Problems of the Settlement

Training of the Settlement Worker

The great need of better social service has led the Neighborhood Workers Association seriously to consider the question, How can the volunteer worker in settlements and neighborhood houses, be better prepared for work?

This need is one that is felt everywhere, and Boston already has the beginnings of such a training school, which has a building and head teacher, besides specialists; the sole purpose being to train in theory and in practice, those who are giving their services in club and class work among the poor, more especially, of course, among the children of the poor.

It is hoped that work in New York may be begun as early as March. The plan, as it at present stands, is to have a series of conferences, the purpose of which shall be to awaken interest in better methods, and then to follow up these meetings with opportunities for definite class work. At present the volunteer worker seems to be a well-intentioned person, but one who has no particular knowledge of what is to be done.

The great success of the school carried on every summer by the Charity Organization for charity workers, has led the Association to believe that much good can be done by beginning a similar course of instruction for volunteer workers in settlements. Of course nothing so ambitious as a school is proposed at first, but simply the opportunities for class work and definite instruction along the line of such manual work as can easily

be learned and taught by the volunteer, and also some information as to the factors in our social life, such as trade unions, tenement house problems, etc.

Union of Settlement Workers for Civic Purposes

An interesting undertaking has been started on the West Side by representatives from five of the neighborhood houses, the Hartley House, West Side Neighborhood House, the West Side University Settlement, the Gordon House and the Hudson Guild. Five representatives from each of these centres met and resolved themselves into a West Side Civic Club, the object of which is to promote the knowledge and practice of good citizenship.

The club's plan has been modelled on that of the East Side Civic Club, which is the somewhat older brother of the new organization; but as the population of the West and East Sides is very different, the aims and methods will necessarily be somewhat different. In the first place it will be necessary to do more in the way of awakening public interest on the West Side than is necessary in the East Side. Machine politics may not have a deeper hold on this section than on that further east, but they have the field more exclusively to themselves.

It is hoped that this new organization will perform, in the first instance, the work of a class on civics, furnishing information about existing conditions, bringing before them ideals and stimulating them to studying, thinking and acting along civic lines.

Although the Ninth District, which is the centre of the West Side, was one of

the few in the lower part of town which elected all the candidates on the Fusion ticket, it was done with the help of the "sorehead" Tammany element.

The members already have evinced a deep interest in the undertaking, and it is hoped that a note may be struck which will find a response in the lives of many of the West-siders who never before dreamed of the greater possibilities of New York citizenship.

II. Settlement Notes

College Settlement

The College Settlement has leased a new house at 188 Ludlow street, which besides its kindergarten, gymnasium, etc., will include an Art School. A resident trained nurse is also to live there,—a long felt need supplied by the kindness of some settlement friends.

University Settlement

When we consider the work done by the University Settlement, we are more and more deeply impressed by the possibilities that lie open along political and civic lines in Settlement work. Take, for example, the work of the Provident Loan Bureau. It is not generally known that this is a modern, ethicized version of the pawnbroker's shop. Extorting no illegal usury, it is run on a purely business basis, and lends money at the rate of two and one-half per cent. Another and an equally interesting service rendered by this Settlement is that of providing a wholesome meeting place for Trades Unions, where during the past year meetings have been held by the Amalgamated Metal Workers, Franklin Printing Association, Stereotypers' Union, United Hebrew Trades, Ladies' Waist Makers' Union, Photo-Engravers' Union, Hat Trimmers' Union, Central Federated Union, Miscel-

laneous Trades Section, Building Trades Section.

Nor can we refer to the work of this Settlement without alluding to the appointment of its head-worker, Mr. James B. Reynolds, as Secretary to Mayor Low, as suggesting a new function for the settlement in supplying workers who understand civic problems at once from the working man's and the college-trained man's points of view, in short a new type of skilled and experienced leaders who shall understand how to unite the heterogeneous elements of our social organization.

College Settlement Sub-Chapters

The College Settlements Association is establishing a series of sub-chapters throughout the private schools of the country. The object of this movement is two-fold; to further the interest in Settlement work among the coming generation, and to unite the members of the various schools in a common cause. Each Sub-Chapter contributes ten dollars to the general fund of the Association, and works for its neighboring house. It may be an independent Sub-Chapter, or it may have connection with one of the Women's Colleges,—the duty in the latter case being to report progress to the mother Chapter. Barnard has ten Sub-Chapters; Wellesley, three; Smith, one; Bryn Mawr, one; Wells, one.

There are now thirty-five of these organizations in the schools around New York, Boston and Philadelphia. Not only is their work of substantial value to our Settlements, but has the additional value of starting the members of our schools in work which will open a line of deeper service for them when they enter College or home life.

Many gifts at Christmas have brought cheer into the homes of families who otherwise would have had no festival,

and the constant boxes of flowers in the summer have brought a breath of country, and thoughts of brooks and birds to the friends in our crowded districts. Members of our sub-chapters have even gone into residence in our summer home. One sub-chapter donated a horse to our farm, another supplied a tennis court, and others have furnished our house with linen. But above and beyond these special results lies the ideal of strengthening through the younger members of the Association the cause of Social Settlements.

To insure organization, there is a Standing Committee in New York, and a local committee in Boston and in Philadelphia, through whom the funds are collected and the work in each school supervised.

III. General

New Vocations for College Women

The Students' Aid Committee of Barnard College is endeavoring to interest the under-graduates in other fields of work than those offered by the teacher's profession, by getting leaders in various forms of scientific, professional, and philanthropic work to indicate the opportunities for women in these several fields. On February 20, addresses were given by Mrs. Lowell, Mrs. Nathan, and Miss Wald.

Mrs. Lowell presented forcibly the need of the sympathetic, self-controlled, college-trained woman in our Reformatories, and in the work done by the Charity Organization Society. In particular she showed the necessity of educated helpers to better the condition of women committed on short sentences. These women are a serious menace to our society; for a woman sent up for a short time for a slight offence comes out from the Reformatory more degraded than

when she went in, only to return to it again and again, each time in a more deplorable condition. This work calls for earnest, unflinching, self-sacrificing service; and yet Mrs. Lowell hopes that among those who are about to leave college, some at least, will be not unwilling to contemplate such a missionary enterprise.

The claims of a new profession for women were set forth by Mrs. Nathan. For some time, merchants of our large retail stores have recognized the necessity of caring for the health and moral conditions of their employees; and with this end in view some have recently appointed a "social secretary," whose duty it is to act as a kind of house-mother to the saleswomen, receiving their confidences and giving advice, not only in matters connected directly with their work, but in those pertaining to deeper questions of life. The "social secretary" acts as a mediator between the employees and the employer, and needs the breadth of view which college training gives. The experiment of employing such a person was successfully made first in Boston, then in Providence; until now eight large retail merchants have followed suit. Here is a splendid and highly interesting opportunity for enlightened service. Already these "secretaries" have proved their ingenuity,—one for instance, by supplying a library for the leisure moments of the girls; another in furnishing malted milk daily at two cents a glass. To see that girls dress simply, have a chance to lie down if faint, are protected from the temptations always threatening the women behind the counter in our mercantile shops, are a few of the many obligations which should draw the college graduate to this newly created office.

The opportunity for civic service offered to the District Nurses found an advo-

cate in Miss Wald, who sympathetically and conclusively pointed out the need of the college-bred woman in dealing with problems that face one who cares for the body as well as the soul of the unfortunate in the struggle for existence. After a woman who has received her college degree, enters the training school, and later a life of service as a nurse, her sympathies are trained but not subdued, her mind controlled and her sentiment not stunted, but kept keenly alive to the real issues of life; and so she may become a true power in aiding her city's cause. For not only from an occasional case does she derive her knowledge of life and the conditions threatening the members of society; but from innumerable visits to the sick she arrives at her deductions. The college women who have already chosen this career of spiritual and mental service have proved their value not only in devotion to their work, but in the so-called success of their labors.

The Consumers' League

At the Annual Meeting of the League, Mr. Carroll D. Wright, U. S. Commissioner of Labor, in speaking of the progress made in our mercantile and economic conditions, referred to social and ethical evolution which must go on, but which must obtain not by any "laissez faire" method, but by the active and conscientious agency of each individual. It is the responsibility of every member of our social unit to put his shoulder to the wheel, "for only by every man's doing his share, does the world progress at all."

Results of the work of the Consumers' League are shown not only in the improved sanitary conditions of our shops, the increased number of shops giving vacations with pay in summer, and remunerations for overtime, but by the

light in which the employees regard it, looking to it to rectify their wrongs.

The position of the League is somewhat analogous to that of a Settlement, standing as it does as an interpreter between two classes of people, the consumer and the producer, whose relation it strives to unify, working equally for the good of the buyer and the seller, and upholding the cause of the one no more than that of the other. The white label stamps goods as made under healthful, proper conditions, thus closing the door against all sweatshop articles. To induce New York merchants to sell goods thus labelled has been an arduous struggle, many refusing on the ground that the League is interfering in private business. To this objection, the League claims that the consumer has a right to know under what conditions his garments are made, and whether or not in purchasing them he is menacing his own health, besides encouraging unbearable conditions in tenement house work. Nevertheless, at only three shops in New York is it possible to purchase goods thus marked. The shops that are enrolled on the white list are placed there irrespective of their desire. When a firm meets the standard of a fair house, the name is added to the list, and when it falls below the mark it is dropped.

Secretary's Report

One of the latest activities of the League has been an effort to bring the public conscience to the point of refraining from shopping late in the afternoon, thus aiding those high-minded merchants who desire to close their establishments at five o'clock. Testimony comes to us from a woman experienced in hospital work, of the great injury to women of the long hours of standing, a testimony only supplementing the common opinion of all who will consider the matter. The

League is now issuing an appeal to be answered in her own writing by any woman who has heart enough to care, that this invaluable privilege already accorded in one shop be not repealed.

Local leagues to the number of thirty-six have sprung up all over the country during the past year. The Secretary of the National League gives her time to two objects, one to aiding and stimulating the organizing of new leagues, the other to inspecting constantly new factories, with a view to allowing them the right to the use of the label. There is now a long list of factories that use the label; and we learn of at least one where all goods go out with the label attached, unless otherwise stipulated by the merchant. Three establishments in New York City now sell labelled goods, and it only needs a demand for really fine and good materials to bring into the market here, as there are already in Boston, garments as good as the best.

An exhibition held in conjunction with the Public Education Association and the City History Club last spring, gave the League an opportunity to show people in New York specimens of first-class work by manufacturers using the label.

Chicago Teachers and the Public Welfare

We think it worth while to draw the attention of our readers to the important movement of the Chicago teachers by which they have secured an increase in the taxable values of that city, because it seems to indicate the appearance of the Public School teachers in a new role as the jealous protectors of public interests, and the development under them of a new sense of civic responsibility. It may be true that the movement had its beginnings in an interest, but it would seem to have broadened into an agitation of much greater and significant proportions. It

will be worth while to briefly review the facts of the case.

The campaign against tax dodgers in Chicago has been carried on for a year by the Teachers' Federation. The Chicago Board of Education had fixed a schedule of salaries by which each teacher was to receive for the first year a salary proportionate to his experience. After his probation period, this was to increase yearly to a fixed maximum. In 1900 the Board's funds were inadequate to fill its obligations. Not only was the rise omitted, but a re-adjustment made; each teacher receiving from five to seventeen per cent. less than in 1899. This called the attention of the teachers to the fact that the revenues of the city were not increasing commensurately with its wealth and investigation showed that this deficiency was due to the low assessment of wealthy corporations.

By voluntary subscriptions, the teachers raised a fund to meet the expenses of a war on tax dodgers, and two women gave their whole time to the campaign. They asked the assessors to put a fair valuation on the property of corporations. Of these, the assessors claimed ignorance, notwithstanding a State law directing the county clerk to supply the assessors with a list of corporations within the county. This he was unable to do, the Secretary of State having failed to send the records.

The teachers' employé making a list of about a thousand corporations, gave it to the assessors, most of the corporations being thereupon assessed, though often in amounts ridiculously small. Twenty-three corporations holding valuable franchises were then selected, nineteen of which had escaped the preceding year, although paying large dividends. A study of their financial standing was then made and presented to the assessors. But no attention was paid until the teachers petitioned for a mandamus on

the very day the assessors were to turn in their books.

The returns then went to the State Board of Equalization, which the large corporations apparently owned. The teachers asked permission to appear before the Board with reasons for assessing wealthy corporations at the same rate as other property owners. A hearing was given, but by rushing the final reading, a schedule was made out no better than the last.

The Attorney-General was then requested to institute court proceedings. He, however, defended the Board in its false findings, whereupon the teachers called the Board into court, and, after fighting many evasions, got an order approved by the State Supreme Court directing the Board to assess the corporations at fair values!

This campaign is interesting to us because although the teachers probably never would have entered on the warfare had they not been spurred on to repair a financial loss, it is equally probable that they would never have attained their success if they had been influenced altogether by selfish motives. This action proves a sense of political responsibility, and opens new possibilities to their profession.

R. E. BLOUNT.

The People's Institute

The work for the fifth season proceeds successfully on the same lines as last year: on Sundays, Ethical Addresses; Mondays, History and Natural Science; and Fridays, Present Problems. In the lecture room, the lectures on the University Extension plan are devoted on Tuesdays to Ethics and Social Science; Wednesdays, Literature and Art; and on Saturdays, History and Natural Science. The above lectures have been attended even better than last season. The Symphony Concerts under the direction of

Mr. Franz X. Arens are proving even more popular than last season, when this experiment began of putting good music within the reach of all, a course ticket of twenty-five cents giving a reserved seat at each of the five concerts.

The first branch of the Institute has been established at Harlem in Marion Hall, Lexington avenue and 125th street. An address on Sunday, similar to those given at Cooper Union, and a discussion of some question of the day on Thursday evening, are at present all that has been attempted.

The club side of this work shows very successful results. The club kept its second anniversary on Sunday, February 9, at which there was a large gathering of members and friends. There are at present 250 on the membership roll, and the present delightful quarters at 241 East 14th street, bid fair to prove too small. A library is being carefully built up, the expense of which is met by the collections taken at the Sunday meetings.

Music in the Prisons

In connection with a suggestion in our last issue as to musical attempts in our Settlements, we may refer to an article in the *Arena* for February, entitled "Music and Crime," emphasizing the pacifying effect of music upon the mind. Prison experiments bear out the facts that hardened criminals are influenced by the softening effect of harmony. In our time of scientific research and psychological knowledge, it is astonishing that we apply so little the laws of psychology to social reform.

Working Hours for Women

Social workers might well be tempted to discouragement when two bills like the following find their way into the State Legislature.

I.—Bill No. 516 introduced into the Senate on February 11, by Mr. Marshall, amending Section 77 of Chapter 415 of the Labor Law, so as to exempt all women over 21 years of age from the provision of the law which at present limits the number of hours which they can be required to work to sixty per week. The proposed change is a distinct step backward in labor legislation, actually re-enacting the old law which existed before the present law was passed in 1899 to set the sixty-hour limit.

In Massachusetts, the State which is known to be furthest advanced in factory legislation, women and minors under 18 years of age were restricted to fifty-eight hours a week as long ago as 1894; and it is most discouraging to those who are interested in the welfare of working women to find this attempt at legislation in a retrograde direction in our own State. It is generally conceded that wherever a limit for the hours of labor for women has been established, it has had good results not only in so far as the health of the women themselves is concerned, but also in the better quality of their work.

II.—Bill No. 513, introduced into the Assembly on January 28, by Mr. Fowler, amending Section 2 of the Labor Law, being Chapter 415 of the general law of the State of New York. It proposes to amend the definition of "factory" so as to wholly exempt from the provisions of the law butter and cheese factories, which would mean that there would be no control of the conditions of labor therein, either of the sanitary conditions or of the hours of work of women and children, who, if

this bill should be passed, would alone of all women and children working in factories of the State be without the protection of the law limiting the hours of work. In thus exempting one industry from the requirements of the factory law, which insists on proper sanitary conditions and hours of labor in places of manufacture, the bill does great injustice to the other industries, since they have to carry on their work under the restriction imposed by the law in the interest of the whole community. The proposed bill, giving artificial advantage to one industry, becomes legislation favoring a small group of persons and as such cannot be considered fair or just to others. Protests in the name of humanity and justice have through the efforts of the Consumers' League been sent to Assemblymen, Senators, and the Governor. If, after the passage of the State Lunacy Bill these two objectionable measures are passed, energetic means to have them repealed will doubtless follow.

Miss Fielde's "Political Primer"

As we go to press, we desire to call the attention of our readers to the new edition of Miss Adele M. Fielde's "Political Primer of New York City and State," published by the League for Political Education. Owing to the changes wrought by the Charter revision in 1901, this issue has been made necessary, and all those interested in civic problems will find it of great value. Besides giving the duties and terms of office of the city officials, the book contains explanations of every city department, with maps of the boroughs and districts and an official city directory.

Books That Concern Us

THE CURSE OF EDUCATION. By Harold E. Gorst. E. P. Dutton & Co. \$1.00 net.

This is a taking title, as the writer realized one morning when he was hailed by a fellow-passenger in a street car who had caught a distant sight of it, with a request for the publisher's name. Mr. Gorst writes from Rousseau's point of view; but whereas Rousseau blames civilization in general for human suffering and inefficiency, Mr. Gorst more philosophically blames education. The human race has for a few hundred years been misshaping itself by forcing its youth into the mould of a preposterous education; and we are to-day killing by the same means character, talent, genius, individuality; producing miscarriages of vocations and an output of prigs and misfits, where instead we might have a group of vigorous individuals, who, if more ignorant, would be better adapted to their environment, happier and more effective. Only women have escaped. They have hitherto been saved from the evils of school instruction, but now, alas, even they are beginning to follow in the foolish footsteps of men, endangering those fine qualities which Mr. Gorst finds so much superior to the qualities of the average man.

Mr. Gorst has not made so strong a case against education as he might. Even if he had done so, however, he certainly would not have been warranted in drawing the conclusions set forth in his volume. He seems to know little about modern education, and the efforts it is making to remedy the defects of the past. Consequently, there is no attempt to distinguish between the good and the bad in modern educational systems and methods. These are one and all condemned. Furthermore, there is no clear perception of the true purpose of education, as may be realized when one reads the general tirades against artificiality—as if all education were not necessarily artificial; as if the purposes of education were simply to develop in the child its own peculiar powers, and not to give it an intelligent understanding of and relate it intelligently to its complex modern environment, in other words to that highly artificial product, civilization. Rousseau's general condemnation of

civilization one can understand, but if civilization is accepted—as we assume it is by Mr. Gorst—there is no logic whatsoever in objecting to a necessary artificiality in education.

We cannot point out all the inconsistencies into which Mr. Gorst would plunge his reader. We meet one at the outset, when he charges it against the Prussian pedagogues that they have not produced a second Bismarck; when one naturally asks whether it was the Prussian pedagogues who produced the first Bismarck. Again, when in the course of the book we are bid recall the great men who owe little or nothing to schooling, we inevitably call for a longer list of the men who have owed much to schooling.

The best that can be said for the book is that it may ruffle a foolish complacency, stimulate thought, and put us more sharply on guard against the dangers of an inflexible methodism and militarism in education.

C.

THE BIBLE IN SCHOOL: A QUESTION OF ETHICS. By J. Allanson Picton. The Rationalist Press Association, Limited, 17 Johnson's court, Fleet street, London. E. C.

To one who is in a school in which the Bible is given a fair chance and used freely as is any other valuable literature, the first thought on seeing this book might easily be one of wonder at its necessity; but even a slight acquaintance with the problem found in our public schools, and much more with that of English schools, would justify its existence.

The author states the three possible lines of treatment in place of the present religious instruction: First, the Bible on the same basis as other literature; second, an authorized selection; third, keeping it out altogether. The first, he says, is abstractly the right solution, and may be possible in five hundred years; the second seems to be a failure; the third is the only course now open. Its results are an incomplete education, but an honest one, which other institutions than the school can supplement. In a later chapter he calls for an organized effort to bring about systematic ethical instruction, and commends the work

of the Ethical Society looking toward this end. Recent interviews with English school-masters, in their own schools, lead me to appreciate to some extent the burden which they feel religious instruction, as now required, is to both conscience and time, so that one does not wonder that Professor Bosanquet wishes that the Bible could be lost for a century, that men might come to it again in time with a right spirit.

Mr. Picton's work is sane and helpful; he is able to appreciate many points of view, and to see not only the long road open before those who wish for the better things, but also the necessity for steady forward movement on that road.

F. A. M.

"AN IDEAL SCHOOL." By Preston W. Search. New York: International Education Series, D. Appleton & Co., 1901.

President G. Stanley Hall states in the introduction of this work: "It is, on the whole, a book I wish I could have written myself, and I can think of no single educational volume in the whole wide range of literature in this field that I believe so well calculated to do so much good at the present time and which I could so heartily advise every teacher in the land, of whatever grade, to read and ponder." Even if it is true that Dr. Hall sometimes overstates his case, yet when he gives such a full endorsement as this, it is worth while to follow up the case.

Superintendent Search has been known for a number of years as the most active advocate of certain methods of making school work more effective in reaching the individual, and thus to offset the decided tendency of present-day schools towards uniformity and over-devotion to the class system. In this book he describes in detail what he considers an ideal school. On the whole, he is at his best in discussing the practical problems, and one cannot but appreciate his wide experience and the intelligence with which he reads that experience into present needs.

Of course there are matters on which he is, perhaps, too certain—there is no question in his mind but that his school park plan is feasible anywhere (in New York, Central Park would be used up by the new children to be provided for in from three to six years under his scheme); transportation by electric cars of thousands of children seems to him to offer no difficulties beyond providing the

machinery; but those who have to deal with this matter at first hand find that car-sickness and other limitations must be considered; children must not learn to read before they are eight, but the ablest advocate of this theory, after careful trial, seem to question the results in his most recent reports; vertical writing receives unqualified approval, etc.

On the other hand, it is gratifying to find a writer on the school side who would make the teacher, not the parent, responsible for the school work, and who at the same time demands more time free from school duties for the children, and would provide for irregular attendance, slowness of mind, etc., as if they were not school crimes.

Naturally we are interested in the constant references to the ethical aspects of the subject—Chapter 16 is entitled "The Ethical Basis of the School," and is suggestive of the increasing consciousness on the part of many teachers that this point of view is fundamental.

F. A. M.

FIELDS, FACTORIES AND WORKSHOPS. By Prince Kropotkin. G. P. Putnam's Sons. 90 cents.

We draw attention here to this volume because, although it deals with a specific industrial problem, it gives expression to an ideal of life which runs counter to that which so many of us seem to take for granted. As Prince Kropotkin puts the matter, the old political economy, by which we are largely dominated, assumes an ideal based upon division and specialization of labor; whereas this new ideal of his proclaims integration. He tries to show, not only that this ideal alone is desirable, but that it is actually on the way towards realization. "We maintain," he says, "that the ideal of society—that is, the state towards which society is already marching—is a society of integrated labor; a society where each individual is a producer of both manual and intellectual work." He tries to support his conclusions by an array of facts which to many will be startling. He contends that these facts show that instead of specializing in its forms of labor, each nation of the world is developing new and varied forms, and that the time is not far off when even the most backward will manufacture and produce most of the things needed for its support, including even its food-stuffs—thanks to the new intensive agriculture. If this is true, it points to the emergence of a new social ideal, which demands a new type of education.

With a plea for this new education, Prince Kropotkin concludes his book. It is to consist in the union of brain work and manual work; the "integration of capacities." To American educators there is little that is new in his scheme. What is new is the perspective into which it falls. With him it becomes not education for power merely, but education looking towards a new type of life; a life divided between physical and mental exercise; a combination of town and country life, of agriculture and industry, of factory and field, of workshop and garden. Much is happening among us to give some color to his contentions; and there are many whose best hopes are in the direction of his predictions. To us the book is an encouragement and a stimulus.

C.

THE FIELD OF ETHICS. By Prof. Geo. H. Palmer. Houghton, Mifflin & Co.

Professor Palmer's book, containing the Noble Lectures for 1899, is deserving of a far more emphatic notice than it can receive in the finely printed columns of our book review. Not only does the author treat of a subject of the very first-rate importance to seekers after ethical perfection, but his method of analysis is so lucid, his choice of illustrations and comparisons so felicitous, his progression from the simple and obvious to the complex and elusive, so easy and logical, that we are left at the end of the book not, as so often, with the task of figuring out what the author meant to say, but rather with a grateful recognition of the fact that our own confused ideas on a subject of infinite importance to us have been wonderfully clarified, and ordered and established.

Professor Palmer's method is unique, as the choice of his topic is modest. He will not essay to give us a treatise on ethics, but will rather contribute an introduction to the study of ethics in marking off the field which ethics properly occupies in the scheme of human activities. And this latter thing he does, not by telling us at the outset what ethics is, and then justifying his definition by clever argument through two hundred pages. He tells us, instead, in a delightfully progressive way, what ethics is not. He marks it off first from the descriptive sciences (Physics, Philosophy, History), by virtue of its concern, not with things which have happened or do happen, but with things as they might happen, were

the antecedent conditions made right so far as it is in human power to make them right. Ethics is a *normative* science as over against the descriptive sciences.

Again, Professor Palmer distinguishes ethics from the other normative sciences with which it seems at first sight to be identical. It differs from the law (whose field is also the possible, the desirable), in that it values the acts of the individual not solely in their relation to his fellows, but in their intrinsic character as well. On the other hand, it is not simply concerned with the intrinsic worth of things as is æsthetics. It stands as a "golden mean" between the extreme objectivity of legalism and the extreme subjectivity of æstheticism. And here it most closely touches the field of religion, to which phase of life (for Professor Palmer claims that religion is an indispensable phase of life), it is most nearly allied. Indeed, according to Professor Palmer, ethics differs from religion only in the point of view under which the same phenomena and duties are seen; ethics, for him, is religion, "*sub specie temporis*," religion is ethics "*sub specie æternitatis*." We surmise that the complete interdependence of morality (ethics) and religion is the claim of Professor Palmer that would arouse the most discussion and provoke most dissension.

Professor Palmer's book, we repeat, is fascinating, instructive, invigorating. One cannot close it until the last page is reached, and then one lays it down with a sense of gratitude to the author for a new impetus to run well in the field of ethics.

D. S. M.

ETHICS: DESCRIPTIVE AND EXPLANATORY. By S. E. Mezes, Ph. D. The Macmillan Co. \$2.60.

THE PROBLEM OF CONDUCT: A STUDY IN THE PHENOMONOLOGY OF ETHICS. By Prof. Edward Taylor. The Macmillan Co. \$3.25.

These two important and interesting books may be grouped together, because they make a common plea for empiricism in ethics. One, Professor Taylor's, is an argument in favor of the empirical view; the other, Professor Mezes', assumes that point of view. Both of them express a re-action against the metaphysical type of ethical theorizing.

The purpose of Professor Mezes' book is, by an analysis of the moral conscience and of history, to discover what morality and immor-

ality are. With this end in view, Part I. of his treatise, reviews morality from the subjective point of view, and examines the individual conscience. Part II. deals with objective morality, and passes in review the cardinal virtues. We cannot here give the details of his treatment, nor can we attempt anything in the nature of criticism. It must suffice to say, by way of commending the book to the serious attention of our readers, that they will find here a clear and fruitful treatment of such subjects of general interest as the development of conscience in the child and in the race, and of what Professor Mezes calls respectively the code element and the ideal element in morality; and in the second part an exposition of the cardinal virtues—courage, temperance, benevolence, justice and wisdom. Some parts of the book are, perhaps, a little trite, and occasionally one is impressed by the absence of a certain maturity of moral judgment and insight; but nevertheless, the book is helpful and stimulating.

Mr. Taylor's book is devoted entirely to a justification of the empirical point of view, which he defends against two other ways of regarding and treating ethics: first, the application of metaphysical first principles to the subject-matter furnished by the facts of human conduct, and secondly, the treatment of ethics as a primary and superior science, to which metaphysics is subsidiary. As against these he maintains that metaphysics and ethics are independent of each other; that each has its own special way of dealing with the facts of experience, and that both will suffer if either is subordinated to the other. He tries to meet the objections that may be brought by advocates of these two methods of regarding ethics to his own empirical method. His book is therefore less likely to interest the general reader than Professor Mezes'. It is a book rather for ethical specialists still debating as to what the true conception of a science of ethics should be. Nevertheless, the book is so clearly and interestingly written, that even those who have not hitherto probed into the general subject of the basis of ethics, will be able to follow it without any great difficulty. We may say that we do not always find the book convincing, especially some of the criticisms of Thomas Hill Green. Nevertheless we think the book notably significant, as evidence of a current of thought that is running counter to the Kantian and Post-Kantian, and more especially, the Hegelian

treatment of ethics which has been much in evidence of late.

THE FRENCH REVOLUTION AND RELIGIOUS REFORM. Prof. Wm. M. Sloan. Scribners, 1901.

The French Revolution and the Napoleonic régime furnish an exhaustless field for the historian, the novelist and the essayist. Whether one's interest is in the military aspect of that dramatic score of years which elapsed between the meeting of the Constituent Assembly and the culminating point of Napoleon's imperial glory, or in the political or the economic, or the philosophical, or the religious aspect of those years, one is still led on into wider and wider fields of knowledge and speculation. These years in France are the microcosm of history universal. In them antiquity is reproduced, and the century-long battle of the Middle Ages is fought again. Indeed they are the last great struggle of the Middle Ages—the Wagnerian finale, in which the various *motives* of all the dreams of history appear in bewildering power.

Professor Sloan has traced one of these *motives* through the rapidly changing scenes of this period—the régime of the generous, deceived "Constituante," the wild anarchy of the Terror, the weak and cruel vacillations of the Directory, and the reconciling, healing diplomacy of the irresistible First Consul.

The book is the work of a specialist, and like the valuable work of most specialists, it is very close reading. Dr. Sloan, like Carlyle, takes for granted in his readers a knowledge of the history of the French Revolution; and on that basis he writes a series of most interesting chapters, illustrating the conflict of the various religious parties (ranging from the rigidly orthodox royalist ultramontanists to the avowed atheists of Chaumette) during the years of 1789-1804.

The great merit of Professor Sloan's work, it seems to us, is that, in a field where prejudice and unjust distribution of emphasis are so common, he has preserved a mind singularly unbiased, without at the same time confusing toleration with indifference. He is fair to the Ultramontane clergy and to the constitutional bishop, to Pius VII., and to Napoleon—and withal we feel that he has a part and that he pronounces judgments. Despite a manifest sympathy with Taine in many points (pp. 81, 123, 163, 172, 189, et al.), he

is not, like the latter, so blinded by disgust at the degeneration of the government into the rule of Jacobinism as to set the monarchy of 1789-1792 in the light of the injured party, and to excuse Louis XVI's base treachery as the uncontrollable act of a terrorized king. Of Louis' negotiations with the court of Vienna, at the end of the year 1791, Professor Sloan says: "Of all the black crimes known to history, none could be baser." That crime was treachery, the deliberate traducing of his people, the crime for which Dante reserved the deepest apex of hell.

An appendix to Professor Sloan's volume contains a few valuable documents in the French text: Malouet's wise proposals of reform of October 13, 1789; the Civil Constitution of the clergy of July 12, 1790, and Napoleon's famous Concordat of 1801.

D. S. M.

PUBLIC WORSHIP. By John P. Hylan. The Open Court Publishing Co., Chicago. 25 cents.

This is a new number of the cheap Religion of Science Library, which is such a boon to students of ethics and philosophy. It is at least an interesting endeavor to answer some very pertinent and important questions: First, as to why churches do not exert the potent influence which at one time they exercised; second, as to the significance of the modern æsthetic type of worship; third, as to the effect upon worship of the great changes in religious conceptions which science has brought about, and, finally, as to the real psychology of public worship.

The method adopted by Professor Hylan is what we might expect from one who has been a worker at Clark University. The results exhibit the general inconclusiveness of the "questionnaire" method. We cannot attempt to criticise in detail, but will merely remark upon what appears to us to be the frequent irrelevance of many of the facts and the psycho-physical interpretations of religious experience to the real questions at issue. We will rather express our thankfulness for what we get—many interesting side-lights upon Sabbath observance from the historic and psycho-physical points of view, and many significant and suggestive observation on the subject of worship generally. The author's main conclusion will certainly interest many of our readers, inasmuch as it tends to support

that view of worship which obtains among ethical societies. This conclusion is that worship is a device for developing the moral control of conduct. In arguing for this view, the author quotes an interesting passage from Marshall's "Instinct and Reason," which asserts that "the function of religion which lies back of its ceremonial is the suppression of the tendency to individualistic, elementary impulses, in favor of those which have higher significance," and that "this restraint is the very core and essence of religious functioning." In accord with this view, the author contends that "any religious service that aims to secure an emotional response without involving the idea of personal responsibility, while it may attain the end desired, does not materially improve the worshiper." And this explains, he thinks, why emotional services lead to so little in the way of moral improvement. To be wholesome, that is, morally effective, the influence of public worship must furnish stepping-stones by which the developing mind may effect a moral ascent. The author's closing words give us his generalization that the essential feature of religion is "a feeling of personal responsibility towards the conditions of the environment." "The environment," he goes on to say, "the feeling of responsibility, and its appropriate expression epitomize the essential features of human life. A knowledge of the first of these is essential to both the others, and the more adequate or scientific this knowledge becomes, the more efficiently will it be possible for religion and worship to work out the necessary harmony between the environment and conduct."

A NEW CATECHISM. By M. M. Mangasarian. Open Court Publishing Co., Chicago.

Mr. Mangasarian, lecturer of the Independent Religious Society of Chicago, believing that the old catechisms are dead beyond hope of resuscitation, and desiring that men, women and children should know what the best thinkers of to-day are thinking on the subjects of God, Man, the Earth, Jesus, Bible, Church, Creeds, Death, Immortality, etc., has written a little book of questions and answers on these topics and called it "A New Catechism."

On the whole Mr. Mangasarian's catechism ought to be very interesting and instructive to thoughtful people who have not made any special studies in the history of religious

thought. He tells the unvarnished truth about things generally regarded as too sacred to discuss.

If we had to point to a simple shortcoming in the catechism, we should say that it is overzealous in its antagonism to the traditional. For example, the extreme conclusions of the Tübingen School of Biblical critics, which are not supported by a half dozen good scholars in the world at present, are enthusiastically accepted, because they militate against the traditional view of the authorship of the books

of the Bible. Again, the acknowledged grandeur of the Jewish religion as inculcated by the prophets is sacrificed to the author's polemic against the orthodox idea of a "chosen people."

These are but blemishes perhaps on the general excellence of the catechism. Two definitions of "persecution" appear to us remarkably good: "the attempt to maintain an opinion by violence," and "the conspiracy to conquer the reason without enlightening it" (p. 100).

D. S. M.

Work of the New York Society for Ethical Culture

SOCIAL AND ECONOMIC ETHICS SECTION

The work of this recently organized section, promisingly begun, bids fair to be so important a factor among the Society's activities, that we give special place to an announcement of its aims and its plans. The Section is the successor of the former Political Ethics Circle, in the sense that it is to carry out, in relation to social and economic phenomena, the same method as the Political Ethics Circle adopted. This purpose is to analyze the social and economic phenomena of the State, and deduce therefrom basic principles, in order that the proper attitude towards such phenomena may be adopted, and that proper ethical concepts of the state and society may be obtained. The method of procedure is in general as follows: one or more papers, carefully prepared by members of the Section on the subjects for discussion and analysis, are read; a general, informal discussion by the members of the Section then follows, and is concluded with a talk by Dr. Adler on the principles deduced.

The work for the present will be to discuss and if possible reach agreement as to the proper ideal of manhood involved in the political, social and economic relationships of society. In addition to the analytical and theoretical work, matters of a practical nature will be dealt with by the Section, either collectively or working through its committees and individual members. Among other things, the members of the Section intend to coöperate with other organizations of the Society in investigating and obtaining information on the question of technical education for women.

This work will, perhaps, eventuate in the formation of proper institutions for such education.

The introductory meeting of the year was held on December 30, when a summary of the last chapter of Rae's "Contemporary Socialism" was given by Mr. Bernard Naumburg, followed by general discussion and criticism. This topic served as an introduction to the general question to be considered during the year by showing that the exponents of Socialism had practically confessed that their remedy, through economic and social revolution, was ineffective; and that the economic and social progress of the future must be along the lines of ameliorating and reforming present conditions rather than through revolution.

The next meeting was held on January 27, when a paper on "The Prospects of Industrial Peace" was read by Mr. Henry White. This paper is printed elsewhere in this number of THE RECORD. The general discussion of the paper, bringing out many of the issues in the relationship of Capital and Labor, led to the formation of a plan for the remainder of the year, namely, that of considering in succession the leading types of social theory that are competing for consideration to-day, with the specific object of penetrating to the ideal of man and of society involved in them. The first of the series was "The American Labor Union, and the Ideal of Man that such Labor Union embodies," discussed at a meeting held on February 24. The principal speakers were Mrs. J. M. Price and Mr. J. W. Sullivan. Applications for membership in the Circle should be made to Mr. Bernard Naumburg, secretary, 15 Wall street, New York City.

THE WOMEN'S CONFERENCE— TRADE SCHOOL FOR GIRLS

The plan undertaken by the Women's Conference for an investigation with a view to establishing a trade school for girls, progresses. Advice and encouragement has been received from such authorities as Mr. Carroll D. Wright, the United States Commissioner of Labor, Professors Giddings and Seligman of Columbia, Sedgwick of the Boston Institute of Technology, Miss Katharine Coman of Wellesley and Prof. Williston of Pratt Institute. Through the earnest coöperation of Mr. John Graham Brooks, investigations have been initiated in our department stores and factories, and it is hoped that by friendly intercourse with leaders in our trades, new friends may be enlisted in the cause. The prevailing prejudice against trained workers will be obliterated by learning from the leaders what kind of apprenticeship is required, and for this purpose, the following questions are used:

Questions designed to ascertain whether there are any conditions in the trade which can be improved by better training:

1. Is the labor skilled or unskilled?
2. Have you trouble in getting skilled workers?
3. How long on the average, is the period of preparation for each grade?
4. Is apprenticeship necessary?
5. Is the work done in connection with machinery?
6. What is the lowest, average, highest age of the worker at the inception?
7. How is the trade learned?

Many sub-divisions of this question according to circumstances, such as: Character of teacher, of pupil, conditions of entrance, of graduation, of time, of cost, etc.

8. Are men as well as women employed?
9. If so, what are the relative wages? Is work the same or different in character?
10. What grades of work are there in the trade, and what part of the work does each do?

11. Do the women remain in the occupation permanently, or only up to a certain low limit of age?

12. Do the women change from the occupation to another grade or kind of occupation?

13. If there were a Trade School, would you prefer taking employés from such a School?

Read *The Case for the Factory Acts*, by Mrs. S. Webb (1901), especially pp. 204-212. . . . Authorities quoted.

On February 24th addresses were made by Professor Woolman, of the Teachers' College, Miss Leonora O'Reilly, of Asacog House, in Brooklyn, and Dr. Adler. Mrs. Woolman told of the work done in the trade schools of the different European countries; how in France, for instance, artificial flower making is superintended by the State, and where the apprentice is taught not only manual manufacture of a certain type, but learns, through the study of botany and painting, to love her work and to know flowers. In Germany this method is also followed, and we find in England that the manufacture of home products is being encouraged, and a return to the homely manufacture of lace in certain districts is patronized by Lady Aberdeen; and Queen Alexandra has of late ordered many pounds' worth of hand-made lace from Wales.

It is the hope of Dr. Adler that the Trade School shall, when established, lead to the ethical development of the individual. Through studying history of a certain trade a woman will learn to love it, and may find in the perfecting of it a means of better intellectual resources.

Miss O'Reilly spoke as one having had experience in a trade, where to place a girl at a machine, with no opportunity of learning to love her work, or to see in it anything beyond eternal grind, turns the human into as helpless a machine as the one which she is working.

A brief report was given as to the work already done by the Committee, whose investigations will be greatly helped by the report published by the International Labor Bureau, containing statistics from the industries in every country.

BRANCH SOCIETIES

We must report collective progress in the various branches: the Sewing Society, Society for the Study of Child Nature; Children's Guild; Public School Visiting Section; Society for the Study of Child Nature, Chapter I., and the Young Women's Union. . . . The number of pneumonia patients has made it impossible for the District Nurses to visit the dispensary patients; but it is hoped that the new trained nurse at the College Settlement will be able to share this work with our nurses. . . . The Guild for visiting crippled children is already directing its energies to solving the summer problem, and hopes to obtain quarters for the children in some attractive country district. . . . The Women Wage

Earners are indebted to the Assistant Secretary of the National League of Women Workers, Miss Jean Hamilton, for an interesting address. Traveling from State to State, Miss Hamilton visits all the clubs. The vacation-house established by some of these, and the response to the League particularly from the factory towns, show the progress and value of this movement.

THE DOWN-TOWN ETHICAL SOCIETY

November marked an advance in the organization of the School. Our first assembly of the children proved successful, the pupils of the children's classes participating in ethical exercises. Our assembly is modelled after that of the mother school. We opened with the song, "Raise Your Standards, Brothers," then followed the responses used in the mother school and given by the older classes. Some musical selections were rendered by friends interested in our movement, and the head-worker gave a brief talk on the meaning of our movement, which was followed by proverbs recited in concert by the classes.

To enlist the sympathy of the parents with our purpose we have kept in touch with the families of our children; we are therefore holding parents' meetings from time to time, at which the children show the results of work done in the class room.

Henry Moscovitz, Head-Worker.

DAY SCHOOLS

The School held the festival of "Patriots' Day" in connection with Lincoln's and Washington's Birthdays, on Friday, 21st February. The exercises were in charge of the Fifth and Sixth Grades, which were studying the periods of history to which the celebration chiefly referred. They consisted of a presentation largely through tableaux, of the contest among the Spaniards, French and the English for supremacy in America; the success of the English; and the formation of a new American nation on the basis of freedom. After explanation by Miss Crouse, the teacher of History in the grades, which showed how the festival was an outgrowth of the class work, a prologue was delivered setting forth the spirit and the meaning of the early history of America. Then followed tableaux characterizing the three contending nations, emphasizing the life of labor and industry by means of which England contrived to win her ascendancy. Then a representation of the sign-

ing of the Declaration of Independence ushered in the new nation. The secret of this success was suggested by tableaux showing the New England settler at work in the fields, the New England woman, busily spinning; and the New England School; while as a reminder of the gayer life of the coöperating Southerner, a Minuet was danced by four couples of children. Finally, looking forward into the future, there was a review of the various nations invited to seek a home in the new free country, representatives of which were welcomed by Columbia.

The morning exercises at the Main School, which are now given just before noon in order to afford a break before luncheon and to allow an airing of the class-rooms, have been increasingly varied, a somewhat novel feature being the contributions made by the children themselves. Thus there have been corn lessons, at which the first grade ground corn, while the fourth grade tested the corn-meal with iodine for starch, and cooked the meal. At another exercise, the second grade working at a bench on the platform, made certain objects, explaining their processes and demonstrating the use of tools.

Saint Valentine's Day was observed in a novel manner also by the children of the primary grades of the Branch School, who made of various kinds of valentines, cut, painted, and some with original verses, for sick children, selected individually from lists supplied by the hospital, thus securing a personal element which gave new interest to the work. The valentines were mailed by the children themselves, the day before Valentine's Day. This may be regarded as a further development of the organization of that side of the School work which looks to the utilization of social opportunities for service.

The Director of Music, Mr. Dykema, with the assistance of Mr. Kent of the Sunday-school and others, has been giving a number of recitals for the purpose of preparing pupils and teachers for concerts. . . . Miss Haven, at the request of the Kindergarten directors at Cincinnati, Dayton and Louisville, has recently visited those places, and inspected the work that is being done there. . . . Miss Perrin of the Manual Training Department has repeated a visit she made last spring to Winston Salem, North Carolina; but whereas last spring her aid was given to the Negro Teachers at their Institute, this year she has been working in the School with the pupils.

The High School recently contributed to

the morning exercises at the Main School a demonstration, by the use of diagrams made by themselves, of the nature of various kinds of trees, and on the first Monday of March will give a programme from Scott's "Lady of the Lake." One of the most effective productions for its own Monday morning exercises was the recent rendering of some of Austin Dobson's dramatic scenes from his "Proverbs in Porcelain." . . . A new issue of "Inklings," with some very effective decorative work, has just been published. . . . Before our next issue goes to press, the annual exhibition of the work of the School will have been held, and we would make here preliminary announcement of it. It will be held at the Main School during the week preceding Easter (25-29 March), in order that the Public School teachers in and around the city, whose vacation will fall in that week, may have the opportunity of visiting it. Further details will be supplied to those of our readers who may wish for information.

THE KINDERGARTEN ALUMNÆ

The Kindergarten Alumnæ has held regular monthly meetings this year, whereat the subjects of Nature Study, Sense Training and Construction Work have been specially considered.

In December, the Kindergarten Union of New York City and vicinity was entertained by the Alumnæ, Dr. Kelly giving an illustrated lecture on "Our Common Trees."

The Alumnæ still keeps an active interest in the Haven Kindergarten at the Hudson Guild, defraying the expense of the Assistant's salary until February 1, since which her place has been filled by two normal students from our Schools.

Mary A. Kyle, Pres.

THE COUNCIL

In our last issue we gave the Constitution of the Council, together with a statement, showing the representation upon it of the various sub-organizations of the Society. At the last meeting of the Council this Constitution was incorporated in a series of by-laws, adopted thereat, which by-laws include certain new provisions, of which the following are the more important:

ARTICLE II.—MEMBERS.

Section 2. Any member of the Council who shall absent himself from two consecutive meetings without adequate explanation in writ-

ing to the Secretary, shall be regarded as having resigned his membership. This section of the by-laws is to be printed on each notice of the meetings of the Council.

Section 3. The Trustees of the Society for Ethical Culture shall be invited to attend all meetings of the Council; they shall have the privilege of the floor, but no vote, and the said Trustees, as such, shall not be deemed members of the Council, but this shall not be interpreted to exclude such Trustees, as individuals, from being active members of the Council.

Section 4. Members of the Council shall serve for one year, or until their successors are elected. They shall be elected from the various sub-organizations, in the way determined by such sub-organizations. Vacancies in the Council shall be filled by election or appointment, as the sub-organizations shall respectively determine.

Section 5. Every member of the Council must be a member of the Society for Ethical Culture.

ARTICLE III.—OFFICERS.

Section 1. The officers of the Council shall be a Chairman and Secretary. No Trustee of the Society for Ethical Culture shall be an officer of the Council.

Section 2. The Chairman shall preside over the meetings of the Council, and shall have the usual duties appertaining to such office. The Secretary shall keep the minutes and records of all the proceedings of the Council, and shall attend to all the correspondence of the Council and its committees, not otherwise provided for, and shall have the usual duties appertaining to his office.

Section 2. No permanent Chairman shall be elected by the Council for the first year, but a Temporary Chairman for each meeting shall be elected by the Council. For the second year and thereafter, the Council shall decide whether they will elect a permanent Chairman or not. The Secretary shall be elected by the Council at the beginning of each year, to serve for the ensuing year.

ARTICLE IV.—COMMITTEES.

Section 1. There shall be the following committees of the Council:

- (a) Executive Committee.
- (b) Committee on State of the Movement.
- (c) Committee on Propaganda.
- (d) Committee on Scope of Philanthropy.
- (e) Committee on Social Life in the Society.
- (f) Committee on Education.

This section shall not preclude the creation of other committees, if they are found advisable.

Section 2. The Executive Committee shall consist of the Chairmen of the various working committees. It shall have general control over the business of the Council, and shall make such recommendations as it deems fit, in reference to the work of the Council.

Section 3. The various working committees shall have such duties and transact such business as may be relevant to their scope, and may arise in the future deliberations and transactions of the Council.

Section 4. Each working committee shall consist of five members. The ex-officio members of the Council shall serve on the Committee on the State of the Movement.

Section 5. For the first year, the Chairman of the Council shall, in consultation with the ex-officio members of the Council, appoint the chairman of each working committee. For the first year, the Executive Committee shall elect its own Chairman, and shall appoint the members of the working committees. For the second year, and thereafter, the entire working committees shall be elected by the Council.

Section 6. The term of office of all committees shall be one year.

ARTICLE V.—MEETINGS.

Section 1. For the first year, the meetings of the Council shall be held on the first Monday of the month.

Section 2. For the second year and thereafter, the Council shall appoint such time for meetings as it shall deem advisable.

Section 3. The formal year of the Council shall be the same as that of the Society for Ethical Culture, and shall begin and end on the 15th day of May, in each and every year.

ARTICLE VI.—AMENDMENTS.

Section 1. These By-laws shall not be altered, modified or amended, except by a two-thirds vote of the members of the Council present at the time of the consideration of such amendment.

Appended is a list of the members of the Council, with the sub-organizations which they represent:

Ex-officio—Dr. Adler, Dr. Elliott and Mr. Chubb.

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BOOKS RECEIVED.

The World and the Individual. Vol. II. By Josiah Royce, Ph. D., LL. D. Macmillan Company.

The French Revolution and Religious Reform. By William M. Sloane, L. H. D., LL. D. New York: Charles Scribner's Sons.

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THE ETHICAL RECORD

VOL. III

April-May, 1902

No. 4

Trade Unionism and Industrial Peace^{*}

TRADE Unions were originally organized for combat. They were the weapons of the workers in the industrial struggle, forged with sweat and anguish, essential for the defence of health and livelihood. For many years they were hated, persecuted and outlawed. Their members were victimized, their funds denied legal protection, their leaders imprisoned. This period of the bitterest struggle for existence was naturally marked by violence, outrage, secret oaths, uncouth ceremonial and fierce hates. But so soon as the organization of the workers was permitted by law, countenanced by employers and encouraged by philanthropists, the hatred and violence began to give way to reason and persuasion. At first the strike was the unions' only resource because the masters refused to treat with the men's representatives; proof of strength had to win respect and attention. Even to-day the unions must always hold the strike in reserve. They know that as a rule no mercy is shown to the weak in competitive industry.

But since the middle of the last century in England, a system of settling wages and conditions with the minimum of fighting has been developing with the active help of the strongest unions, until it may be fairly called a part of trade union policy. This is the system of collective bargaining for the determination of new conditions, the settling of wage contracts, etc.; coupled with arbitration of any disputes which arise upon the interpretation of the agreement arrived at by collective bargaining. For this collective bargaining the organization of the men is imperative, because in no other way yet devised is it possible to obtain the skilled and practised representatives who will make and sign the bargains on the men's behalf. In Great Britain there are over fifty-three joint boards or conferences of representatives of employers and employees who meet regularly to settle the terms on which the men shall work. They cover hundreds of thousands of workers in the coal mining, the iron and steel, the boot and shoe and the shipbuilding trades; and they sometimes draw up the most elaborate agreements, covering hundreds of pages, and providing for every emergency. These joint wage boards and boards of conciliation have decided as many as 1,365 cases in one year, without a single workman drop-

^{*}This paper continues the discussion begun in our March issue by Mr. Henry White. Mr. Martin was the principal speaker at the adjourned meeting of the Social Economics Section, at which the ethical significance of the Trades-Union movement was considered.

ping his tools for as much as an hour; and in 1899 they changed the wages of 379,285 men without a jar or a quiver to the industrial machine.

According to the report of the Industrial Commission the system of conciliation, collective bargaining, and arbitration is extended much less widely and is not so thoroughly systematized in America as in Great Britain. This is a result to be expected from the later development of unionism in this country. But here also a very good beginning has been made, always with the heartiest co-operation and generally at the initiative of the trade union leaders. The United Mine Workers in the bituminous fields have for several years adjusted wage scales with the organized employers without resorting to a strike; and gradually they are forcing the same peaceful system on the reluctant owners of the anthracite fields. The longshoremen, the machinists, the iron and steel workers, the glass workers, and the printers all have had working boards in successful operation, though none of them, it appears to me, have been as strong and as permanent as the boards of the cotton spinners and the iron ship builders, for example, in England.

But nobody can deny that the masters and not the men in America are responsible for our backward condition in this respect. As Mr. Gompers, the President of the American Federation of Labor, has challenged:—"Can anybody point out a single case where the men have refused to meet the masters in consultation?" One curious case of tit-for-tat has occurred. In a dispute, the officers of a company refused to meet the men's representatives on the common plea that they "would treat with their own men individually." Later they found they were beaten and sent for the union leaders, who then retorted: "We can't meet you

directors, but we will treat with the stockholders individually." Only when the case is reversed is the full absurdity of the attitude evident. It is significant that the Arbitration Committee of the National Civic Federation, with Senator Hanna as chairman, has for its main function the persuading of unenlightened employers in big industries to recognize the union, to meet its officials, and peacefully to argue out an agreement. In the staple industries of Great Britain such a function has been superfluous for several decades.

Three illuminating examples just published are of especial interest. The American Newspaper Publishers' Association has just extended its agreement with the International Typographical Union for five years, from May 1st, 1902. The report of its committee says that, since the appointment in 1900 of the special commissioner to look after the interests of the Association in the event of trade disputes, "*strikes have not occurred in any of the establishments controlled by its members*, owing to the conciliatory methods pursued by that official." This appointment of a permanent Commissioner of Conciliation is the sign of a complete change of heart and attitude. Clearly the men must have reciprocated these "conciliatory methods" for the result to be so satisfactory.

An agreement recently entered into by a Brooklyn firm of shoe manufacturers and its employees provides that each party shall post \$10,000 as a surety for the acceptance of an award made by arbitrators. Under these conditions a dispute has been recently arbitrated to the satisfaction of both parties.

A third and still more suggestive innovation: A threatened dispute between the American Flint Glass Workers' Union and the manufacturers of glass bulbs has been averted by an agreement to send a

joint commission to Europe to investigate the conditions of production there. Each party pays the expenses of its own representatives, but the two commissioners are traveling and working together. If they find that foreign manufacturers can lay down glass bulbs in American markets at the American cost price, no advance in wages will be made; if they are not able so to do, the American manufacturers are to give a 10 per cent. increase in wages, dating from Dec. 1, 1901.

Those of us who hope that the moral progress of the nation may keep pace with the material progress will be heartened by this steady advance towards the substitution of conciliation for combat, reason for brute force, and investigation for passion.

But there is a serious defect in the method of collective bargaining, which renders it impossible at present to make strikes and lockouts as rare as duelling and as reprehensible as Kentucky family feuds. There is no settled principle by which the relative share of the master and the workmen in the joint product can be determined. Here I come into agreement with Mr. Henry White, to whose article in the March number of the ETHICAL RECORD this is a supplement. No agreement has been arrived at in England or America as to the rule by which wages and profit can be fixed. In England of late years the unions have fought for the principle that a "living wage" shall be the first lien on the product. In the States the principle has not been asserted so consciously. But of course the skilled workman expects and has got much more than a bare living wage. How much more? There's the rub. It must be fixed on each separate occasion by a process of dickering and compromise, each side yielding as far as it must, choosing the alternative of taking

what it can get or making a costly fight for more.

On this account the unions, both in England and America, have opposed *compulsory* acceptance of an arbitrator's award, though in the old country there is a strong section in its favor which is not found here. As Mr. Mawdesley, who for over thirty years was the really great leader of the Lancashire spinners, said in effect: We won't accept compulsory arbitration because arbitrators, drawn generally from the well-to-do classes, fix the rate of interest that the employer should receive on his capital too high. Mr. Chamberlain said it should be ten per cent. If ten per cent. were allowed in the cotton mills there would be a heavy reduction in wages." This is the crucial point.

New Zealand has solved the problem and abolished strikes by remitting to a judge of the Supreme Court the solution of this delicate difficulty. Fortunately this judge in his compulsory arbitration awards has shown so much insight, sense of justice and statesmanship, that the country is well satisfied with the system and keeps extending it to more industries. The Trade Unions are increasing in number and strength on account of it, and the statistics of trade show the country has abundantly prospered since its inauguration. But American workmen suspect the impartiality of the judges, and with reason. Numerous injunctions testify to their animus. Nevertheless progress lies along this path.

Strikes are a relic of barbarism, and should be as unnecessary as street barricades. In a few years the practice of voluntary arbitration and of stringent adherence to agreements will prepare the industrial army, leaders and privates alike, for the final step to courts which can enforce their awards. Some kind of court will be devised which can be relied

upon to execute justice. In New Zealand the judge, so far as can be seen, acts on the rule that the employer is entitled to the governing rate of interest on his capital and a good salary for management in addition. Perhaps we shall presently agree on some such rule. The problem is by no means insoluble. The trouble is, that so far we have made no

determined attempt to solve it. Justice stands ready to weigh our cause; and the interests of society require that passionate and costly conflicts be avoided. As surely, therefore, as the armed battles between noble houses have been stopped, will the unarmed conflict between capital and labor be abolished.

JOHN MARTIN.

The Use and the Abuse of the Vacation

THERE is a growing recognition of the fact that the long summer vacation presents an educational problem of great importance and difficulty. The problem assumes its acutest form in relation to the children of the poor in large cities, especially in a tight-packed, parkless city like New York, so poor in out-door resources. And yet it is a problem equally affecting the children of the well-to-do, who can command opportunities round about the city in out-lying parks which they can reach daily by bicycle or railroad, as well as trips on river and ocean; or who can migrate to the country. The consequences of from two to four months of irresponsible loafing may be as deplorable in the case of the favored as in the case of the children of the tenement and slum. In fact, when we reflect that the children of the well-to-do in New York who attend private schools are for one-third of the whole year released as a rule from the responsibilities and discipline of busy and orderly living, so that often they return to their school life after the vacation harmed rather than helped by it, we may even feel that theirs is the more serious of the two; for the children of the poor are frequently called upon to as-

sume some household duties or undertake some form of useful or remunerative work which mitigates the dangers of the holiday period.

The fact is that the long vacation of to-day is a somewhat anomalous institution. It had an adequate cause and explanation in the rural communities of long ago, when the children's services were needed in the harvest-field and garden; but as far back as the seventeenth century, we find Milton complaining of the great and inexcusable waste of time occasioned by the "idle vacancies" that interrupted the studies of the young. To be sure, there is the argument from the summer heat; but it may be questioned whether the children of the poor, shut off from cool, healthy retreats, find any better protection elsewhere than a shaded and spacious school house might afford. The plea for rest should have no validity where the child is not overstrained by his daily school work, and has two holidays a week, besides occasional holidays at Thanksgiving, Christmas and Easter. It applies only to the overworked teacher, who frequently needs the long summer respite to regain her exhausted energies. There remains only the plea for change of scene, of occupation, and of interest,

which certainly has force, but may be met, as it is now being met, by a complete change in the school regime and curriculum.

Indeed, it is the establishment of the vacation school, the organization of the vacation excursion, and fresh air sojourn in the country, and the opening of the vacation play-ground with its organization of games and physical exercise, that signalize the first adequate appreciation and promising solution of the vacation problem. This solution affects chiefly the children of the poor. For the children of the well-to-do the only solution attempted is through the summer camps established by private schools and school-masters, which have the very serious drawback of taking the child almost entirely away from that settled home-life in which he ought to share, and in which he shares fully only during the holidays.

The situation calls for the systematic organization alike for the well-to-do and the poor, both in town and country—particularly for the increasing number who live the summer through in country homes or holiday communities—of some type of summer school whose short sessions, for the most part out of doors, shall be broken by frequent outings, camping-out parties, tramps and excursions, which shall bring the student into new close relationship with nature in her rugged aspects and develop the resourcefulness and hardihood of boy and girl alike. For a while every year a boy (and perhaps a girl) should rough it, should get down to hard-tack and hard beds, should leave the sleek, soft life of the city for the rude fare of the lumberman and hunter—always under competent leaders and teachers.

The benefits of ordinary vacation life are change of air and scene, out-of-door exercise and a type of free, gypsy living, the virtues of which vary with the nature

of the child and the circumstances of the case. Its evils are aimlessness, irregularity, and irresponsibility in daily life, developing a wantonness and willfulness of disposition, and, in fashionable centres, undue preoccupation with dress and display and all the petty rivalries and jealousies, precocities and flirtations that are the usual accompaniments of the gregarious, restless existence of hotel and boarding-house. The "piazza habit" we have called the "flaunting follies" of idle summer-resort existence, where for lack of worthy interest the young spend their overflowing energies upon things trivial and forbidden. We do not include under a common and indiscriminating ban with these idle frivolities the busy excursioning, picnicing and roving, or the moderate sport that may be enjoyed at the holiday centres; although from two to four months of nothing but this wayward sportiveness—especially for young people who have more than enough dissipation during the winter months in town—will almost always be productive of more harm than good.

But after all, the question at issue is not how the least harm, but how the greatest good may result from the golden opportunity which the summer months offer; not how to check demoralization, but how, by agencies and methods appropriate to season and circumstance, the good work of building character, developing aptitudes and increasing knowledge and power may be continued. Obviously, the keynote of summer interest and study must be Nature; and its aim must be the utilization through manual activity and creative skill of the special opportunities which out-door life, and in particular rural life, may offer. We hope the time is not far distant when a taste of rural life for at least a month of every year shall be the portion of the poorest of our city children. We anticipate the

rapid growth of the conviction among our educators that some experience of country life and occupations is essential to the proper development of human nature. Through the establishment by the State or municipality, or by private philanthropy, of numerous camps; through the utilization of country school houses by city children (with an interchange which shall give the country child a taste of city life); or through some systematic handling of the problem, it is to be expected that summer education will be provided for as an indispensable part of each year's educational programme. With cheap or free transportation, such as is actually secured on a large scale in New Zealand (as Mr. Lloyd has informed us), and with the planting of simple encampments in public forests and lands, the cost of such enterprises would be small. In such places boys and girls might apply the manual skill acquired during the winter to meet the needs of the summer in boat-building, camp-construction, furniture making, the manufacture of fishing-rods and fishing tackle, cooking, hat and basket weaving, hammock and net weaving, etc. Agriculture and horticulture, lumbering and fisheries, might be studied, also cattle raising, poultry farming and dairy industries; in general would the student learn to know at first hand how the raw materials used in the great industries and crafts are produced and transported. Above all, much literary and artistic work might be interwoven with the more scientific and utilitarian studies. The poetic and artistic rendering of natural fact would gain a significance it could not possibly have in the indoor study of the winter school room.

Meantime, many encouraging developments through the fresh-air colonies and rural settlements, the vacation schools, play grounds and excursions, are headed towards the ultimate realization of some

such general methodized scheme as this. Well-to-do parents need not wait for these public undertakings. They may at once forsake the fashionable promenades of the populous holiday resort for simpler summer homes or abiding places where their children may live quieter, wholesomer lives, busy with profitable occupations and steadied by moderate duties and responsibilities. Many a mother, and almost as many fathers, have it in their power to help their children to find during the summer months sources of joy and growth in the study of bird and beast, tree and flower, insect and fish; of woodcraft and garden-craft; of the occupations of the farm and the country town; of the wonders of the shore and the mountain, the rocks and the sky and the stars. The first step to this must be a realization of the damage done to character by the idle or ill-spent vacation, and the splendid gains that may be made through one that is wholesomely and profitably spent.

"Were men so enlightened and studious of their own good as to act by the dictates of their reason and reflection, and not the opinion of others, conscience would be the steady ruler of human life, and the words, truth, law, reason, equality, and religion, would be but synonymous terms for that only guide which makes us pass our days in our own favor and approbation."—*Sir Richard Steele.*

"Just so is our life: it is too short to serve the ambition of a haughty prince or an usurping rebel; too little time to purchase great wealth, to satisfy the pride of a vain-glorious fool, to trample upon all the enemies of our just or unjust interest; but for the obtaining virtue, for the purchase of sobriety and modesty, for the actions of religion, God gives us time sufficient."—*Jeremy Taylor.*

How to Make the City Tolerable in Summer

A pitcher of mignonette
 In a tenement's highest casement;
 Queer sort of a flower-pot—yet
 That pitcher of mignonette
 Is a garden in heaven set
 To the little sick child in the basement,—
 The pitcher of mignonette
 In the tenement's highest casement.

—H. C. Bunner.

ALL ages have their Utopias. That of our own day is the dream of the perfect city in which each citizen shall have a chance to feel the dignity of manhood, and the meaning and possibility of life; the city of beauty, of purity, and vigor, in which the lazy life of luxury shall be as impossible as the present stress and misery. That men are working with great eagerness for the realization of this dream is evident from the multiplying efforts that are being made to introduce clean and well appointed streets, shaded avenues, parks and play-grounds for the children, public baths, roof-gardens, and recreation piers,—in a word, those opportunities which shall bring,—especially into crowded districts,—the broader life and higher development of civilization.

Those who can leave the city in the summer and cast work and care aside, may forget that they represent not even two-tenths of the city's population, and that the other eight-tenths must stay in town to bear the heat and burden of the summer's blaze and toil. Let one realize what this means; that when he has left the town, the town still exists with all its discomforts—heat, dust, smell—intensified; and his sense of responsibility must surely be aroused to alleviate in some way his less favored brothers' work; to provide some means of cool

pleasure for the little children, and to get the boy off the streets.

How much may be done may be seen most clearly from the record of the smaller towns, whose efforts are chronicled in the report of the Twentieth Century Club. How active the love for civic improvement is in this country is strikingly demonstrated. Witness the Civic Division of the Woman's Club of Keokuk, Iowa, the Floral Association of Spokane, Washington, the Woman's Civic League in St. Paul, the Civic Club of Harrisburg, the Second Ward Improvement League of St. Paul, the Women's Health Protective Association, Galveston, Texas, the Improvement Association of Marissa, Ill., the Improvement and Sanitary Association of Tarpon Springs, Florida,—not to include here the work in our own city, which will be spoken of further on.

The work often has small beginnings, as in Spokane, where a modest effort to cultivate a love of flowers, and a taste for floriculture, has broadened to include various forms of civic improvement. A similar development is reported by other clubs elsewhere.

In Cleveland, the Home Gardening Association has found in window boxes the only possible suggestion of greenness to those living in small houses surrounded by a bit of ground. It has found

out what plants best flourish in an atmosphere of smoke and survive the strong winds, and has furnished practical suggestions for making window boxes. This club has also succeeded in interesting the boys and girls in home gardens; it supplies them with seeds, telling them how to make the flower-beds and to prepare the soil. It has beautified the grounds of Rockwell Street School so successfully that the Trustees have given the use of grounds on the corner of Rockwell and Wood streets for the purpose of planting common flowers. So great was the interest aroused in the subject that cash prizes were offered for the best garden and window-box. At the suggestion of this Association forty thousand tulip bulbs were placed in Monumental Park, and the whole public has come to feel a personal interest in the beautifying of the city.

In giving breathing spaces to her citizens, London has been more generous in comparison to her size than we have. Hyde Park, St. James Park, Regent's Park, and numberless small ones speak for this, where benches are arranged for the use of the women, no loafers being allowed in them. London boasts of three hundred and eighty-five cricket pitches, four hundred and sixty-six tennis courts, golf courses, quoit grounds, public swimming baths, skating and football grounds, thirty-two open air gymnasiums for children, and six for adults.

Much work is done by the Metropolitan Public Garden Association. In 1900 between four and five hundred pieces of work of various nature were carefully carried out, always keeping in mind the original objects of the Association, to add to the open spaces of London, to preserve and improve recreation grounds, to plant trees, assist in teaching gymnastics in play-grounds and halls, and to amend laws relating to open

spaces. The Association feels that though the provision of garden and play-ground is no panacea for human suffering and misery, it will largely help to brighten the city life by furnishing spots where it may be possible to retreat from the suffocating, sickening smell of the dwelling; where the eye may be refreshed with the glimpse of nature; and the ear rest from the jangle of voices and rush of traffic; where the children will be out of harm's way, under the supervision of a judicious care-taker to wisely guide in health giving exercises. The report shows one hundred and twenty-four church-yards and disused burial grounds within the metropolis, which are about to be or have already been laid out as public gardens; two hundred and twenty-four Gardens and Recreation Grounds, ranging in sizes from an area less than an acre to more than a thousand acres (Wimbledon Common). The Association publishes a hand-book of 63 maps with a description of each place—explaining what has been done in the matter of gymnasia, boating, hockey, tambaurette, bowls, croquet, etc.

In Glasgow the scheme of window-boxes calls for special notice. It follows a system in operation in Liverpool. The Parks Department in Glasgow in 1900 had five hundred window-boxes prepared (2 ft. 6 in. by 3 ft.). These were placed in three of the principal thoroughfares, chiefly with the view of bringing the matter before the notice of the public. In 1901, two hundred more were added and this, with five hundred more now being made, brings the total up to twelve hundred. During the last two seasons, the scheme has been quite successful, and the boxes were well attended to. The plants thrived fairly well, considering the conditions of the Glasgow atmosphere. The departments printed directions for the management of

these boxes, one of which we reproduce here:

Hints on Management.

"As the boxes will be placed in the windows, with the plants in suitable soil, the only points in the care and management of them which require to be emphasized are careful watering and cleanliness.

During the summer months the best time to water the plants is at sunset.

In hot, sunny, or windy weather the plants will require to be watered daily.

When the weather is cold and dull the plants may not require water more than once or twice a week.

Water should not be given in small quantities. The best way is to give the soil a good soaking, then wait until the surface shows signs of dryness before again watering.

A little experience and observation will soon enable householders to know how the watering should be done.

The plants should be kept clean by removing all dead leaves and flowers.

Insects should be kept in check and dust removed by spraying the plants overhead. This should be done in the evenings."

Could not this scheme be successfully carried out in our own cities?

Greenpoint Settlement in Brooklyn has window-boxes, and at one time tried to get all in the building to join a Window-Box Association, so that the court yard might be protected during the summer. Is there not here a suggestion of possibilities for all our settlements, which, if decorated in this way, might give a touch of color to the dreary waste of city blocks? This is the hint Hull House has given in Chicago. I have in mind a mansion in the wealthier part of the town whose every window is beautified the summer through with a box of nasturtiums and vines; and I see in contrast, the sultry, barren streets of the tenement

district in which no green thing lives; from which every tree has been taken; through which when one walks in summer with a bunch of flowers, hundreds of little voices cry "Gim me a flower." These same children, if fortunate enough to be taken to the country for a spell, make their main aim the gathering of a suitable bouquet to take back to the city, where they treasure their faded flowers for weeks.

Coming now to New York, we notice as a distinctive development of much promise, the provision of roof-gardens. So far these have been for the most part confined to the money-making resorts, such as the theatres and music-halls, the settlements being able to do very little. There is, however, a small roof-garden at the Friendly Aid House and one at the Alfred Corning Clark Settlement, which, however, being closed during the hot months, is of little use to its neighbors. The Educational Alliance, however, has a large space decorated by plants and trees, where the band plays in the evenings, and where the tired mothers and the little children, the girls and the boys, the young men and women, find rest and recreation. Basket-ball has been in vogue, and shower baths three times a week for the girls and for boys have been successfully introduced. The standard of fair play has been insisted upon in the children's games.

In previous years, the roof at the University Settlement has been available to the clubs, but no attempt was made at gardening. This year, however, a project is in hand to fit it up with greens, and to make an open air gymnasium, which, in the winter, may be enclosed. The Settlement will as usual have its windows decorated by flower-boxes, and hopes in time to have a miniature park, occupying the space now used as the

back-yards. Trees and sod will be put down. In front of the Settlement, there are to be two trees, friendly neighbors to the one opposite the College Settlement on the same street.

An attempt is being made in Brooklyn to adorn one section called "The Block Beautiful," where trees are to be planted, and the decoration of window-boxes and vine planting will be undertaken. We cannot help wondering why this experiment is confined to the residential part of the town, when the same effort made in some part of the city wilderness would suggest something fresh and green to those bearing the burden and heat of the day?

The Tree Planting Association of New York has been organized for the purpose of redeeming the appearances of the densely populated districts by securing the planting and care of shade trees. The Committee plants during the spring a tree in front of private houses or in front of the Social Settlement, Nursery, Guild, Newsboys' Home, Church, Chapel, Orphanage, in the tenement districts of the city. The cost of planting a tree is fifteen dollars. In the streets of Manhattan 472 trees have been planted, and one thousand seven hundred and four in the other Boroughs of this city, between July 1st and December 10th, 1901. The Association furnishes information as to planting trees, and publishes pictures showing the contrast between those streets in New York on which trees flourish, (lower Fifth Avenue near Washington Square, Irving Place, "London Terrace" on West 23rd Street, etc.,) and the blazing barrenness in those streets where brown stone fronts and asphalt pavements are unbroken.

For a number of summers, the society known as the Flower Mission has carried fruit and flowers free for distribution to the tenants of our hot districts. These

flowers are taken to the Settlements and Missions, and in turn distributed by the residents or the district nurses.

Under the Board of Education, the Vacation Schools and Play-grounds of Manhattan and the Bronx have provided new resources for children in the summer and have succeeded in affording the children the best opportunity for development of right social relations, and the cultivation of ethical qualities. The schools are held in the mornings in the Public School Buildings, under the direction of teachers and kindergartners, the work for each week being directed by the Board of Education. Games and songs prevail for the little ones, while the older ones are taught manual training and nature studies. The ideal of the Schools is to create pleasant social relations with as little discipline as possible, and the efforts made in this direction have been rewarded with over-crowded applications. In this work the Educational Alliance has also assisted. The children are also taken up to Central Park on certain days, and the work at the recreation piers has been as delightful as its name suggests. Thither the children flock to enjoy the cool from the water, and the shade from the pier canopy. Last year twenty eight schools were open in the morning and afternoon, all the way from the lower east side to the upper west. Ten schools were open in the afternoon and evening.

To jump into the cool water;—what that means to a girl or boy from the hot city, can only be appreciated by one who has seen the children downtown jump under the hydrants, turned on to water the pavements. The public baths have been a boon to our city. At the Battery, Duane Street, West 20th Street, West 129th Street, East 24th Street, East 51st Street, East 112th Street, East 136th Street, an enormous

demand for instruction in swimming is manifested. Teachers are employed at eleven of them. The girls used Mondays, Wednesdays and Fridays; the boys Tuesdays, Thursdays and Saturdays. Probably no department of public instruction was more enjoyed. Examinations were given in swimming, the test being a distance of seventy-five feet.

The outdoor gymnasia were at first simply thrown open to the children to do as they pleased. For the first few days, they tore about, but later quieted down, and were ready for orderly work. Soon after the play-grounds were opened, it was announced that a tournament to be held at the close of the summer would award medals to the winners. This was held at Crotona Park on the first and fourth of September, and stimulated the boys to vigorous work during the summer. In all the Vacation Schools, the method of encouraging leaders from the children themselves has been employed. The playground is regarded as a Social Settlement, a school of character, where the children are taught to play honestly and unselfishly, and having learned self-control, to aid the teacher in securing order from the others. Closing the report on the work done, is the following paragraph:

"In looking back over our summer's work, our satisfaction does not lie merely in the fact that the play-grounds were crowded with children, and that they were amused therein; this in itself is a satisfaction; but when to this is added the knowledge that we have without exercising any legal control over the children, influenced them to control themselves, have taught them something that will benefit them morally as well as physically, have inspired them with a desire

to do something in themselves and for themselves, as was shown by their work through the summer, and at the tournament, we feel that we have gained a new work, and have opened the door into better and brighter things for the children who know them not."

Public excursions up the River, out on the Ocean, the Floating Hospital of St. John's Guild should all be given special mention did space allow.

In Chicago, efforts have been made by Mr. Zueblin to carry on much the same kind of work as is done here by our Vacation Schools. Gymnasia under the direction of men custodians and of women custodians have been opened, and the Commission suggests that the street is a good playground when asphalted. Being the natural playground of the child, the city should endeavor to make it a proper one. In Chicago, great interest has been displayed in the sand-boxes supplied for the Kindergartens.

It is not the aim of this article to give statistics of the efforts made in every individual city, but by reviewing what has been done to point out possibilities. No one can love a dirty, crowded street, nor feel inspired to better things when shut in as in a prison by ugly surroundings. Every citizen can be aroused by the thought of better things; by the suggestion of better things done elsewhere. That much has been done, we have shown; that more can be done, we suggest. Window-boxes, parks, playgrounds, trees and flowers, are but the means to cultivate in the hearts of her children a love to beautify the city, an inspiration to work, and an invitation to happy rest and refreshment after the round of toil.

LOUISE B. LOCKWOOD.

Creed and Character

ULTIMATELY, a man's religious belief is an expression of his temperament in terms of his philosophy. It is more significant as the fruition of his character than as an index of his thought. It is a statement of what he is in terms of what he thinks. His very definition of God or denial of God is autobiographical. It is, if sincere and adequate, an epitome of his spiritual experience, and an intimation of what is the master-part in his make-up. He cannot hide the subjective implication of his "credo." It announces what stands out for his mind's eye as the salient factors in life's drama and in his own inner world. What he selects for mention and what he omits or ignores in his confession of faith is symptomatic of his condition. Has he been living on borrowed intellectual capital?—his statement will hint his poverty. Has his life been bare or bleak?—his confession will breathe the chill. Has he loved much?—the warmth will communicate itself. Has he aspired much?—his words will soar. This man's definition of God as the Great First Cause or Lawgiver tells of intellectual exclusiveness; that other's, as Love, the Father, the Holy Spirit, bespeaks a nature dominated by the affections; this third, as Order, Harmony, Beauty, is an assertion of æsthetic demands.

But the deepest revelation of temper which a confession of faith affords is by its intimation of a man's conception of the service which religion is expected to perform for him. What does he demand of his religion? Is it self-exacting or self-rewarding? Is it primarily a tonic, or an anodyne? a challenge, or a consolation? a goad, or a prop? It may be a combination of these; but a combina-

tion that will show especial emphasis somewhere, will be colored according to the presence of the self-regarding or self-subordinating spirit. If a man's demand for emotional satisfaction is heavy, then his statement of the religious problem and his confession of religious faith will take very different aspect from what it takes with the man who looks to his religion rather as a stern taskmaster holding him to high and austere standards of virtue, planted perhaps on the far and perilous heights of duty. The former will regard the religion of the latter as cold and colorless; the latter, that of the first as a species of emotional self-indulgence.

It need scarcely be said that it is the second position that is occupied by the true adherent of ethical religion,—who, be it said, continually hears this criticism of his faith; that it is "cold," "cheerless." He does not admit it. He cannot make good his position by any proof that the satisfaction which his religion affords him is either in quality or quantity superior to that which the other will yield. He repudiates any such method of valuation. Religions can be estimated by no fine calculus of satisfactions. He insists that the only test that can be applied is a character-test. The only unassailable evidence of the worthiness of a religion is the worthiness of the character or the life which it produces or tends to produce; while, conversely, its real value will be proportionate to the amount of character that has gone to the making of it. "How shall they have a harvest of thought who have not had a seedtime of character?" pertinently asks the sage. This, however, is a value that can never express itself wholly in words, but only in action and personality. If the first solicitousness is not for that, it will go ill with any religion.

Science the Ally of Peace in Naval Equipment

IT has often been remarked that the game of war derives a great deal of its fascination from the gaudy trappings that adorn it, and the sentiment of romance that is associated with it. We note with interest that in a recent issue of the *Engineering Magazine* a plea is made for reform in naval warfare along modern scientific lines in the very interests of peace itself. After an allusion to the way in which such reform is thwarted because the great majority of the officers prefer the deck to the engine room, the article cites the opinion of Assistant Secretary Roosevelt, when in the Navy Department, that "every officer on a modern war vessel has to be a fighting engineer," and then adds that "some day one of the great naval powers will awaken to the fact that fighting by machinery means also fighting altogether with engineers, and by engineering methods alone; and will sweep the whole mediæval system overboard and equip a fleet with a grim lot of men in overalls who will run the warship as if it were a machine shop." There then follows a remarkable passage, which goes to show that the interests of science in this matter tend to promote the higher ethical interests:

"The whole miserable business of warfare will appear in all its ugliness, divested of all its glamor, as a horrible necessity, to be deplored if you like, but to be done mechanically and unimpassionately, just as Homestead rolls its rails and beams, and as Duquesne feeds its blast furnaces with ore and coke So long as fighting is considered a thing to be admired, to be associated with glory, popularity, social distinction, and personal adornment, with uniforms and

decorations, so long will it persist in all parts of the world as an honorable profession, to be the aim of many and the admiration of more. When, however, it is made entirely a mechanical performance, when the personality is taken out of it as wholly as in the case of modern automatic tools, when the identity of the performers in a conflict is as thoroughly concealed as it is now in every ordinary manufacturing operation, there will be fewer candidates for the training schools in the art of war, and fewer occasions for the exercise of the art itself."

"We can't choose happiness either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that, for the sake of obeying the Divine voice within us,—for the sake of being true to all the motives that sanctify our lives. I know this belief is hard; it has slipped away from me again and again; but I have felt that if I let it go forever, I should have no light through the darkness of this life."—*George Eliot*.

"Out of love and hatred, out of earnings and borrowings, and lendings, and losses; out of sickness and pain; out of wooing and worshipping; out of traveling and voting, and watching and caring; out of disgrace and contempt, comes our tuition in the serene and beautiful laws. Let him not slur his lesson; let him learn it by heart. Let him endeavor exactly, bravely and cheerfully, to solve the problem of that life which is set before him. And this, by punctual action, and not by promises or dreams. Believing, as in God, in the presence and favor of the grandest influences, let him deserve that favor, and learn how to receive and use it, by fidelity also to the lower observances."—*R. W. Emerson*.

Foreign Letters

I.—Germany

Religious Teaching and Moral Instruction in German Schools—Effort of the Ethical Societies to Secure Non-Sectarian Instruction—Ethics of the Medical Profession—Propaganda at the Universities to Improve Sexual Morality.

THE work of the German Ethical Societies has concentrated itself more and more during the past winter on the question of moral instruction in connection with the teaching of religion in the public schools.

As is well known, all children in Germany must share in the orthodox religious instruction that obtains in the public schools, unless they receive religious teaching from some parish-school recognized by the State. In consequence of this obligation, it happens that the children of free thinkers are forced to accept a public school training in a religion which their parents reject, or perhaps even ridicule. Free thinkers have until now struggled against this preposterous condition of affairs in vain, because they have contented themselves with denying, but offered nothing positive instead. Yet a new and positive proposition had become imperative, inasmuch as the State had made religious instruction obligatory, not only as a result of the tyranny of orthodoxy, but also because the State believed itself the guardian of the moral as well as the intellectual and technical

education of the growing generations.

The German Ethical Societies are consequently devoting themselves to demonstrate by spoken and written words, in wide-spread propaganda, that the problem of public school ethical instruction can be solved far more successfully by means of a teaching whose sanctions do not depend on beliefs or unbeliefs, but are based on common spiritual experience. Unfortunately, we Germans are not able to substantiate this theory by a successful experiment as has been done in New York. Schools that replace dogmatic religious teaching by moral instruction are forbidden in Germany. Hence the German ethicists can only point to the example of America, and must content themselves with arranging courses in moral instruction in near-by Switzerland. During the summer such a course is to be given at Zurich for the benefit of teachers of both sexes.

A proof of the growing desire for a deeper ethical insight into the problems of modern life is furnished by the book of a German physician which has recently appeared: "Medical Ethics," by Albert Mall (Stuttgart, Ferdinand Emke). In reading this book one begins to perceive how complex are the ethical problems in this very domain of medicine, how intimately they are connected with the basic questions of social ethics, and how little illuminated they are in their most important points. The physician who has duties, not only towards his patients, but also towards society and the State; who comes to the sick not only as healer, but as fellow-man; who is bound, as man, to tell the truth, but may know, as physician, that the truth will kill his

patients; who, as man, would not kill the child in its mother's womb, but, as physician, can only by so doing save the mother's life,—such an one will—if he pursues his calling conscientiously—have to face many a vexatious problem. Is he to regard professional secrecy as sacred, even when by violating it he may avert some awful disaster? Is he to withhold the sad truth from the dying man who wants to know how it stands with him, or shall he say with Fichte: "Let him perish if he cannot hear the truth." What are the firm ethical standards according to which all these opposing considerations may be harmonized?

In Manchester there is a Medico-Ethical Society for the discussion of all such questions. But it were desirable that the Ethical Societies themselves should take the initiative in the establishment of such groups, in order to keep the discussion of these problems free from the inevitable limitations of the professional specialist and to relate it to a larger and more comprehensive view of life.

The sexual demoralization of the younger generation—a consequence of the lack of wise moral guidance amid a material, highly-strained civilization—is more and more attracting the notice of serious men and women. The fact that in the University of Vienna, for instance, a fourth of all the students suffer from sexual diseases—as the statistics show—has led the professors of hygiene at all German universities to issue a simultaneous circular to the students for the purpose of calling their attention to the dangers to health that reside in illegal sexual intercourse. But an appeal to self-interest does not stir the deepest sources of strength in the human soul; hence the members of the Ethical So-

cieties have sought to strengthen the action of the professors by founding among the students small groups to promote purer thoughts and deeds in sexual relations. At the Universities of Berlin, Vienna, Halle, Jena, and Zurich, there exist at present academic clubs under the name of "Ethos," which, it is to be hoped, will soon be duplicated elsewhere. At the request of the Zurich club, the writer of these lines will deliver an address in that town early in May, before all the students, and his subject will be: "What shall be considered ethical in the relation of the sexes?"

The opinion expressed by the German press about Cecil Rhodes and his work was unfortunately most characteristic of the moral confusion occasioned in all civilized countries by the spirit of imperialism. One of the most respected papers, in speaking of all that he had done and said contrary to the laws of conscience and morality, added: "But after the years shall, in their course, have effaced these moral scruples, what will remain is the conquered British possessions." That these very "possessions" of a great nation can be secured and made productive only through moral forces, and that they will be lost whenever these forces are scorned or neglected in "their most concrete national importance"—this truth could not be more clearly illustrated than by this fact and the progress of the South African war,—that final outcome of a colonial policy which styles itself "Real-Politik," without having a conception of the truth that the moral law "rests on the most real and most bloody experiences of mankind."

F. W. FOERSTER.

ZURICH.

II.—England

The Ethical Movement in London—

Circumstances Explaining Herbert Spencer's withdrawal of Patronage — Lack of Institutional Expression — Individual Opinion unduly Emphasized— Public Life as the Field of Ethical Endeavor

THE movement in London has got into trouble. It has been accused of being Socialist, and Mr. Herbert Spencer has withdrawn his patronage from the Ethical Lecturers' Fund. Perhaps the little storm, if properly explained, will enable our fellow-workers in America to understand one of the special characteristics of our movement here.

The Ethical Movement here has not attained the commanding position it occupies in New York, and so, instead of being an influence upon the city, it has stopped at the point where it is only an inspiration to the individual. The movement is not exactly to blame. The longer one lives in London, the more one feels that the metropolis of the British Empire is a vast collection of human atoms and not a city. It is practically impossible at the present moment to make London feel the presence of a centre of ethical idealism. The consequence is that the membership of the Societies is largely composed of men and women more or less well known in connection with some one or other of the various camps into which public life divides people.

Moreover, the movement in London has never succeeded in expressing itself in some definite and distinct educational or social activity. The Moral Instruction

League is doing excellent work in its efforts to displace dogmatic theology for moral teaching, but the "cause" for which it stands is too small to raise it into an appreciated distinctiveness as an educational agency. The one or two educational experiments of promise, like the King Alfred School and its sister establishment, are managed quite independent of a "movement." The personal enlightenment of members of Ethical Societies patronizes them, but the corporate enlightenment of the ethical movement does not direct them. The Ethical Society in London has no institutions. As a High Church friend of mine said to me the other day: "You are only a coterie; you are not a movement."

Again, I repeat, a harsh judgment should not be passed upon this state of things. Before the Ethical Movement was started in England, theological heresy had become popular, and the demand to treat the moral life apart from a belief as to the ultimate destiny and the original condition of man was made to minds which offered to it neither angry resistance nor ready hospitality. Owing to the lines of the development of religion in England during the last century, the ethical propaganda only raised intellectual issues in the minds of interested hearers. It did not fructify in conscience and vital energy.

The result has been as I have stated. The Ethical Movement has been a personal rather than a civic experience. The teacher and the member of a public authority, the workman and the politician, the Socialist and the individualist, have been invigorated in their own special work; but the movement has not been strong enough to gain for itself that separate recognition necessary to guard it against such internal troubles as that to which it is now being subjected. The emphatic statement of personal opinion

which every speaker on an ethical platform should be allowed to make if he feels it to be necessary, seems to commit the Society. The committed individual is emphasized; the non-committable Society is forgotten. Such is our unfortunate position.

Of course it is essential in the nature of an ethical society that it should have some institutional connection; and for some years there has been a steady tendency on the part of a section of the Labor Movement to state its political and social faith in terms of the good life. This section has started "Labor Churches" at which the speakers of the ethical societies have been made welcome, and it has also established Sunday-schools for the training of moral char-

acter. There are now some twenty or thirty of these schools in England. The immediate cause of the present trouble was a proposal to federate these Labor Churches with the Union of Ethical Societies. The explanation may have been long, but it takes us right to the innermost characteristics of the Ethical Movement in England. It shows not only the weakness of the Ethical Movement, but explains a good deal of that weakness on the ground that other agencies are doing our practical work, and that public life generally in England rather than any special branch of work, *e. g.*, education, is regarded as the most appropriate institutional field upon which the Ethical Movement should realize itself.

J. R. MACDONALD.

On Reading of Atrocities in War

*Mild is the air of April,
Gentle the sky above,
And the budding and the mating
Call for a song of love;
But the season on my singing
Has lost its olden spell
Because of a shame and sorrow
Men close their eyes to tell.*

*I see but the tears of women
In the rain of the springtime flood;
I cannot brook the flowers—
They only smell of blood.
Lost is the playground frolic—
Its joy and laughter melt
In the moan of children sobbing
From jungle and from veldt.*

*O ye in the halls of council:
You may conquer the distant foe,
But still before a higher court
Your needless wars must go.
Too much you ask of silence;
Too fierce the iron heel;
Because a statesman blundered
Must every heart be steel?*

*O Britain! O Columbia!
Too much of sodden strife,
Back to the banished gospel—
The sacredness of life!
Else shall our ties of language,
And law and race and fame
Be naught to the bond that binds us
In one eternal shame.*

ROBERT UNDERWOOD JOHNSON.
Evening Post.

April 8, 1902.

*The Distinctive Aims of Ethical Culture Schools**

SECOND ADDRESS.

AT the last meeting it was stated that the purpose of the School is to train reformers, meaning by reformers persons who are capable of reacting beneficently upon their environment; and that, inasmuch as the natural environment is unfavorable, the first requisite to this end must be the creation of a protected environment. This involves at once the danger of the School's antagonizing the home; for the home conditions are often unfavorable. The harmful influences must be counteracted, but in such a way that the home will not be antagonized.

The chief faults of the homes are luxuriousness and love of pleasure.

(1.) Luxuriousness. To counteract this, the School must create an environment favorable to simplicity. It may also arrange for summer camps, etc.; and so provide means by which children of luxurious homes may live under very simple

or even primitive conditions during the summer months.

(2.) Love of pleasure. Even when this pleasure is of the more refined sort, love of pleasure for its own sake is dangerous.

It may well be questioned whether the "New Education,"—the School therefore, as well as the home,—is not at fault in this matter. It is quite possible to interpret the doctrine of interest upon which the New Education lays such stress in such a way as to make it mean entertainment, amusement; and so to introduce into the school itself this very pleasure-seeking which the school should guard against. Interest may well be utilized to arouse the pupil's power to start with; then, however, he should learn to use his powers to work for work's sake; to grind, whether he finds it pleasant or unpleasant, and without new interests being continually supplied. When he has finished his work, there is again interest or pleasure,—the pleasure of achievement. There should thus be a balance between pleasure and drudgery. Some strenuousness, and a due insistence upon the adequate performance of assigned tasks within the time allotted for them, are absolutely necessary to preserve power and virility. Laxness here means, again, that the school falls in with the pleasure-seeking tendencies of the time, instead of standing firm against them. To train reformers, then, (in the sense in which the term has been employed) means protecting the young through the School environment and influence against the evils of luxuriousness and pleasure-seeking.

Our main idea of training men and women who shall transform their environment seems to be a novel and radical one. Thus, Dr. Butler said lately that the purpose of the New Education is to produce men and women who can adjust themselves to their environment.

*Abstracts of the second and third of a series of four addresses delivered before the teachers of the schools and others by Dr. Felix Adler, the first of which was contained in the March issue. The fourth will be given at greater length in the July issue. At the outset of the second address, Dr. Adler made a correction of the report of his first address, to the effect that his criticism of Dr. Dewey's method was not that it is too introspective, but that the conception which governs it seemed to be the biologically evolutionary one—the idea that what ought to be will in some way be obtained from a study of what is, or has been; while the foundation upon which the Ethical School rests is rather the ethically evolutionary idea—that moral or ethical conceptions must be brought definitely to the child's consciousness by means of explicit statements, and a definite ideal of progress.

The Ethical School idea includes this, but it considers this adjustment to be the means, not the end; the end being the readjustment of the environment.

The next question is whether the children in the school should become conscious of this ideal—whether they should think of the school, in short, as an *élite* school—not, of course, in the sense in which West Point or Harvard or Yale or select schools for the wealthy are *élite*; but *élite* in the sense of standing for the principle of *self-consecration to an ideal*. The danger in arousing this consciousness lies in the possibility of its leading to an “I am-holier-than-thou” feeling on the part of the pupils. This is probably not a serious danger, and on the whole it seems probable that this *élite* idea, as interpreted above, is the one that will help most in accomplishing the purposes of the School. It is the simple fact that the School was founded, and has been and is supported, by people devoted to this ethical ideal. The pupils should know this; indeed, they have no right to be in the School at all if they do not believe in its purposes.

It may be well to assume a purely hypothetical case: Suppose a pupil to say, “Yes, I understand that the School is to train reformers, but I don’t want to be one.” The reply with which he should be met will involve the doctrine of election:—“It is not a question of willingness; you have no choice. As soon as a new ideal has been presented to you and you have recognized it as higher than the one you have already, you are already *elected* to be a follower of that ideal.”

It thus appears that the environment of the School must be a protected environment, if it is to keep its bargain with its founders; and that the *élite* idea will be helpful if it means to the pupils responsibilities rather than privileges. If the School is thoroughly permeated with these ideals, evils must disappear.

The final point to be made in the discussion of this corollary is that to carry out this plan of a protected environment, the School should have a larger part of the time of the pupils under its immediate control; and this will be possible in the new building.

THIRD ADDRESS.

It should be stated once more that the object of education is not to develop the ability to adjust oneself to environment, but rather the ability to change environment, that is, in other words, to forward the progress of the world.

We have next to consider how we are to create enthusiasm for this progress, and a desire to contribute to it? Not by preaching, which is largely an appeal to feeling, and hence not likely to produce a lasting effect; not on the other hand, by an appeal to the intellect alone, for this also is likely not to result in anything permanent. The end must be compassed by pedagogical methods; class-room instruction is necessary. This instruction should evoke and emphasize the idea of evolution or development—perhaps “development” is the better word, since “evolution” is so closely associated with the theory of Herbert Spencer. Thus, in teaching science, for example, not only facts and laws but the history (in outline only) of the growth of this knowledge should be taught. In this way the attitude of finality which naturally attaches itself to text-books will be removed; and pupils will come to see how long is the procession of those by whom this knowledge has been built up; and to feel that they are called upon to form a part of it. They should be given a glimpse of the dawn of civilization: and realizing the length of the march from then to now, should get the idea of progress, of movement, of the whole world moving. The teacher of natural science has especially

good opportunities for bringing out this idea.

In manual training, again, while the immediate aim is to develop manual skill, there is here also the opportunity to give the child an epitomized history of the development of industry. The industrial museum is not merely a matter of curiosity, but an illustration of industrial development.

In art, the development of art and what it has meant in the history of various peoples may be shown. Literature, too, is particularly well adapted to this kind of treatment, exhibiting, as it does, the developing ideals of humanity.

But the most important of all subjects in illustrating this idea is history. The central idea here is that of Froebel, *i. e.* to make the child acquainted both with nature and with humanity. The clue that is followed, though not too strictly, is that of the sequence of the seasons. There are seasonal races; the Eskimos illustrate winter, the Hindoos summer, and so on. The object of this is to make the child acquainted with the human race as one, despite differences. In the higher grades, the idea is to show what other nations have to do with our own. This is done by taking the best types of each, so that the children may have a few great names and personalities flashing into their lives, and thus get the idea of humanity as well as that of the nation. The teacher of history should show what each nation has contributed to the progress of the race, starting with the early civilizations, with Persia perhaps, and coming down to the present time and the idea of democracy. They should now be brought to ask, What is the aim of Democracy? What has it done? What is left for it to do? They should eventually be brought to see that there are two great problems awaiting solution: 1. How to make the best men rulers and leaders; and 2. How to bring about Aristotle's

idea of securing the best life to each citizen? We do not yet know, apparently, what the best life is; the majority seem to define it as the life of material ease, or of the pursuit of happiness, which is a fatal mistake. It should be defined as the pursuit of perfection.

By these means, then, boys and girls may be brought to see how progress has come about, and how long it takes for a single new idea to establish itself. Thus, they will become duly conservative, while animated by the idea of continuous change in the direction of progress.

History is the most important aid of ethics. It is not simply a study of causes: that is too difficult for children. Neither is it merely scientific history, for knowledge alone is not sufficient. The aim is rather to get a few large results, to see the light upon a few of the peaks of human progress. It is impossible to follow every step in the development of the race; the facts are not known. We can only pick out the things that are of greatest value.

It is possible that the high school course may become lengthened to five or six years, preparing students to enter the junior year in college; in that case it will be possible to go into details; but in the elementary school it is possible only to lay foundations.

The words "reform" and "reformer" should probably not be used in all this effort to create reformers. The child is to absorb at first; to get things by contagion, through example. He should be brought into admiring relations with men and women who have caused progress. Full reflective consciousness comes later. The elementary school should cultivate love of humanity and of the nation. If humanity, if the race-idea is emphasized as well as the national idea, we shall avoid the narrow, jingo patriotism that is so false and harmful.

Older Boys and the Settlements

ONE of the most difficult problems with which a Settlement has to deal is what to do with the older boys. There comes a period in the history of every boys' club when its former occupations no longer suffice; when, if it is not to be abandoned, some new occupation or interest must be formed to supply a reason for its continued existence. During its infancy, it has been enough, perhaps, that it has supplied committees to help run guild entertainments, to assist in the giving out of library books, to act as ushers at a neighborhood lecture or concert, and to pile away the chairs when the performance is at an end; all this, of course, in addition to the games, debates and athletic exhibitions which are its more exclusive interest.

But when the boys have reached the years in which the outside world begins to enforce its claim upon them, dwarfing the interests of the little Settlement world in which their youth has been passed, such occupations pall, and the boys or young men, as they are now, rightly infer that if the Settlement has no other use for them, they have no further use for it. One of two things is almost certain to occur. Either they will stay on, out of old use and habit, slowly deteriorating into a gang of loafers to whom the scene of their former activities has become merely the most convenient local "hang-out"; or, in case the social spirit is stronger among them, they will seek to perpetuate their own organization for selfish purposes alone and at the expense of the institution they have hitherto sought to serve. Either of these courses is a danger from the Set-

tlement point of view, nor is either to the real advantage of the boys themselves.

Here and there may exist, perhaps, a settlement which has found other solutions for the problem of its older boys. This is most likely to be the case where the boys have been admitted from a comparatively early age to a voice in the management of the institution. But even here, it is usually a small minority, rather than the club as a whole, that has maintained its interest in and usefulness to the institution itself. In one case known to the writer where the club as a whole was apparently faithful to the parent institution, it wanted to abolish the kindergarten as prejudicial to its own dignity. In settlements where there had never been a suggestion of democratic control, such an event would be unlikely to occur; but the experience of such settlements does not go to show that their young men have persisted in vigorous and interested club-activity beyond the age where the pastimes and pursuits of boyhood ceased to form the major inspiration of their lives.

Just here it may be proper to ask whether the mission of the Settlement, in so far as its young men are concerned, has not come to an end at this point in the young man's career. Is it not just to suppose that at the moment of his entering upon the world on his own account, he will be blind to all interests not paramount in his personal life? Is it to be expected that at the moment of first looking life in the face and of finding reflected there, perhaps, the image of his future happiness, he will retain an interest in any philanthropic programme of Settlement work, even should it have been specially adjusted to the requirements and capacities of the club to which he belonged? In reply to this it should be said that a whole club seldom reaches

this psychological moment at the same time; and that among city working boys the precise moment referred to often remains pathetically absent, there being only, from the time when they were very little fellows, a continuity of grind, upon which the coming of the twenty-first birthday has produced a painfully meagre impression. Upon such, indeed, there may descend a contagion of the blood when springtide is in the air, but for the exclusion of moments of lassitude the wisest of systems will fail to make provision.

And yet it remains substantially true of the majority of Settlement clubs that the coming of manhood marks a movement towards disintegration in the club, and the question is a real one: What is the Settlement to do if it would remain mistress of the situation? Mistress of the situation it ought to remain (be it said in parenthesis) only to the extent of insuring, if it can, some fruitage or consequence of the training it has supplied during the earlier years of the club's existence. Active direction is no longer essential or even desirable; and the wise Settlement is the one that does not await the crisis, but takes its measures in time to perpetuate its principles at the cost of an amputation that is felt as such only by itself. In other words, boys' clubs, before they approach too near to the perilous moment, should be turned out of the Settlement and encouraged to set up for themselves. If they have really benefited by their connection with the parent institution, they will discover in their independence an incitement to carry abroad and plant in less favored neighborhoods the seeds of the higher civilization of which they believe themselves to be the custodians. Or, should the contrary prove to be the case, it is more seemly that they should languish and decline away from the scene that

has witnessed the birth and unfolding of their youthful ideals. At least, if they are not to save themselves, they will in this manner furnish no occasion of contamination to the rest of the organism from which their separation has been effected.

But the system of separated clubs, loosely connected, by means of a few honorary memberships judiciously bestowed, with a parent Settlement or outside committee, has been found to work well in practice. It is the system pursued by Oxford House in a district of London which, lying contiguous to one noted for its "hooliganism," has been conspicuously free from that sociologic infants' complaint.

Chief among the advantages of this plan is the fact that the young men's club-house, or club-room, belongs to themselves alone; and this, not upon certain specified evenings of the week, but all the time. It does not have upon it the taint of philanthropy from which most Settlements find it so difficult to hold themselves clear. Neither does a club so housed have to labor under the imputation with the neighbors of being part and parcel of an educational scheme the other and more important features of which are a kindergarten, a circulating library, and a penny provident fund. If the club has still to be assisted financially, its members are apt to feel a heavier burden of responsibility resting upon them than they would be likely to feel in a Settlement where the benefits are so much more subtly diffused; and when the club has become self-supporting there is some safeguard in the members' pride against a complete perversion of its purposes.

Even should it fail altogether of a realization of its higher social ideal, there is a lower one to which it may fall without too much dishonor. In the Settlement

the plane of mere sociability can be occupied permanently only at the expense of a sentiment of obligation to another and different ideal; but a young men's club, paid for and managed by its own members, can put forward recreation as its end without thereby exciting an emotion of inferiority that may prove a stumbling-block in the path of future endeavor.

And here one would like to suggest, if a criticism may be pardoned in closing, that there is, perhaps, too much preaching of ideals to the boys in Settlement-clubs. Too early an introduction to certain great truths may serve only to spoil the taste for them at an age when they can be better assimilated. The preaching, too, is apt to recoil upon the head of the preacher, who is set down as an amiable idealist by the boy, as soon as he sees for himself that the world, which he cannot but consider good, is yet a place in which very different motives rule from those that he has been taught to believe in the ascendant. It is this in part that makes the problem of the young men's clubs dangerous. Ideals, social, political and religious, are flashed across the horizon at a time when little beside the glitter is visible to the eye of the onlooker, who is later the more convinced a materialist from having seen this glitter subside in "the light of common day." Too often it is but a spirit of criticism that is engendered, which, taking account of the failures of reform and marking the distance by which the ideal falls short of its realization, concludes that such idealism is out of place in the world as he finds it. The proper antidote to this is work—some way of being practically useful. When this has been discovered and developed in the Settlement, there is little fear of the boys using amiss the opportunities of their independent clubs. And the ideals will grow of them-

selves out of a useful activity; not come as a handful of cut flowers, which must wither for lack of roots.

J. K. PAULDING.

"O toiling hands of mortals! O unwearied feet, traveling ye know not whither. Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor."—*Robert Louis Stevenson*.

"The idealist is incorrigible. If cast out of his heaven, he makes an ideal out of hell. One may disillusion him, and forthwith he embraces the disillusionment no less ardently than he previously embraced his hope."—*Friedrich Nietzsche*.

"Our province is virtue and religion, life and manners; the science of improving the temper and making the heart better. This is the field assigned to us to cultivate; how much it has lain neglected is indeed astonishing."—*Bishop Butler*.

"The deformity of human laws must be exposed in its nakedness, in the midst of the dazzling beauty of the eternal. Man breaks and crushes, man destroys, man kills; the summer is summer still, the lily is the lily still, the stars of heaven are the stars of heaven still."—*Victor Hugo*.

"Firm and rare natures are thus created; misery almost always a step-mother, is sometimes a mother; destitution gives birth to might of soul and spirit; distress is the nurse of pride; unhappiness is a good milk for the magnanimous."—*Victor Hugo*.

Changes in the Conception of God

THE SECOND OF A SERIES OF THREE DISCOURSES GIVEN AT CARNEGIE HALL
BY FELIX ADLER

THE following question has been put to me since my first address on this subject: "You mentioned Atheism and Theism; did you intentionally omit Agnosticism, or is your position identical with Agnosticism?"

I wish to say, in answer, that the position I have described differs from agnosticism, and briefly how it differs. Agnosticism affirms that there is only one kind of certainty, namely scientific certainty, based on truth verifiable in experience. My contention is that there is another kind of certainty, moral certainty, moral conviction, based not on truth verifiable in experience, but on truth necessarily inferred from experience. Agnosticism neither affirms nor denies the existence of an ultimate higher Power. I hold myself warranted in affirming that there is such a Power, though I profess to know as little as the agnostic what the nature of that Power, considered in itself, may be. But the "that," apart from the "what," is surely a gain, if it can be maintained. The assertion that there is such a Power is plainly a step beyond agnosticism. I take this step on the ground that all that is best in me urges me to work for a state of moral perfection in the world, and on the ground that the attainment of this goal is not dependent on human effort alone, but may be hindered or helped by Nature. If, then, I am to believe in the ultimate attainment of the moral end—and I must believe in that, or build my house, morally speaking, on sand—I am forced to assume that there is provision made in Nature looking to the achievement of that end, or in other words, that

there is a "Power that makes for righteousness." This surely is a step beyond agnosticism.

Again, a second question has been put to me: "Can we avoid what is called anthropomorphism, that is, if we think of the ultimate Being at all, can we avoid thinking of that Being in human fashion? Either complete silence, or a human image of some sort, is not that the alternative?" I admit that this is so. The human image we must use. But the whole force of my plea, a week ago, if it had any force, lay in the reminder that the human image should be used as a metaphor, as a sign, and be kept apart from the thing signified. We, in this age of the world, ought to be sufficiently masters of our inner life to make this distinction between the sign and the thing signified which our predecessors did not make who worshipped Bel, and Osiris, and Zeus, or some god, under whatever name, as if he were the reality, instead of standing metaphorically for what is real. It is true, we, too, must have our sign, or we shall lapse into silence. We, too, must continue to fashion our conception of Divinity after our own images, but we ought to be able henceforth to remember what a religious symbol is, and what purpose is subserves. We ought to be able to hold fast to this fundamental distinction between that ultimate Being, which we may believe to be really existent, and the creations of our imagination which are not really existent but valuable only because of what they suggest. The flag of our country is sacred to us because of the patriotic ideas which it suggests, and

not because we believe that any particular sanctity attaches to the mere bunting. The ring, which is bestowed on us by the hand of love, is precious because of what it suggests, not because we believe that that little fillet of gold itself contains or embodies the love. The religious symbols—though, unlike flag and ring, they contain in part and embody in part—are likewise precious to us chiefly because of what they suggest.

The first of my addresses was devoted to this distinction between sign and thing signified. The present address will be devoted to an examination of the current theistic conception, with a view of inquiring whether that conception, considered as a sign or metaphor, is satisfactory, whether it really is suggestive of our highest and holiest ideals. The third address, in its turn, will deal with the inquiry whether there be any other sign, toward which the world is growing and which eventually may take the place of that which has been delivered to us from the past.

Is the theistic image, the image of an individualized, masculine Being, the kind of sign that we can use? Does it correspond to our highest and best ideals? The theistic conception is that of a King. "King of Kings," Jehovah is called. "Lift up your heads, O ye gates, that the King of Glory may enter. Who is the King of Glory? Jehovah of Hosts." This conception arose in monarchical countries, among nations who regarded the sovereign power of the State as incorporated in a single individual. In democratic countries the sovereignty is believed to reside in the whole people. It is impersonal, lodged not here or there, but everywhere expressing itself temporarily in certain instruments, such as Presidents, Governors, and the like, but not permanently resident in them, or incorporated in them. Those who regard the sovereignty

of the State as embodied in a single man may well conceive of the sovereignty of the world as embodied in a masculine Divinity. But in democratic countries—and all countries are becoming increasingly democratic—the theistic conception so far as it is that of a King, will more and more be recognized as obsolete. Surely it would be an anomaly for men who, in the realm of politics, regard king worship as outgrown, as a thing of the past, to preserve king worship in religion. When we listen to the magnificent chorus in the Oratorio singing the lines from the Psalms which I have quoted,—“Who is the King of Glory?” etc., the swing of the music and the pomp of a martial procession which it suggests stirs the senses and excites the fancy. But all this suggestion of royal pomp, of a great procession moving, of a central figure awaited by expectant multitudes, of a King of Kings coming and entering his gates, does not touch my religious feelings in the least. I doubt whether it does yours. It is not in this guise, it is not by such a metaphor that I can represent to myself the “Power in things that makes for righteousness.” Sovereignty in the State we have come to look upon not as localized, but as universalized. Our attitude toward sovereignty in the world at large is coming more and more to be the same. I am not now considering whether the particular image of God as King is true, whether there actually is such a Being enthroned in heaven, but whether, admitting that the image of God as King is a metaphor, this particular kind of metaphor can any longer serve our purpose. For the reasons mentioned I do not think it can.

But far more important is the conception of God as Heavenly Father. Is not this a beautiful, tender and consoling image? And can it ever become obsolete? Royalty we may do away with and

remit to the limbo of ancient institutions. According to Emerson, God himself said: "I am tired of Kings." But in the case of fatherhood that is not the case. The relation of a father to his children is holy, and an enduring type of sacred relationships. Shall we, then, continue to use this typical picture? Shall we think of a benignant and omnipotent Spirit bending down toward us from on high, whose face indeed may sometimes be veiled, but the light of whose love is never really extinguished or diminished; to whom we can ever come as children saying: "Father, protect us; Father, deliver us; Father, forgive us our trespasses." "When every helper fails and comforts flee, help of the helpless, O abide with me." If we can still say these words, if we can still use such language, then we are not really separated from the old tradition; then, with whatever change of accent or interpretation, the theistic conception of the past is still ours. But if we cannot honestly say them, then we have passed into an entirely new region of thought and feeling, and it will be well for us to look about and see where we stand.

Now it is customary for those who introduce radical and innovating ideas to say that they do not wish to deprive anyone of the faith which he possesses. And I may repeat the same sentiment. It is my earnest hope and aspiration to be, not of those who destroy, but of those who build up. At the same time, I feel perfectly free to present the reasons upon which I rest my own position. If anyone continues to hold the old faith he will be the better off, he will hold it all the more securely if, having measured the full force of the reasons that may be adduced against it, he can still consistently adhere to it and maintain it, despite those reasons. If any one does not hold the old faith, it is all the more desirable that he should analyze the reasons that justify his attitude, and thus be enabled

to reach a positive and constructive position of his own.

I confess that, for my own part, as I look out into the wide world, I am not conscious of any such superintending, parental love directed toward me. As a child, I may have held that view; but it has dropped away—through no fault of mine. Indeed, I have come to think it a wrong thing to expect that the affairs of the Universe should be managed with a view to promoting my particular individual welfare. And there are many causes which have combined to produce this change. One of the most obvious and the most influential is the idea of the inexorable operation of the laws of Nature which science has inculcated. In former times, when there was drought and famine in the land, men loaded the altars of the gods with gifts intended to placate their anger and to induce them to send the wished-for rain. To-day in famine-stricken India, what is it that the wisest rulers of that country are intent upon? They are studying how to supply on a stupendous scale artificial irrigation, how to increase the facilities of transportation, how to uplift the ignorant peasantry by education so that they may be able to employ more effective methods of agriculture. In former times when the plague passed over Europe, mowing down its millions, the churches were thronged and the multitudes of worshipers besieged the Almighty to withdraw the fearful scourge. To-day when an invasion of the cholera threatens a country, the Kochs and Pasteurs are busy in their laboratories seeking to discover the germs of the disease, and rigorous sanitation is everywhere applied to deprive these germs of the congenial soil in which they flourish. This is a commonplace of modern thinking, and I need not enlarge upon it.

The conception of the Heavenly Father as interfering with the oper-

ations of Nature arose at a time when the teachings of Natural Science were unknown. These teachings have been fruitful of substantial results. The progress of mankind has been kept back for centuries by the disposition to expect of the love and kindness of Providence the benefits which, if obtainable at all, must be obtained by human effort. The progress of mankind has been incalculably advanced by the appeal to self-help, by the conviction that "the gods help them who help themselves," which, after all, is synonymous with saying that if we are to be saved we must save one another. True, there are situations, and those the most distressing—who of us has not experienced them?—when the vanity of human help becomes apparent, when our boasted science fails, when the physician can do no more, and the consulting physicians that are called in can do no more, and the object of our love seems drifting inevitably away beyond our reach on the ebbing tide. At such times, will prayer to the Heavenly Father help? I do not mean help in the sense of bracing us to sustain the shock, but in the sense of averting the impending fate? Sometimes, after fervent prayer, there is recovery. But will anyone, who has grasped the meaning of natural law affirm that the recovery is the consequence of the prayer? The human body is a delicate and intricate mechanism, and there are many complex causes which affect the turn of disease one way or the other. But because these causes are out of sight and incalculable, can we therefore doubt that none the less they have operated and that they have been just as inexorably determined in their operation as is the fall of a stone in response to gravitation? An ancient sceptic once visited a temple by the sea in which were inscribed the names of those sailors who had been saved from shipwreck in answer to their prayers. And someone

said to him: "Well, Sir Sceptic, look at this list of names. Are you not convinced that prayer is availing?" "No," he said, "I am not convinced. Show me first the list of those who have prayed just as hard and who have not been saved."

But the notion of a supplementary physical helper, who steps in when the physician fails, or when the crops fail, does not in the least exhaust the idea of Fatherhood; and it would be unjust, for a moment, to convey the impression that it did. The idea of Fatherhood implies moral superiority. The Father in Heaven is not like some good-natured, kindly, affectionate, and weak human parent. In him it has been attempted to incarnate the ideal of righteousness. The Seraphim, when they sing their praise, greet him as the Thrice Holy. The moral laws are his commands. He sternly exacts implicit obedience to them. He forgives, indeed, his children, when they contritely confess their faults. But he also relentlessly chastises those whom he loves for their own good. His love is the kind of love that shows itself precisely in such chastisement. In the picture of such a Father, there are elements of sublime grandeur, and of the greatest moral beauty. One cannot overrate the educative effect which it has had upon the human race. But the Divine Father after all is patterned on the analogy of the human father. He is but an enlarged, an aggrandized and sublimated copy of the human father.

And I would now call your attention to the fact that the attitude toward fathers has changed in modern times; that the attributes ascribed and the veneration accorded to them is different from what it was in the past; that the assumed relative perfection of earthly fathers may no longer serve as an analogy for the absolute perfection of the Heavenly Father, because

earthly fathers are no longer regarded as even relatively perfect. There was a time when they were; when a father was looked upon as a sort of demi-god on earth, whose outline it was comparatively easy to enlarge into that of a veritable Deity. The father, the patriarch, was the head of the family, of the clan. He ruled it with an absolute sway. He was the law-giver, the priest, the judge. His authority none ventured to dispute. A very young child still looks upon its father in much the same way. To a young child the father still represents the sum total of all perfections. There is no question that troubles his mind, but he will go to his father confidently expecting a satisfying answer. His father knows everything, and can do everything. His father is better than all other fathers. But as he grows older he learns that this is a mistake. Very deep and very tender remains the relationship. The measureless debt of gratitude for innumerable benefits remains forever unimpaired. The care bestowed at a time when the life was like a feeble flame liable to be blown out by any wind of chance, the mental, the moral training and the self-effacing affection which went with these, how can they ever be repaid? The son or daughter who could forget these things would deserve to be spewed out of Nature as a monstrosity. Nevertheless, and without the least abatement of these claims, the father has ceased in modern times to be the type of even relative perfection. Intellectually the son often outstrips the parent, or, if he does not outstrip him, he enters into a different vocation from that of his father, and he cannot look up to the latter as a master and an exemplar in his own field of work. The old relations are much more nearly maintained where the son follows the same career as the father, and the reverence which belongs to the

intellectual superior is conjoined with that which is due to the parent. But this is rarely the case. And from the moral point of view, too, the full-grown man, however delicately he may approach the subject, even in his own mind, cannot fail to perceive the defects of his parent. However charitably, however lovingly he may judge, judge he will and must. The best parents themselves desire nothing so ardently as that their children may surpass them in moral excellence, as well as in mental achievements.

So that as the idea of natural law entered above, to exclude the notion of an extraneous, interfering Providence, a helper in time of sickness and the like, so the idea of evolution, of the progressive enlargement and development of human faculties from generation to generation, enters in to prevent our regarding the parent in the same light in which he was regarded by the founders of monotheism, before the principle of development was recognized. The parent can no longer be considered as the stationary image of superlative excellence; but rather as the channel through which has come down to us the life of the past to be in us continued and enriched; the good qualities bettered, if possible, the infirmities corrected. The fact that we owe to our parents the possibility of reaching out toward further improvement deepens the obligation toward them; in attempting to rise higher than they did, it is upon their shoulders that we stand. But this does not alter the circumstances that the best piety we can show toward them is just to attempt to transcend them. Now, how can the father, whose attainments we are to seek, if possible, to surpass, be to us any longer the adequate symbol of the Infinite Moral Ideal in its unsurpassable completeness. How, indeed, we may ask, can any individual being, no matter how

idealized, be to us the type of perfection? The greatest human beings are but facets of the jewel—Humanity. The whole beauty and excellence of the jewel does not shine forth from any one of these facets. There is one type of moral excellence in Socrates, another in Buddha, still another—sublimar than these, and yet all the same only one out of many possible ones—in Jesus. The sum of moral excellence is not embodied in any one member of human society, however rarely gifted and exceptional: in the infinite plenitude of spirits we must look for its manifestation.

I have spoken of God as a King; of God as a Father, and, first, as of a Father who helps by interfering with the laws of nature, and, next, as a Father who represents ideal righteousness. I have tried to show that the theistic image has been gradually weakened in its hold on the human mind; by the change in our political conceptions—we have abolished Kings, and hence the notion of a Heavenly King has become incongruous, no longer expresses our best thought; then, by the change in our conception of the operations of Nature, the notion of inexorable law being inconsistent with that of outside interference; and lastly—a point which does not commonly receive attention—by the altered attitude toward fathers.

What, then, is to be our own attitude toward the current theism? In his book, "The Reflections of a Russian Statesman," the Procurator of the Holy Synod quotes a parable of the celebrated Persian teacher Djelalledin. "Once Moses, while wandering in the wilderness, came upon a shepherd who was praying fervently to God. This was the shepherd's prayer: 'How shall I know where to find thee, and how to be thy servant? How I should wish to put on thy sandals, to comb thy hair, to wash thy gar-

ments, to kiss thy feet, to care for thy dwelling, to give thee milk from my herd.' Moses, when he heard the words of the shepherd, was angered and reproached him: 'Thou blasphemest. What dost thou mean, unbeliever?' The heart of the shepherd was saddened because he could not conceive of a being without bodily form and corporeal needs. He was taken by despair and ceased to serve the Lord. But God spake to Moses and said: 'Why hast thou driven away from me my servant? What to thee is evil to another is good. To thee it is poison; to another it is sweet honey.'" The author employs this parable in order to impress on the educated classes of Russia the duty of supporting and conforming to the orthodox faith. He seems to forget that his parable is two-edged, that, if the poet has said, "What to thee is poison, to him is sweet honey," he also clearly says, or implies, that, what to him is sweet honey to thee is poison; the kind of poison which, like opium, may serve, at first, as an anodyne of pain, but afterwards produces lassitude and finally spiritual death.

What I wish to urge is that the question for us is not whether we shall respect what is sweet honey to others. That goes without saying. What we have to ask ourselves is whether for us certain ideas and conceptions, because they do not fit our need, because they are not intrinsically, fundamentally true to our inmost thinking, would be poison; at best, anodynes and opiates. The one thing I want to plead for, the one thing I care for, is increasing definiteness in religious thinking, clear and clean-cut ideas. It is time that we put away from us this mush of religious sentiment, that we cease to be content with vague and blurred outlines of thought on the greatest of all subjects, while we demand distinctness in every

other. It seems to me that the cleaning up of one's ideas is just as important, as a matter of ethical sanitation, as the cleaning up of the house in which we live is a part of external sanitation. Whether you, my hearers, accept my conclusions or not is immaterial. I am seeking to stimulate you to demand of yourself greater definiteness in your thinking on these subjects. Do you really believe in a Heavenly Father? Does that conception play any part in your life? Does it influence you? There are thousands of people who say they believe in it, and yet are not influenced profoundly by it at all. They have only a dull, stupid way of repeating, parrot-like, what other people believe, or they believe in part, and disbelieve in part. They believe at one moment, and disbelieve in other moments. What I suggest that you ask, if you wish to gain *terra firma* in your philosophy of life, is: does this particular metaphor of the Heavenly Father serve your purpose, does this particular sign indicate to you the thing signified? You and I ought to look out upon this world, you upon your destiny, upon man's destiny, just as if there were no tradition upon the subject at all, just as if there were no sacred authorities to which we are expected to conform, and which serve as a kind of screen between us and things as they are. We ought to look about in this world as if we were the first men that lived, as if we had just descended upon this planet, as if we were "sons and not grandsons of Nature," to use Leonardo da Vinci's words; and ask ourselves, What is the truth? What is true to us? What are our needs to-day? And what is it that can satisfy our needs?

As to theism, I distinguish, for my own part, between the form and the content. The form of it I cannot use at all. Neither can I use certain ideas of which

it has been the vehicle. And certain other ideas I am anxious to restate, to recast, to take out of the form in which they have been contained, because I realize that I must continue to use them, that, with respect to them, there is community between myself and the theist. The ideas that I feel the need of, that are true to me, are, in the first place, the idea that there is a Supreme Righteousness, though I have ceased to think of that Supreme Righteousness as a King or Special Providence. Then the idea, so invaluable to the wronged and the oppressed, that justice is somehow going to work itself out in the world. I do not see how we can do without that idea. I do not see how Dreyfus could have done without it. It was the one, grand, sublime thought that supported him during those five horrible years on Devil's Island. If you read his letters you will find constant reference to the "cry of his soul," the cry for justice, the belief that justice would somehow come uppermost. I do not see how we can afford to give up that idea. And then there is the idea, so invaluable to the afflicted, to those in trouble, that there is a "divine, far-off event toward which the whole creation moves," that there is a purpose working itself out in the world, and that the tears that are shed and the blood that flows, and all the sufferings, and all the black misery is but the price paid for the accomplishment of a measureless good. We human beings can bear any amount of affliction if we are able to see sense in it, if we can convince ourselves that it is not mere, sheer cruelty; that it will serve a supreme end, even though we know not how.

These three ideas, the idea of righteousness, the idea that justice will gain the ascendant, and that there is a sublime purpose in things—three aspects of one idea—these I would not give up. I do

not see how any courageous attitude toward life is possible unless one, either avowedly or surreptitiously, retains them.

And now one word more, in closing. There are some who say: Yes, these ideas are very precious, but, after all, as you put them, do they compare in warmth with the feeling which a man has who can say "My Father;" who, in the loneliness of his life, can go to his Heavenly Father; who can put his hand trustfully like a child, into the hand of this Higher Being, knowing that he will be led; and who, in time of trouble, can, in imagination, lay his head upon the breast of that Father and be comforted. Emerson says that the idea of God is dear because it fills the loneliness of space. Is it not also dear, and much more so, because it fills the loneliness of the inner life?

I admit, without a moment's hesitation, that the position which I have stated is devoid of this charm and this warmth. We lose something in departing from the old theism. There never has been a change, a forward movement in the world, that has not been attended by loss. And so there is loss in this instance, but there is also gain. Our experience in passing out of the old way of believing is much the same as that which we undergo when we lose our earthly parent. Perhaps some of you have had the good fortune to retain an aged father in life while you yourselves were already well along in middle age. If so, you have enjoyed a great privilege. There was one most loving friend to whom you could always go, no matter how feeble he might be, and unbosom yourself, sure that you would be understood sympathetically. In his quiet room, which the din and bustle of the world reached only from a distance, as the booming of the surge reaches a land-locked bay, you would ever find a haven of peace. The

hours spent there remain unforgettable. The father dies, and there is a gap which it seems nothing can ever fill. There is a home-sickness which it seems nothing can ever assuage. But, if you are a man, you will pull yourself together and say: Now the time has come when I must play the part of a man. It is proper that I should no longer lean upon another, but let others lean upon me; that I should no longer put my burdens upon another, but permit others to put their burdens upon me. As St. Paul has it: "When I was a child I spoke as a child, I understood as a child, I thought as a child. But now that I have become a man I have put away childish things."

And this is precisely the change which is demanded of us in the religion of the present day. Life is a fight. We must take our part in it,—the man's part. We must get rid, finally, of the notion that the affairs of the universe are managed with a view to securing our private benefit; that Fate, or the Power that overrules Fate, is disposed to coddle us. Childlike we must ever be in the sense of humility, but not childlike in the sense of leaning. As in the State we have learned to recognize that the common good may not be sacrificed to the individual good, but that the individual shall seek his highest good in promoting the general good; so, in respect to that larger country, the world, we must not even ask that its affairs shall be so managed that we may never be sick, may never be hurt, may never be grieved; but, despite the bruises, and the heart-aches, and the setbacks, we must seek our highest good in promoting the largest, all-inclusive good. This is always within our power. If we keep fast hold of this aim we shall never feel orphaned or forlorn. Stand erect: walk erect: cease to lean,—is the message I would convey.

*Course of Ethical Instruction for Schools**(Continued)**The Primary Grades (II)*

THE transition from the course of fables and fairy tales to that dealing with the Greek myths is easy and direct. The strong imaginative feeling which the children enjoyed so much in the fairy tale, we find here in the attitude of the Greek to the world about him—the personification of every aspect and manifestation of nature; but this time it is only the background of the story, and the central interest hinges on the actions of the persons. The stories of this course appeal largely to the spirit of adventure, they breathe the atmosphere of great deeds and dauntless courage, and give excellent material for the development of the true conception of the hero.

If we recognize the fact that children are by nature hero-worshippers, we must at the same time appreciate the importance of placing before them the heroes of the noblest type. Too often do wrong impressions of heroism, gained during youth, distort the ideals of a boy's life; and on the other hand, one can hardly over-estimate the uplifting influence of the right kind of hero-worship. In the early stories of the Greeks, we find the types that we are looking for; the examples of the courage and persistence that are needed in every life, whether it be the Hellenic prince who helps the weak and slays the monster, or the child of to-day who has his work before him. The character of Ulysses in the "Odyssey" embodies some of the finest of the heroic qualities; but it has been found best to commence the course with some of the

simpler stories, so that the children are gradually familiarized with the setting common to all of these Greek myths, and are more ready to understand the big thoughts of the "Odyssey." In general, the plan is to tell the story as dramatically as possible, with sufficient detail to give it color, and bearing in mind constantly the element in it by which we wish chiefly to impress the class. Then the story is talked over, and the children are led to find for themselves the lesson that is in it.

Children are always attracted to stories about other children, and the first group of stories selected gives us a good picture of

"—how in ancient ages

Children grew to kings and sages."

Frequently there is a secondary thought to be emphasized in a story besides the first and most obvious one, which naturally makes it more interesting for future comparisons. For instance, in the story of Pandora, we had primarily the idea of obedience, and secondly, the fleeing from temptation. The idea of letting the troubles fly out into the world, may be explained to mean that the consequences of our wrong-doing often fall not alone upon ourselves, but frequently also on those associated with us.

The figures of Perseus and Theseus stand for high ambition and tenacity of purpose. There is much emphasis laid in both these stories on the long years spent during the youth of these heroes in practice and education to fit themselves for the place they mean to hold in the

world. Again, in both, but most in Perseus, there is the devotion to the mother and a fine picture of their mutual love. Perseus represents the chivalrous type of hero and the power inherent in the right. Theseus, striving to make himself worthy of his father by winning honor and renown, is an excellent example of devotion to an ideal.

That children delight in imaginings of the great things they mean to do some day, is without question. To a certain extent this is good, and may be the beginning of real ambition; but too often it has the effect of making the child live, practically, in his dreams, where he sees himself acting the hero under all possible, or rather impossible, conditions. Here is the need for making children realize their immediate duties; that it is only by performing these well, that they can develop the strength that fits them for greater work in the future; and that the fulfilment of their ambitions is limited by the extent of their capabilities. To give greater emphasis to the character of Theseus, the story of Phaethon is used as a foil. Here we have the boy whose ambitions are away beyond his powers, who undertakes a task far too great for him and for which he is entirely unprepared. Occasionally other myths and fables are used for fuller illustration of certain thoughts; but those just named are the most important.

In taking up the "Odyssey," we follow the narrative of the poem, except that we begin at once with the scene on the island of Calypso, and connect in the telling the two parts of the epic that deal with the happenings in the palace of Ulysses. The influence of Pallas Athene in times of danger is interpreted as the hero's own courage and presence of mind. The popular and general view of the "Odyssey" has been that it is a tale of the sea and of adventure; consequently there has been

frequent surprised comment on its introduction into a Sunday-school course. But a more thoughtful reading of it will soon reveal its value as material for ethical teaching. Moreover, it is characterized by a certain vigor and breadth in the presentation of its figures and in the simple large outlines of the story which adapt it pre-eminently to such use. The theme of the poem is the devoted love of the hero, Ulysses, for his wife and child, his longing for his home,—a love so great that it not only outweighs all the charms and attractions of Calypso's island and the Phæacian palace, but also gives him strength to endure all the hardships that retard his home-coming, and inspires him with the courage that knows no despair. Every incident in the story emphasizes this thought, which though it does not literally point a moral for the guidance of the child's actions, is of the greatest value in broadening his understanding of his relation to others, particularly to his parents.

The scene on Calypso's island first shows Ulysses "seated alone beside the deep, with eyes from which the tears were never dried." His longing for wife and child make him indifferent to the greater beauty of the nymph or her offers of immortality. Obviously this is a lesson in line with the experience of any child,—not to be discontented at home by seeing finer things in the houses of others. Then Ulysses' building of the raft gives the chance for a short explanation of life in the Epic Age, when kings worked side by side with their men, while the queens wove and spun with their women.

Following this come the storm and shipwreck and the adventures related by Ulysses at the Phæacian court, which portray his indomitable courage and his perseverance amid difficulties. At the same time there is a new quality intro-

duced,—the presence of mind which the hero displays during the storm, in Polyphemus' cave, and in the encounter with Scylla and Charybdis,—the idea of thought in action. Ulysses' wonderful escapes and well-conceived plans are only possible because his brave heart keeps the mind freed from the clog of fear, so that it can instantly grasp the dangers of a situation, and make the best of his advantages.

In the very charming story of Naupicæa and the reception of Ulysses at the palace of Alcinous, there is placed before us an excellent picture of the times. There is much that is attractive in the figure of Arete, housewife, mother, and queen, who dispenses the graceful hospitality of the Greeks to the wanderer, Ulysses. In explaining the idea of true hospitality to the children, the story of Philemon and Baucis is used in connection with the other. When, in the course of the discussion, the children arrive at the conclusion that "we ought to make our company feel at home," may we not feel that they have grasped the kernel of the idea?

Two of the adventures, that of the Sirens and of the Lotus-Eaters recall to us one of the first lessons: to shun a temptation which we are not strong enough to resist. When we reach the story of Circe, the stress is laid on the incident of the little flower that serves to avert the evil powers of Circe and to change her so that from plotting against Ulysses and his followers, she becomes their kind hostess who helps them with food and comforts to grow strong enough to continue their journey home. The Moly-flower is symbolic of the influence on others of our attitude towards them, and can easily be referred to the child in his relations towards his mates. The significance of some of the other parts of the narrative has already been

indicated in the outline of the whole course of ethical instruction which appeared in the January RECORD.

The first part of the *Odyssey* has shown us Ulysses only in his desire for home; but when, in the course of the story, the scene is shifted to the palace of Ulysses, there is the companion picture of the wife Penelope, faithful and loyal, despite the harassment to which she is subjected by the importunate suitors, and living but in the hope of a possible re-union with her husband. The boy Telemachus presents several points of interest; he has outgrown the stage where he is content to be guided and directed by his mother, but does not yet possess independence of action; and his attempts to assume the authority of the master of the house are mocked and laughed at by the suitors. Then Athene appears in the guise of mentor and urges him to efforts to help himself, to set out independently to search for his father. How attractive is the description of the visits of Telemachus to the palaces of Nestor and of Menelaus, placing vividly before us the customs of the houses and their splendid manner of showing hospitality to a stranger and guest. From both these kings Telemachus learns in what high estimation his father is held among men of honor, and his ambition is fired to make himself worthy of such a father. A comparison of his indecision in the first scenes, and his prompt action and resolute manner in the last, denotes the development that he has undergone. It is interesting to notice, too, that the veneration for the father is as strong in Ulysses towards the aged and decrepit Laertes, as it is in Telemachus towards Ulysses himself.

Towards the latter part of the narrative, we omit the realistic details with which the killing of the suitors is described, and only the parts necessary to

give the proper dramatic ending are related; but the minor touches that add at all to the charm and richness of the story—as the loyalty of the swineherd, the death of the old dog in his joy at the return of his master, the recognition by the nurse—are retained. With the end, the joyful meeting of Ulysses and Penelope, and the reunion of the family, we return again to the underlying thought of the whole.

When the time allotted for this course permits, a few mornings may be devoted to the "Iliad"; but only selected pas-

sages from this poem are used, for it is not, as a whole, adapted to the basis of ethical instruction, as is the "Odyssey." The lessons taken from the "Iliad" hinge on the friendship of Achilles and Patroclus, the appeal of the aged Priam to Achilles for the body of his dead son, and the character of Hector. We find in Hector, in combination with the other heroic qualities, a strain of tender chivalry, which probably Perseus alone, of all the other Greek heroes, shares with him.

The World of Social Effort

I.—General

Ethical Aspects of Neighborhood Work

Aside from the interest which attaches to the fact that Dr. Stanton Coit, at that time a lecturer in the New York Society for Ethical Culture, was the first to inaugurate the Neighborhood House in America, there are a number of reasons why we of the Ethical Society should be interested in that kind of work which passes to-day under the general description of the "Settlement" movement. There are certain features of this movement which have a direct ethical bearing, bringing it within the legitimate field of our interest. In fact, there is hardly any other line of endeavor which more directly tends toward inculcating a "knowledge and practice of right living" irrespective of creed and religious affiliation.

While the various endeavors of neighborhood work are not distinctly labelled as ethical or moral, they nevertheless have a very distinctly ethical trend; and

while the movement is still in an initial and plastic state, we may see the more clearly certain general features which are characteristic of it, and constitute its special claims to our consideration.

The first of these, although it may not seem very weighty, is nevertheless of great importance: the supplying of the demand for amusement, and turning the natural instincts for recreation away from the channels which warp and corrupt them. There is no class in society which spends so much time or so large a portion of its income in patronizing public amusements as the tenement-house population. The reasons for this lie upon the surface. In the first place, the homes are such that amusement there is almost precluded. There is no room, there is no light, there is no comfort. And in this tenement-house class, too, the deep absorption and interest in the day's occupation is lacking. There is no planning for to-morrow's labor. No mental stimulus or interest can attach to that portion of work in which the body alone is en-

gaged; and all that interest and spontaneous effort which would go to labor were it more attractive, and were the majority of wage-earners better trained, seeks outlet in amusements.

These opportunities for amusement, so far as the children are concerned, are nearly entirely lacking. We have a few parks and playgrounds, but their number is pitifully small in comparison with the needs of the city. For the older boys and girls, young men and women, opportunities are not lacking. The saloons, dance halls, cheap theatres, and gambling places are always open; and thanks to these conditions amusement and vice have, in the minds of many, become hopelessly tangled. Neighborhood houses furnish, in the first place, opportunities for separating these two things, by giving amusement and keeping away vice. It was a scoff in the earlier days of the movement that the settlements were trying to reform humanity with "pictures, pianos and parties"; but if there were enough pictures, pianos and parties to go around, the ground would be cleared for real progress in a manner so effective as only one who knows the life of the tenement houses can understand.

There are certain new fields of effort, too, that need to be taken up. In summer the streets and parks at least give breathing room; but in winter all this is cut off, and there is absolutely no systematic effort outside of the Neighborhood Houses for recreation, except in those places in which liquor, vice, and vulgarity have the first claim. We are prone to boast of the amount of money which is yearly being given to charity, but this sum will shrink almost into insignificance when compared with the wealth invested by those who systematically turn the natural desire for recreation into those channels which make the city slums.

Closely connected with the idea of

recreation is that of culture. Neighborhood houses bring opportunities for culture and refinement to those who would otherwise be without them. The delight in good books, beautiful music, pictures, not only gives entertainment, but at the same time it refines and elevates. Instead of filling the hours of freedom with occupations which degrade, to give those people of naturally good instincts an opportunity to become acquainted with good fiction, biography and history, is work of the first order.

Third, the Neighborhood House furnishes a local centre which does much to combat the drifting from place to place and the feeling of homelessness which is beginning to weaken patriotism. Despite all that we hear of the shifting of people in tenement houses from place to place, there is always a nucleus in each neighborhood which remains fixed; and with this nucleus as a starting point, it is possible to build up a local patriotism which will go far toward clearing from the tenement house districts many objectionable features.

But last, and greatest of all, neighborhood work teaches democracy; it teaches the principles of co-operation. We hear much of the club work among the boys and girls in the neighborhood house, and much of what we hear is undoubtedly overstated; but nevertheless there is a side to club life and the organization of young people which can play a great part in their education. The girls and boys that enter clubs learn that they must suppress themselves of their own volition; must stand for good order and discipline. The order and discipline are brought out by the children themselves. There is the greatest difference between the organization of a class and that of a club. The class is primarily for mental training; the club, primarily for moral training. The principles of self-expression and re-

pression are made clear to the children, not by precept, but by practice; and when they have been under wise leadership connected with these organizations, the principles of democracy are bound to become knit up with their very life. It is a method for the development of good trade-unionists. It is a method for bringing forward as leaders the best men. As the club works along year after year, it becomes evident who are the strong and most reliable associates; and a man who can keep order or accounts, and before all the man who can be trusted, is brought to the fore as a man to lean upon. These are the most valuable lessons that can be taught for the better organization of society. These are the true lessons of democracy.

JOHN LOVEJOY ELLIOTT.

II.—Settlement Notes

College Settlement

A new feature of work at the College Settlement was the performance of *Pinafore* given April 14 at the Manhattan Lyceum. It was under the management of a committee representing twelve of the older clubs, nearly all of which contributed performers to the cast. It was an entirely new experience for all of those who took part, and the success attending it was the result of their hard work. The results have been gratifying from every point of view; about three hundred and fifty dollars were made above expenses, which will be devoted to improvements at the Settlement's summer home at Mt. Ivy. But more important than that, is the spirit of co-operation developed between the clubs; and, above all, the decided advance made in the ideal of what an entertainment should be. The operetta is to be repeated at Barnard College on May second, an experiment new

to this city but previously carried out at Wellesley by clubs from Denison House.

ELIZABETH S. WILLIAMS.

The residents of the Settlements and those interested in social improvement, have for a long time realized that the unhealthy amusements for our working people are due not so much to the love of the lower as to the ignorance of the higher possibilities of entertainment. To supply this need, not only has the theatre in Hull House been opened, but the dramatic entertainments in all our Settlements have tended to the same end.

University Settlement

The University Settlement has chosen Mr. Robert Hunter to succeed Mr. James B. Reynolds in the leadership of its work. Mr. Hunter has had varied social service in Chicago as organizing secretary of the Associated Charities; and in residence at Helen Heath House, Hull House, and Northwestern University Settlement. As chairman of the City Homes Commission, he furnished the text of "Tenement Conditions in Chicago." Mr. Hunter has also served on the School Extension Committee, and the Special Parks Commission, so that in undertaking the complicated problems in New York, he comes fitted by well rounded experience.

Work for Children at the Carnegie Library of Pittsburg

The work that has been done for the children of Pittsburg by this Library forms fascinating and instructive reading to all those most truly interested in the little people. The managers of the Library found it necessary to set apart a room for the children where on Sundays and other afternoons, they might have a quiet, light place with good ventilation, to read. Juvenile

books for circulation, shelved in the book-wing, were found inaccessible for the children, who selected their books without having a chance to investigate them; and after carrying them home, generally became disgusted and returned their cards. For this, the only remedy was a room where the children could examine the books on the shelves and have an attendant to select appropriate ones. This position has proved to be of great responsibility, requiring one who cheerfully responds as confidante to the children, tactfully learning their needs and guiding them gradually to the best literature.

Another interesting feature of this work is the Home Libraries, consisting of small book-cases of cherry wood stained white, containing about a dozen books, besides the current number of *St. Nicholas* and one or two other children's magazines. Each of these libraries is given in charge of one child who keeps the cards and gives the books out to friends. Each Library, moreover, is under the supervision of a visitor, and forms a miniature Branch Library.

The Library story-hour for the children needs only its name to suggest the response with which it has been met by the children. They come in crowds to listen; and in the summer and early autumn, when the work has to be suspended, they continue to appear at the wonted hour in hopes of the longed-for renewal. Stories from Greek mythology and Homer, the North Myths or the Niebelungenlied, are told to the older children; and to the little ones, the three bears, and other old nursery favorites. At Thanksgiving, Christmas and other holidays, a tale full of the spirit of the season is in order. Nor does the work end here. It awakens in the child a love of the stories of heroes;

it opens to him that world of adventure and attainment to which literature is the door.

The work of the Library extends even into the play-grounds in the summer. Through the courtesy of school directors, the Library has been enabled to place books, take registrations and fill cards several days before circulation. Boxes of carefully selected books of history, biography, travel, nature, poetry, art and fiction, picture books and fairy tales, are sent to each play-ground, and the Kindergarten supplied with a list of stories illustrative of the thought for each week. The parents are allowed to take out books also, and it is found that the children come back to the Library after the play-ground is closed. "Unemployed and uninterested children are fallow ground for the seeds of mischief and crime. The half-day play-grounds do wonders toward solving the problem of the vacation child. Do not the interesting and wholesome juvenile books made so accessible to the children also play a large part in this good work?"

L. B. L.

The Juvenile Court

New York is at last to have a Court for children. This has been brought about after much agitation by those interested in the welfare of younger offenders, the city having been disgracefully behind Philadelphia, Chicago, Buffalo and other large cities in this respect.

The law provides that an additional Special Sessions Justice shall be appointed to preside over the Court. He will have two assistants selected from the Board of City Magistrates periodically. At the discretion of the guardians of the children, the juvenile offenders shall be tried by one or by three judges. All offences of children under sixteen years

of age, with the exception of capital crimes, are to be judged as misdemeanors; thus doing away with the necessity of their going to a higher tribunal, and exempting them from the danger of contaminating influences from older criminals.

The League for Social Service

The League for Social Service has just issued a penny leaflet of 14 pages entitled

"The Gambling Evil," written by Dr. J. M. Whiton. That its publication is timely may be seen from the recent exposures of gambling in New York city. Last month the League supplied information and bibliographies upon the following subjects: Substitutes for the Saloon, Work for Boys, Social Settlements, Profit-Sharing, Village Improvement, Idealism and Business, Public Baths, Co-operation and other topics.

Books That Concern Us

THE CARE OF DESTITUTE, NEGLECTED AND DELINQUENT CHILDREN. By Homer Folks, Commissioner of Public Charities of New York City. The Macmillan Company. \$1.00.

This book is the first of a proposed series of eight volumes on "American Philanthropy of the Nineteenth Century," edited by Mr. Herbert Brown, former editor of the *Charities Review*. Mr. Homer Folks here gives us the most comprehensive historical work on this topic that we have, and one which all students of the subject will feel obliged often to refer to. The first chapter shows us that at the beginning of the century destitute children were cared for, as a rule, with adult paupers in almshouses; or by out-door relief under bad conditions; or were bound out as apprentices, which was good or bad according to the master and mistress to whom the child was bound and the quality and quantity of instruction the child received. Charleston only had a municipal orphan asylum, and private institutions for the care of children were established at that time only in New Orleans, Savannah, New York, Philadelphia, Baltimore and Boston.

The public care of children,—that which is wholly under the control of the State and supported by public funds,—has improved, first, by separating children from adults in almshouses and the attempt to give them some schooling; second, by the establishment of separate institutions for children with opportunities for education and by provisions for placing-out and binding-out; and last, by boarding-out. Massachusetts, in 1875,

reached the high-water mark of that period in its public provisions for separation of juvenile from adult paupers and adequate supervision of indentured children; although Philadelphia anticipated later movements by establishing a children's asylum as early as 1820, and New York with varying systems gave much attention to the care of the children from 1805. Private charity, we are shown, established at least 77 institutions for the care of children before 1850; the list beginning with the Orphan Asylum of Ursuline Convent, New Orleans, established in 1727, and closing with the Five Points House of Industry in New York. These private institutions for children are of several kinds,—denominational; endowed; and institutions for special classes, as for the colored or Indian children; for the orphans of a distinct class, as "children of seamen," etc. Most of these agencies for child-care used indenture, adoption, and the placing out of children as a part of their provisions. In 1853 Children's Aid Societies began to be organized with the aim of bettering the condition of all classes of poor and unfortunate children by varied methods, one of them the sending of homeless children to families in the country. In 1866 began the enactment of laws forbidding the herding of children with adult paupers, and in 1869 Michigan (following certain lines of effort in Massachusetts) led the way in establishing a complete system of State care for dependent children by the passage of a law creating a "State School for Dependent Children to which all destitute children in the State who were public charges

should be removed and from which they were to be placed out in families as soon as possible." This institution was opened at Coldwater in 1874. This was two years after Massachusetts had separated its destitute children from adult paupers by abolishing the almshouse department at the State School at Monson. In 1878 New York passed a law protecting its destitute children from adult pauper association; in 1878 Wisconsin followed, and other States have adopted similar laws. Yet to-day, only about one-fourth of the States of our Union have removed all children from the demoralizing influences of the almshouse; although most of the children left in almshouses are now either very young or else defectives.

The chapter on Protective Laws and Societies shows the wonderful growth in the conception of child rights during the last century. The chapter upon "The System of Public Support in Private Institutions" is very valuable, showing how large subsidies from the public funds are granted to sectarian and private charities. In New York as early as "1811 the State authorized the payment of \$500 yearly to the New York orphan asylum from public funds derived from auction sales." And in 1872 New York State granted aid to private charities amounting to \$910,000. The Constitutional Convention of 1873 showed the public fear of this system by adopting an amendment, afterwards ratified by the people, prohibiting such State Aid except on behalf of juvenile delinquents. Cities, counties, and towns, however, have continued to give grants of public money as subsidies to private institutions; although, since 1894, the State Legislature has not been allowed to make such subsidies mandatory, and since that time, also, "all payments from the public funds for the care of any inmate of a private institution must be made subject to rules established by the State Board of Charities." The boarding-out and placing-out systems have been developed to greatest perfection in Massachusetts, and the result has been a more rapid return of all dependent children under the care of the State to normal life than under any other plan.

Mr. Folks is conservative and just in his weighing of the advantages of different systems of State care and private charity for the destitute child population, and brings out points that all adherents of either method should heed carefully. He gives a probable total of dependent children at the present

time at the number of 100,000, and reminds us that the conditions of social and industrial life which render children thus dependent upon public and private charity will doubtless remain for a considerable time practically unchanged. He indicates his strong approval of the modern tendency to place the care of children under a special State Board dealing exclusively with the problems of this one branch of charitable effort, as tending to secure greater wisdom and expert skill for the benefit of the class in whose interests he writes. All students of the subject and all practical workers in child-saving and care, will welcome this book: and if its quality is an earnest of that of the rest of the promised series, the whole will prove indispensable to the charity worker.

ANNA GARLIN SPENCER.

DEMOCRACY AND SOCIAL ETHICS. By Jane Addams. Macmillan Co. \$1.25.

These pages are greated by the qualities which we have learned to associate with Miss Addams' name and work: a genuineness and reality that are quietly and graciously strong and an interpretative sympathy that opens to us a new book of human experience in the lives and characters of the poor in our great cities. The book first of all shows, on the basis of the experiences of a settlement worker, the moral parochialism of the well-to-do and cultured. The Anatomy of Poverty, the opening chapter on charitable effort might be subtitled; for it reveals the inner side of the life of the poor, and shows how their standards of morality clash with the standards of the charitable well-to-do. It is a valuable attempt to interpret one social class to another. The remaining chapters are for the most part critiques of the social relationships of the well-to-do,—filial, domestic, industrial, educational, and political,—from the standpoint of what Miss Addams calls a new social ethics, which she regards as the foundation and guarantee of Democracy. It is this particular point of view that interests and challenges us; and without going into the book in detail, we shall in our limited space submit the point of view to brief examination.

Miss Addams' thesis, which she amplifies and supports discursively in her chapters, is set forth in her introduction. It is this: that the age calls for an advance from individual to social morality; that, conscious of this, large

numbers of men and women are becoming disturbed in their anxiety to submit their conduct to a new social test, and are being impelled by this new social conception of Democracy to a "recognition of social obligations involving a new line of conduct." The endeavor upon which these people are entering is to give the truth, which can only be discovered by a rational and democratic interest in life, complete social expression. "Thus the identification with the common lot which is the essential idea of Democracy becomes the source and expression of social ethics."

We can certainly say of Miss Addams' book that it helps and quickens to this democratic identification with the common lot:—this we account its chief significance and value. We cannot feel, however, that her theoretical presentation of the real issue is satisfactory. In the first place, she demarcates the fields of individual and social morality and draws a distinction between them in a way which we cannot think valid. Thus she says: "To attain individual morality in an age demanding social morality, to pride oneself on the results of personal effort when the time demands social adjustment is utterly to fail to apprehend the situation." Now, all morality is in the deepest sense social morality, involving the relation of one man to another or others; and all "personal effort" involves some kind of "social adjustment," or vice versa. When Miss Addams speaks of social morality, she means a regard for the social whole rather than for a very restricted part of the whole,—as for example the family. She speaks as if within this sphere personal effort or social adjustment were satisfactory, and that our advance in ethics must be merely in the enlargement of this restricted field of moral action to include more and more diverse persons and groups. She imagines the men and women who are reaching out towards a wider social ethics saying to themselves: "We have met the obligations of our family life." Now, we should maintain that morality is no such departmental affair, and that the morality of family life is just as faulty, as unsocial and anti-social, as the morality of larger social intercourse. People do not live, first for their family, and then, if they will, for society. They are living well or ill for society as they live well or ill their family life. What we want is a larger social interpretation of family life, a recognition of the fact that the family touches the social whole at

a great number of points, and affects social well-being through the efficient and magnanimous discharge of its functions in the most vital and real manner. We should say that the first task of the time is the socialization of the family by a recognition of this social interdependence, rather than, going further afield, to establish new and independent relations with all sorts and conditions of men elsewhere. We know too many philanthropists who ought to be reminded that charity (*i. e.*, social ethics) begins at home.

So that when, again, Miss Addams says "the stern questions are not in regard to personal and family relations, but did ye visit the poor, the criminal, the sick, and did ye feed the hungry?" we think she is making a false antithesis and an injurious dismemberment of the moral whole. We, for our part, feel perfectly sure that the first stern questions of the Day of Judgment will be those concerning the proper discharge of our social obligations in our personal and family relations. "It is true," the recording angel will say, "that ye visited the poor and fed the hungry; but what a mess you made of that family of yours. Your home should have been a radiating centre of love and justice, a veritable social settlement of the very best, because the most natural, kind; instead, it was a place of frigid respectability, of class exclusiveness, of selfish and ruinous luxury, where false standards of worth prevailed,"—and so on—we need not enlarge the indictment.

In short we take exception to the form in which the social problem or the problem of Democracy is presented here. The outlook is restricted; the social order and the moral life not organically conceived of. Social morality is a penetrative and diffusive force that must work from the centre of each man's life outward in ever widening circumference of influence, transfiguring first and always those social relationships which are central and in the way of a man's daily walk of life, and passing on, as moral power will, to more distant yet vitally interlinked relationships. We feel sure from several statements in Miss Addams' book that she does not conceive of a man's graduating in the small college of family morality to pass on to more advanced post-graduate work in the university of the larger social world; but what she says frequently lends color to this view. She says at the outset that she has no curative scheme to pro-

pose; but we think that there cannot be an effective analysis of the situation without some prevision of a way out, that is, a social philosophy of some sort. We hope that later Miss Addams will add to our deep obligation to her for a moving presentation of the facts, another for a liberating interpretation of them.

WESTERN CIVILIZATION. By Benjamin Kidd.
Macmillan Co., 1902.

Mr. Benjamin Kidd, whose reputation in the world of evolutionary philosophy was made by the success of his remarkable work called "Social Evolution," has now announced the definite plan of a complete system of philosophy. The first volume of this system we have before us in "The Principles of Western Civilization," a book at once complete in itself (as the author's philosophy of Western History from the sociological standpoint), and serving as an introduction to the more detailed analysis of the various phases and aspects of Western progress toward idealism which we may expect in the author's subsequent volumes.

We might have predicted from Mr. Kidd's earlier work that the guiding principle in his evaluation of Western Civilization would be the discovery and development of an ideal purpose in the "survival of the fittest" peoples of to-day, that his evolutionary philosophy, in short, would be an evolutionary sociology. The ideal purpose in evolution which Mr. Kidd emphasizes on almost every page of his book he calls "Projected Efficiency." The "Ascendency of the Present" or the subordination of all ideals in State, Church, and Society to ends which are comprehended in our present political, religious, social consciousness; must yield, says Mr. Kidd, to the larger view that all evolution is heralding, namely, the absolute claim of the future on all the energies of the present. This new ideal is in reality an old one—old as we reckon history—for it was introduced into the world with the Christian religion (Mr. Kidd had better said, with the Hebrew Prophets), which first stood completely for the subordination of the present to the future.

In the middle chapters of his book Mr. Kidd traces the conflict between this new ideal of responsibility to the future with the old Graeco-Roman ideal of the omnipotent present through the centuries of the Middle Ages. The development of this "great antinomy" is handled with a grasp of material and a lucidity of

exposition truly remarkable. These chapters mark the author as a historian of no mean skill. They are the best part of his work, being free from that tendency to excessive iteration and cumbrousness of sentence-structure which appears in the rest of the book. It is hard, close, reading, at best; and one feels that the text is not clarified by the too frequent assertion that the point next to be presented is one whose tremendous importance has not yet begun to dawn upon the human mind.

Mr. Kidd's system of evolutionary sociology promises to be intensely interesting. It will be a fresh and vigorous piece of work, matured by the faithful reflection of a score of years on subjects philosophical, historical, and sociological, by a man of experience in the active life of the politics of the day.

D. S. M.

THE EDUCATION OF THE AMERICAN CITIZEN.
By Arthur Twining Hadley. Scribners.
\$1.50.

This volume has a double significance: it is an exhibition of the personality of the man who has recently been called as President of Yale to occupy one of the great chairs of Public Opinion in his country; and it is the gist of his contribution, so far, towards the settlement of some of the pressing problems of national life. A virile, alert, shrewd, frank, unembarrassed, and clear-cut personality is his, marked less by the suavity of an eclectic culture than by a certain definiteness of attitude that is bracing in its contrast with a familiar type of academic and literary indeterminateness. He is a man with an urgent sense of a decisive issue and cause in modern life—the fundamental need of unselfish character to subdue the menacing force of a brute materialism in modern commercialized life and of what he characterizes as machinery in political and social affairs. We should call his temper religious, were it not that the term might denote what is conspicuously absent in the book—the conventional phraseology of religion;—even the term "God" being used only once or twice in a very colorless way, while there is not an echo of meeting-house piety, despite the avowed Puritanism of the author. And yet the spirit of the book is "religious" in one of the best senses of that word. The basis of its thought is frankly human and ethical; and the motives to which appeal is made equally so; or perhaps we should say, civic and po-

litical. The end is the development of the highminded, unselfish, public-spirited citizen: education is to be a means chiefly to that, to "the development of that power and spirit upon which the perpetuation of our whole social order depends." The real test of an educational system, he contends, "lies in its training of the citizen to meet political exigencies."

The opening essay expresses the thought that recurs again and again. It is a plea for the Puritan temper and attitude; the test of which is that a man shall recognize life as a trust to be exercised for the advancement of the human race, and not as an opportunity to gratify ambition, commercial and political. This is the great issue at once in the field of home and international politics, in the new field of colonization, and above all in the vast field of modern industry. The issue confronts us in this form: How do you regard wealth? Is it as a means of enjoyment and commercial power, as a plaything to subserve personal ambition, or as a trust to be exercised for the benefit of the people? If we answer this question aright we shall solve our tightening difficulties. These, no machinery, no legislation, or institution will solve—only character of the stalwart Puritan type. There must, before all, be "a change of ethical ideas"; otherwise the socialistic ideal of "reforming abuse of private trust by the substitution of public trust will be but a substitution of one set of masters for another." We feel that this is too sweepingly said. President Hadley in his zeal for character as a solvent underestimates or misinterprets the import of the formal factor in life,—institutions and laws: here repeating the error of the old-time Puritans. It is one thing to insist that there can be no salvation for us through legislative machinery; quite another to recognize in this machinery an organ and a means whereby the ethical and educational factor and process are furthered and registered. Character, of course, is the fundamental and primary thing; but institutions and laws are its output and chronicle. The most solid essay in the volume is that on "Ethics as a Political Science," which deals very helpfully with the connection and distinction between law and morals. This is rather for the specialist. The other concerns the greater public—more especially those who in varied ways are engaged in educational work: these will surely profit much both in stimulus and enlightenment by reading this wholesome, masculine volume.

C.

THE BOY PROBLEM: A STUDY IN SOCIAL PEDAGOGY. By William Byron Forbush. The Pilgrim Press, Boston.

Dr. Forbush treats his subject under several heads: boy life and the by-laws of boy life.—being an exposition of the psychology of adolescence; organizations formed by boys; organizations formed by adults for boys; and the boy problem in the church. The two main points are (1) that the chief attention during the adolescent period should be given to will-training, and (2) that in club work the influence most potent for good is the character of the leader. He says that the greatest means for helping the boy is the home, but in his book he deals with the boy only in his social relations in the institutions of the community and the church. The greater part of his book is devoted to a consideration of the practical problems of social clubs.

Several of his observations and suggestions are worth noting. He says that "boys should be sought just before their own social development tends to become dangerous, at about ten, and held until the organizing craze is over and the years of adolescence are well past." "Physical activity must be the basis of social work for boys, if it is to reach and hold their natural interests. A contact which begins with athletics, walks, physical development and manual training may ripen into the literary, the scientific, the ethical and religious influences. But it would seem wise to utilize the ruder instincts which are on the surface before reaching down to the deeper ones." His sweeping assertion might be open to question. The young boys on the East Side of New York, for instance, are much more easily appealed to through their intellect, whereas the Irish element in the city will respond more quickly to a physical impulse. Why should not the various activities be utilized to secure a rounder development of the boy? Our East Side boy needs especially the physical activity; the West Side boy the intellectual; and they all need the ethical.

As to the vexing problem of the ephemeral nature of boy's clubs, he attributes the temporariness to the fact that social consciousness among the boys is not yet complete. "Jealousy is the explosive that most frequently destroys the child's club. If there is any organization at all, it is apt to be that of an unlimited monarchy. When a second boy wants to be monarch the trouble begins. The matter is often settled . . . by the new monarch

withdrawing with his own satellites and forming a new kingdom. The unsatisfactoriness of these frequent changes and the desire for organization that shall be permanent enough for enjoyment explains some of the willingness which boys show for adult intervention. This is why I think questions of leadership and parliamentary law, which are so vexing at this age, should be firmly dismissed by an adult leader, and his organization built upon the higher social plane to which he has himself attained, that of the democracy, with real, complete but unobtrusive leadership in himself."

The Sunday-schools, the Junior Christian Endeavor Societies, and the work done for boys of the Young Men's Christian Association come in for severe criticism from Dr. Forbush, himself a pastor in a Boston church. Too much emphasis, he says, is placed on the religious side. Religious expression on the part of the young in his opinion, is unnatural and evil. There is too much sitting still in most of these organizations, and in some of them there is no independent club for the girls.

His criticisms are just and searching, but his suggestions are sometimes weak. For instance, he offers his own club, the Order of King Arthur, as a model; a club so complex in its machinery, and so dependent upon externals that in hands less skilful than Dr. Forbush's, it would become a source of infinite trial to the leader, and of laughter to those led.

His general criticism of the Sunday-school, that it must use freer, more varied, and more unconventional methods in its teaching, is good; but some of those "freer, more unconventional methods" are questionable. He suggests that the children make maps of paper pulp, Oriental articles of wood, paper, etc., and spend much time illustrating the Bible. He thinks that though the child may not be interested in the substance of what he is illuminating, the gold paint may make the passage a memorable one to him. Is not this to make a fetish of manual training and to lose the spirit because of the preponderance of the material?

Many of his suggestions regarding the Sunday-school curriculum have long been put into practice in the Sunday-school of the Ethical Society. Some we could not follow for reasons which he himself seems to recognize. When, for instance, he states that the aim of the teaching prior to the adolescent age is "to

lead to a childlike trust in the heavenly Father," we ask whether this object does not violate the principle for elementary teaching which he himself lays down,—interest? Is the boy of ten vitally interested in a heavenly Father? Is not this feeling of confidence in a supreme power an emotion which comes with maturer years?

Another suggestion which we are surprised to meet is that of offering rewards to children for church attendance. But his suggestions are, on the whole, so sane, and so far in advance of the general scheme of Sunday-school pedagogy, that one feels grateful for their expression.

The book is written in a simple, clear fashion; more convincing, perhaps, when it deals with community clubs than with church clubs. Serious workers in boy's clubs may find nothing startlingly new in it, but to the beginner in such work it ought to be very helpful, and to those church workers whose methods of teaching and conducting clubs have not been infused with the newer conceptions of pedagogy, it should prove healthfully revolutionary.

J. W.

MUSICAL MINISTRIES IN THE CHURCH. By Waldo Selden Pratt. The Fleming H. Revell Co. (1900) \$1.00.

This is a book which, while interesting historically, is useful to preachers as well as to musicians, and contains practical suggestions as to the place hymns should occupy in public worship. Stress is laid on the indispensable part music has played in the development of the church. The chapter on hymns and hymn singing throws light on the duty of the organist and minister of harmonizing the hymns chosen with the subject of the day in order to interest the congregation.

K. B. L.

"COMMONWEALTH OR EMPIRE." By Goldwin Smith. The Macmillan Co. 60 cents.

This little book is a good tract on the Anti-Imperialist side. In it Prof. Goldwin Smith shows himself a "Little Englander," who reverts to the position of Adam Smith and the early English Liberals in holding that the colonies are a source of injury rather than one of strength to the British Empire. Apart from the rarity of finding a "colonial" taking this position, the author's attitude is interesting as displaying a Canadian willing to federate with the United States at the cost of some

tariff concessions, and in illustration of the principle that "expansion is extension without breach of continuity, either territorial or of any other kind."

The three forces opposed to commonwealth are, in Mr. Smith's opinion, plutocracy, militarism and imperialism; and they have a natural tendency to combine their array. Of the first, he notes its spirit of opposition to historic American democracy, and points out a way of its coming into control, without any change of republican forms, through a gradual settling of power in the Senate. To account for the second, he speaks of the prevailing "satiety of civilization,"—a sort of hankering after a robust barbarism, which has inspired the preacher both in and out of the pulpit to utter his demand for the strenuous. Upon this Mr. Smith's comment is sufficient: "We have no right to heal our own dissensions by breaking our neighbor's head."

Concerning imperialism, he traces its connection with jingoism and commercial greed, and

contends that it is always associated with absolute power,—as, witness at present the authority of the President in the Philippines. Besides objecting to it as hostile to the development of that democratic ideal for which the world still looks to America, he takes a broader ground in bringing the accusation that imperialism threatens with extinction "the wild stocks of humanity," thus ranging himself with those to whom the ideal of an Anglo-Saxon universe is as unattractive as it is morally insufficient.

J. K. P.

OTHER BOOKS RECEIVED

THE WORLD AND THE INDIVIDUAL. *Gifford Lectures*. Second Series. By Josiah Royce, Ph. D., LL. D. Macmillan Co. \$2.25.

PHILOSOPHY OF CONDUCT. By George Trumbull Ladd. Scribners. \$3.50 net.

THE LEVEL OF SOCIAL MOTION. By Michael A. Lane. Macmillan Co. \$2.00.

Work of the New York Society for Ethical Culture

WOMEN'S CONFERENCE

The Women's Conference expects to give a course of Lecture-studies in Modern Philanthropy by Mrs. Anna Garlin Spencer next year, at Tuxedo Hall, during November, December and January. The series will present a bird's-eye view of modern care for the defective and unfortunate, of modern agencies of aid for the needy, and of the disciplinary and educative influences which mark enlightened charity, together with sufficient historic background to show the trend of progress in these fields. The course is intended to serve as an introduction to more specialized and thorough study on the part of those intending to fit themselves for expert work in any of the lines treated, and also as a "Charity Organization Extension Study Class" for the benevolent laity who wish to help in wise ways and for ends intelligently understood and chosen.

SOCIETY FOR THE STUDY OF CHILD NATURE

Has during the season just past devoted itself to a consideration of the period of puberty

and adolescence. The aim has been to get an all around view of the subject by studying the anthropological, physiological and pathological factors. For next year's work remains the consideration of the moral, religious and social aspects of the adolescent period as drawn from the biographies and character sketches of Rousseau, Goethe, George Eliot, Mill and others.

President: Mrs. B. S. Sternberger, 18 West 72nd street.

YOUNG WOMEN'S UNION

The following officers have been elected for the coming year: President, Selma J. Levy; vice-president, Fannie Wolff; secretary, Adele Morgenthau; treasurer, Stella Frank.

YOUNG MEN'S UNION

The election of officers for the coming year resulted as follows: Charles J. Leibmann, President; Emil Oppenheimer, Vice-President; J. Landauer, Treasurer; Henry Frank, Secretary; and in addition to the above for the Board of Directors for one year the following: Max Meyer, Arthur M. Eisig, Benjamin Levy, Jo-

seph L. Herzog, Max Morgenthau, Walter Wurzburger. These six with the officers (four) make the Board of Directors ten in all.

ALUMNI ASSOCIATION OF THE ETHICAL CULTURE SCHOOLS

The annual reception to the Graduating Class of 1902 will be held on Saturday evening, May 31, at the School House, when a play will be given. The evening promises to be as successful as was the recent Annual Dinner and Reunion. A large gathering is anticipated. The constitution of the Association was recently modified so as to reduce the number of socials to two each season,—the annual dinner and the reception to the graduates.

Albert M. Elsberg, President; Estelle Wasser, Secretary, 51 W. 112th street.

SUNDAY-SCHOOL

The Easter Services of the Sunday-school had for their central thought, the idea of growth. The last of the responses, with the song, "A Nobler Order," gave the motto for the whole school—the nobler order which will not come in a day, but toward which we are growing.

In a short talk, the meaning of Easter was given as the festival of the returning life which bursts the bonds of darkness and grows toward the light—there can be no life where there is no growth. And this life stands for the inner life and growth.

The Story of the Flowers: their circle of life from seed to seed, and their growth in fragrance and color, was given by one of the boys, with responses from Grade VI.

The School sang a spring song. Then came the Planting of the Seed. Pots and seeds were distributed to all the children by the boys of Grade VI. Three girls led the planting. The first spoke of the seed, and how the whole plant is contained in it. The second, followed by all the school, placed the seed in the earth. The third recited a portion of "The Song of the Sower." Miss Levi and Miss Fuld sang appropriate solos. And after a review of what had been done, to associate with the planting the meaning of the day, the thought of Growth, the School sang "The Voices of the Wood."

DAY SCHOOL NOTES

The School Exhibit held from the 25th to the 29th of March drew a large number of people, including not only many teachers and educators, but also those interested in Settlement work. Industrial Schools, and reform institutions of various kinds. It was the manual

work, of which there was a rich supply, that seemed to draw the majority of these visitors; the exhibits of shop-work and manual work from the Kindergarten up through the High School and Normal Departments, and the equipment and resources of the School in this connection, such for example, as the new models from the Smithsonian Institute, recently presented to the School, the books made and decorated by the School, presented to Dr. Adler, and the industrial library in the shops.

Special attention was also given to the work connected with the School Festivals, particularly as to the connection between these Festivals and other parts of the School work.

On Monday, the 7th, and Friday, the 11th of April, the High School presented at the Main School, programmes which were the outcome of their studies of the "Lady of the Lake," the first being a lantern exhibit of scenes connected with the poem, explained by members of the class, and the second, a dramatic presentation of the leading scenes of the poem.

On Friday, the 25th of April, members of the High School went to Washington, under Dr. Kelly's charge, for an educational tour of the city, and the interesting places in and around it. This visit will be used in connection with the work of the School, carrying out the general idea of the educational importance of excursions and pilgrimages to places of historic or scientific interest.

A start towards a collection of industrial models for the use of the school has been made possible by a Sunday morning offering at Carnegie Hall, supplemented by a gift from friends of the school. A number of models illustrating methods of transportation and of building have been secured through Professor Otis Mason of the Smithsonian Institution, and, as mentioned above, attracted much attention at the School Exhibit. A number of others have been ordered and will soon be available.

May-Day Festival will be given this year by the Primary Grades of the Branch School, and will present a little medley entitled "The Coming of Spring," which is virtually a garland of the spring verses and songs used in their School work bound together to illustrate the idea of the gradual awakening of spring.

The Graduation Exercises of the Kindergarten Normal Department will be held on Thursday, the 29th of May, and the address will be made by Prof. Earl Barnes. The week following, the Graduation Exercises of the Eighth Grade will be held.

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THE ETHICAL RECORD

VOL. III

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No. 5

Dr. Adler at Columbia

IT is with deep satisfaction that we allude here to the appointment of Dr. Adler to the newly created chair of Social Ethics at Columbia University. The event is one of great public significance. That such a chair should be founded is a remarkable sign of the times; that there should be chosen to fill it the founder and leader of the Ethical Culture Movement, is still more remarkable; that its establishment should be due to the desire of a group of New York's leading citizens to secure to the city and the country, for the moral upbuilding of its youth, the services of a man by whose moral power and genius they have been deeply impressed through association with him in public activity—this is a no less striking fact. Congratulations may be offered to the City of New York because of this public-spirited solicitude for the higher moral training of her youth; to that youth on the opportunity to draw on a new, rich source of enlightenment and edification; to Columbia University for the chance to extend her activities and recruit her forces in this fortunate manner—a chance embraced with liberal hospitality and vigorous enterprise; to the members of the New York Society for Ethical Culture, and the friends of the Ethical Movement, because their leader and their cause score

a notable and inspiring advance; and finally—and with peculiar force here—to Dr. Adler himself on this splendid tribute to him personally, on the enlarged opportunity that is opened to him, and on the civic and academic recognition of the importance of the aim that dominates his life.

Naturally, it is the bearing of this appointment upon Dr. Adler's work as leader of the New York Society for Ethical Culture that must receive special attention here. It was to be expected that the announcement of it should cause some surprise and apprehensiveness among members of the New York Society. We may allay their fears: Dr. Adler is to continue his work for and with the Society in all respects as heretofore, with only one exception, and that one affecting only his work from the platform of the Society during the period from February to May, when his academic duties will claim the largest share of his time and energies. Even during this period he will appear on special occasions like Easter and Anniversary Sunday, and also when there should be extraordinary reason for participating in the Sunday exercises. During these spring months a carefully planned program of lectures, to be given by other lecturers within the ranks of the Ethical

cal Movement, and (according to present custom) public men competent to speak upon important moral issues and problems, will be carried into effect. In all other ways,—in directing and supervising the various undertakings of the Society—educational, philanthropic, pastoral (if we may use that term)—Dr. Adler's services will be continued as at present.

We feel that, with these facts before them, the members of the New York Society will share the feelings of the Board of Trustees who have approved of this arrangement. While regretting to forgo any fraction of Dr. Adler's time and effort, while loth to lose for a single Sunday his inspiring presence and words, they will be reconciled to these deductions for the sake of the larger

gains that must accrue. Dr. Adler will speak to a new constituency. His potent influence will be felt at a new and vitally sensitive point. They themselves and their Society will lose, but others will profit by that loss; and the cause which is theirs will gain a new dignity, publicity, and championship. The compensations, indeed, are too numerous and far-reaching to develop here. We can only invite our friends to rejoice with us over this evidence of a strong tide setting in the direction towards which our faces are turned; over this symptom of the new significance which men and the leaders and teachers of men are coming to attach to ethics; over the victorious advance of that great aim to which our Movement is dedicated.

PERCIVAL CHUBB.

The Joy of Living

THE spring-time brings, to all but the most forlorn or the most pre-occupied thoughts of the joy of living.

There is indeed a certain wonder in the simplest things of the world about us and in our mere being at all—we feel it whenever we are able to escape the sway of use and wont. Perhaps the child has normally something of this elementary joy in existence. He, blessed, new-born creature, does not take things for granted; all he sees is fresh to him;—he is not even used to himself; every fresh activity, every new achievement, is a joy to him.

A great poet has sought to account for "the hour of splendor in the grass, of glory in the flower" that belongs to childhood's days, by supposing that the

soul comes trailing clouds of glory from another sphere, and invests the earth with some of the radiance it brings from afar. But the reason is not so far to seek. It is use and wont that deadens us older folk to the beauty and glory of the world. The poet himself speaks of custom lying on us like a weight. But to the child all life and all experience is a thing of surprise; and his undulled eyes and unspoiled heart give back the answer of joy. We ourselves sometimes regain the child's mind. I once made a memorandum: "When a man wonders why trees grow up out of the earth, and why stones fall to the ground, he is at the beginning of wisdom." The so-called "self-evident" things are at bottom full of mystery; they are self-evident only because we have seen them so

often. Emerson says: "The unwise man wonders at what is unusual, the wise man wonders at the usual." According to Huxley, he who "clearly appreciates all that is implied in the falling of a stone, can have no difficulty about any doctrine simply on account of its marvellousness." There is such a thing as simple wonder and gladness that the world is and that we are.

But there is also the joy of activity. Even our physical life is a constant play of energy—construction following on destruction. Our higher life is built after the same pattern. We have to be doing something to keep our souls alive. But my point is that those who have nothing to do, do not know the joy of life. It is among the workless people, high and low (and particularly among the high), that we find the misanthropes and the pessimists. Bless them, because their life is hardly worth while, they think life in general is hardly worth while. There may be certain surface pleasures that come to us without exerting ourselves—pleasures of the palate, the eyes, etc.; but they are not joy, nor do they become so by becoming finer, daintier. Joy is gained only by bringing our own powers into play. Most people are spoiled by too much leisure. This reconciles me to the socialistic idea that all should work,—only children and the aged or infirm being exempt. Many a man now has a keener pleasure in getting his wealth than he or his children will ever have afterward. The joy of labor is an essential part of the higher joy of life.

Then there is the joy of venturing, of daring. It is the joy of sailors, of pioneers, of inventors, of organizers of great industrial enterprises, of reformers in religion and in politics and society. Perhaps the spirit of adventure lies very deep in organic life. The restlessness

and plasticity of living matter, the variations from the pre-existing type, the new departures—what is this but that which we call, when accompanied by consciousness, the spirit of innovation and daring? There is a peculiar joy in leaving the known and familiar—a source of exaltation. It is as if the Time-and-World-spirit would beckon us on—would say "not here, but beyond, and ever beyond is your goal," and tempt us by connecting the keenest, most thrilling pleasures with our daring. The very hazard of the enterprise is a part of its charm. It is on this spirit that the progress of the world depends: it is the overplus of soul in the world; and, though it may hit or miss in the single case, it rises and triumphs in the end.

There is a joy of quite another sort. It is that of communicating joy. There is a joy in going out of ourselves, in linking ourselves to our kind, that is quite indescribable. Genuine social feeling is a kind of supernatural climate—it is as if we were lifted above ourselves; at least, we are so enlarged beyond our ordinary selves that it seems as if we had had a baptism of the spirit. The fact—even the biological fact—is that we are not strictly contained within our own skin and bone; that our very being is interwoven with, and in part constituted by, other beings; and our social feeling and the joy of it are but the recognition of this larger self, of which, when we are merely pursuing our private aims, we are unconscious. Religious orders, like that of St. Francis, have been full of this joy; so are laymen and women to-day, who live for the social good—charity visitors, visiting nurses, workers in our settlements, reformers and despised agitators, all who have cut loose from private aims. They deny themselves—at least so the world would speak of it; and in that very

denial rise to their highest, greatest, most real selves.

The joys of living of which I am speaking we may miss. They do not inhere in mere existence. Many do miss them: conditions may be against them, or they may cheat themselves. But the joys are possible. They are not a mere mirage. Men have known them. We may know them—at least, in some measure. And

let us remember that they are worth cultivating. Joy is one of the perfect, divine things in this world. By it we conquer. We can lead no cause on to triumph with a sad face. Our sorrows, our disappointments, our self-reproaches even, we must transmute. We must rise above them. "The gladness of a spirit is an index of its power."

WILLIAM M. SALTER.

The Defection of the Masses from Christianity

NO religious topic has been more frequently written about of late than the falling away of the people, and especially of the working classes, from the churches. The explanations have been many and varied; but there is one that has not been ventured,—the one that goes, we believe, to the real heart of the matter. It seems to us that what is actually happening is that people are falling away, not simply from the Churches, but from Christianity. The Churches will not reclaim them, because Christianity either has ceased to satisfy them, or, more likely, has ceased to exert any influence upon their lives. For a radical change is slowly working itself out in men's religious conceptions and attitude. There are new needs to be met and new ideals in process of formation,—in short a new modern situation to be faced. Almost insensibly great numbers of men are passing out of Christianity,—much as, in the early centuries, men passed out of Paganism into the Christianity to which it had paved the path,—because of the growth among us of a new way of regarding man and the world with which the distinctive doctrines of Christianity are not in harmony.

By Christianity here we mean the doctrine—Catholic and Protestant alike—which holds that Christ is God, with the implicated scheme of Redemption which gives this doctrine practical import. Directly there is substituted for this crucial doctrine or mystery the plain, common-sense view that Christ is man—a man among men, though pre-eminent among them—we have passed the bounds of Christianity into the enlarged sphere of humanism where an ampler air is breathed. Unitarianism is on the brink of the divide. It has deposed the God-Christ; but has not frankly and heartily embraced the Man-Christ,—the human-hearted, human-brained Jesus. It is still the religion of one personality, one book. This specialism and exclusiveness is repugnant to the modern spirit.

The chief though not the only explanation, then, of arrested development in the Churches, in town and country both (as the Ministers have been complaining and the statisticians demonstrating), is that Christianity, as we define it, is losing its grip. It cannot flourish in our modern intellectual atmosphere. It does not tally either with our political and social principles and institutions or with the scien-

tific and moral temper of the age. There are those—perhaps the large majority—who do not chafe under this disharmony. They are content to live a divided life,—now under the sway of a non-rational faith, and now under the guidance of reason. But this becomes increasingly difficult. It is not so much that the old dogmas are being undermined by the assaults of logic and argument, nor that they are falling before the battery of the higher criticism; but more that the old conception of things,—the cosmology and eschatology of a Dante and a Calvin, a Milton and a Wesley,—cannot live in accord with the discoveries of a Copernicus and a Darwin, a Laplace and a Lyell, nor with that reading of history—the history of the cosmos, and this little planet earth, with its human freight,—to which the scientific conceptions of growth and law have given currency.

Let us look a little more closely into the influence upon the religion of Christianity of these two factors, democracy and science. In the first place, democracy carries with it new religious implications and sentiments, as De Tocqueville foresaw. Christianity has been the religion of the feudal, monarchical and aristocratic nations; and it bears their impress in its institutions, as to organization, ceremonial, and spirit. Much of its terminology;—the conception of a kingdom, in which Christ rules as Lord and King, with its principalities and powers, and of a hierarchy of the Lord's chosen, a society of the elect, a spiritual aristocracy;—is a terminology which reflects that older order of things, social and political, from which America has broken away. The great affirmations upon which this republic is based strike a new note of faith in man, proclaiming him free and sacred over the head of all contending creeds, resting on

no support of supernaturalism nor even of Christianity, and heralding a new conception of life with which the older views do not accord. The great masses of the people do not argue about these things; they feel them. They need no longer appeal to the churches to assert their dignity or worth; it is affirmed and enforced by the State. Without committing them to any church doctrine, the State affirms and enforces their sublime right to life, liberty and the pursuit of happiness. Here is a ready-made confession of faith with which churchly and theological discriminations jar.

But more marked even than this discord is that between Christianity and the modern scientific view of the world. It is traditional religion that is chiefly responsible for checking and delaying man's whole-minded acceptance of the heliocentric and evolutionary conceptions of the universe. The old ideas of a world which is some paltry six thousand years old, which is central in the physical as in the spiritual order of things, and is environed and departmented as a Dante and a Milton map it out, still persist and are fostered by the Churches,—as well they may be, seeing they are conditions of all schemes of special salvation. But they are giving way; and because the Churches will not relinquish them, men are leaving the Churches. What can a fair-minded, well-informed man make of the debates that have taken place in connection with the revision of the Presbyterian creed? They abound in ridiculous anachronisms and intellectual evasions. Why, we are back in the Middle Ages, with the scholastics. How absurdly irrelevant are such questions as infant damnation, and what not, to the issues which try men's souls to-day. Where do these concerns touch the life and needs

and knowledge of these days? The average man wonders, smiles, passes by. His instincts tend to discredit a religion of miracle, supernaturalism, other-worldliness. It lacks reality. It is not of a piece with the other furnishings of his mind. The very language in which it is expressed is a trouble to him.

But defection from the Churches and from Christianity is not the same thing as defection from religion. Worldliness, materialism, pleasure-seeking are to be held partly accountable for the loss of interest. But on the other hand, new kinds of religious interest and activity are manifesting themselves. Man honors man more to-day than ever before. War, oppression, suffering are more detested. Poverty is more vigorously striven with. There was never so much rescue work done as now; never so many philanthropies afoot; never such giving of service and money; never so much care shown for public health and education. And this solicitude and activity are non-sectarian. All sects and none, all creeds and none, coöperate on our modern boards of charity and social service. Tacitly a larger and higher bond of humanity unites and consolidates men in these benevolences. Agnostics and atheists are accepted on the basis of their manhood.

No, it is a mistake to regard this defection from the Churches and Christianity as a negative movement of the human spirit, animated by the temper of denial or indifference. Man is not less, but more dear and sacred to man. The world in which he lives is not less, but more marvellous and sublime and lovely to him,—so wonderful that the supernatural reading of it shrivels to a vulgar invention. He believes, not less, but more; he worships more sincerely and more devoutly; he hopes more ardently; deserts the narrower for the larger allegiance.

As we interpret the signs of the time, men are quietly gathering their forces for a religious renaissance that is to herald a faith as much larger and deeper than Christianity as that was in its turn greater than the Paganism which it supplanted. It will carry forward much of the old,—just as Christianity borrowed without stint from Paganism. But it will not be Christianity, because it will imply a new attitude, a new catholic all-embracing recognition of human excellence. It will be based on a perception of the human unity underlying all creeds and races. It will have no jealousies and exclusions in the interests of a special interpretation of the world, but will be tolerant and hospitable. It will not worship Christ; it will honor and revere him. He will be received at last into that great circle of human brotherhood, that large communion of saints and league of heroes, not to eclipse the lesser members of it, but to give added lustre to them.

PERCIVAL CHUBB.

The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the impediment, too, is in thyself: thy condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the form thou givest it be heroic, be poetic. O, thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere couldst thou only see!"—*T. Carlyle.*

*The Distinctive Aims of Ethical Culture Schools**

INCIDENTAL VERSUS SYSTEMATIC MORAL TEACHING

THE argument in favor of incidental teaching has two supports. One is the psychological doctrine of interest. Offer food to your pupil when he is hungry. Strike when the iron is hot, and it will yield to the blows that are intended to give it the right shape. When your pupil has come into collision with the moral law, when his relations to others are all tangled up, when he is bitter, sore, confused, perplexed, bruised,—then point out to him the cause that has produced this condition, and take him by the hand and show him the road he must follow to return to a normal life. Can there be any doubt that a lesson imparted under such circumstances will have the honest ring of reality about it, and will make a permanent impression? This is perhaps the main argument, on the one side, and I judge from your papers that it has found favor with many of you.

The other argument is similar, and yet distinct from this one: even the assimilation of knowledge pure and simple, of knowledge for the sake of knowing, cannot be carried on to advantage unless the appetite is sharpened.

It is feared that systematic ethics teaching, which appeals largely to the intellect at moments when interest in the subject taught is not spontaneously active, and which offers directions for the guidance of conduct in matters lying outside the immediate experience of the

pupil, and which, therefore, cannot be immediately put into practice, will have the effect of weakening the connection between insight and conduct, between moral knowledge and the exemplification of such knowledge in actual life; and will thus wound, if not destroy, the morality of the pupil at what is conceded to be its vital point. The foundation of the law of the conservation of energy is the formula of the mechanical equivalent of heat. A certain amount of heat is always convertible into an equivalent amount of mechanical energy. In the realm of moral mechanics there seems to be a similar law, a similar relation. There must be heat; and how can there be heat without interest? And this heat must be convertible into action. If it does not spend itself in action, it is worthless. If it means nothing more than a raising of the internal temperature, it is like a fever, a sign of moral disease rather than of health.

I have stated as fairly as I can the two arguments on which rests the objection to the systematic teaching of morals. I shall now endeavor to show, first, that incidental Ethics teaching is inadequate, and secondly, how systematic teaching may be given in such a way as to avoid the evil effects above mentioned.

Incidental teaching is not sufficiently inclusive, does not cover the ground. It is invaluable when opportunities arise that permit of it. But these opportunities do not arise often enough and are not varied enough. Consider for a moment your own past life, especially your life in school. How many occasions

*This is the Fourth of Dr. Felix Adler's Talks to the Teachers. The first three are given in preceding issues.

were there when you laid yourself open to a deep and penetrating interference on the part of your teacher or your elders? These crises rarely occur. And when they do occur, they generally relate to some negative aspect of morality. There has been some transgression of the moral law, such as cheating in class, or a falsehood, or the defiance of the teacher's authority, or a quarrel of a more than ordinary kind between pupils, and the like. The wise teacher or principal will use the opportunity to talk the matter out thoroughly with the pupil, to go into the causes that have led to the present calamity, so as to show him the seriousness of the moral law and to help him to an effort at sincere reform. But there are many pupils in whose school life no such critical moments arise. And yet these pupils may be morally quite unregenerate, quite under the influence of maxims of self-pleasing. Only, in their case there is no eruption at the surface, and so there will be no occasion for the beneficent operation of the kind of incidental teaching which we here have in mind. As a rule there is no opportunity given to the teacher to develop the ideas that underlie the duty of reverence toward parents, the fraternal duties, the duties toward inferiors, the duty of the social classes toward each other, etc. I say, there is no spontaneous or natural opportunity to discuss these matters unless the opportunity is artificially created; and if it is, why, then, to that extent, we accept the principle of systematic teaching.

By the incidental method we mean waiting until something happens and seizing the occasion to take one's moral bearings, to show the punitive and other moral forces that are implicated in what has happened. But I contend that, if we want to be strictly true to the incidental method, we shall fail to educate

the moral nature of our pupils because there is not enough that happens in this incidental fashion. And that which happens generally has to do with the negative aspect of morality rather than with the aspect of positive ideals. But it will be said that no sensible teacher would content himself with dwelling merely on the negative side of duty, with showing the obverse side of the medal without immediately turning it about and showing also the reverse side. In a case where cheating in class has occurred, the incidental moral teaching would be concerned with the wickedness of deception and also with the duty and excellence of honesty. If the pupil has lied, it would be explained to him, not only why the falsehood is detestable, but why veracity is admirable, etc. This is admitted, but on the ground that all virtues are mere exemplifications of a single virtuous principle, and that they derive their chief cogency from their connection with one another. I understand by a positive moral ideal an all-embracing ideal, a unifying principle which shall connect the different forms of virtue with one another. So that the several stones of duty, by their pressure against one another, and against the central stone which keeps them all in place, shall form a stable arch of duty. But the moral truths which are delivered by the incidental method are fragments which the pupil does not know how to piece together. By this method he is moralized in spots.

A friend of mine, an artist, with an artist's impatience of set rules and any sort of constraint that interferes with individual liberty, has undertaken to apply the incidental method, in the case of his children, to the teaching of reading, writing, history, geography, and all the ordinary branches of a curriculum. If the child wants to communicate with

his absent friends, he is informed that a convenient way of doing so is by writing; and if the spirit moves him sufficiently, he learns to write. Stories are read to him and perhaps not finished—I am not sure that this is the way, but I imagine it is—and he is told that if he wants to know the end of the story he must learn to read. After he has acquired the art of reading any book that happens to fall in his way he can dip into and try to master. Any subject of knowledge he is at liberty to take up. If this desultory method is carried out consistently, it must lead to its inevitable result—a disordered mind, a smattering of many things and real knowledge of nothing; or if the child is exceptionally persistent, a condensation of knowledge at certain points, with large gaps or mental deserts in other places, minute, excessively detailed information on some subjects, with an absence of even rudimentary information on many other equally important subjects.

Moreover, if the child is really anxious to learn, it will soon appear that the desultory method must be dropped, and the systematic method must be resorted to. Suppose that the artist's child mentioned happens to be attracted by a book on astronomy or on political economy. My own son, when about twelve years of age, was anxious to know by what means astronomers have been able to determine the distances of the stars from the earth. He was also interested in the silver question, which was much talked of at the time, and wanted to discuss the pros and cons. In such a case as this, we come upon a fact fundamental in all education: that there is a certain order in which the conceptions of the human mind have got to be built up, and that it is impossible to explain the conceptions of a higher order unless a founda-

tion of the more elementary conceptions has first been securely laid.

And this applies to moral education as well. And it is the decisive reason why the incidental method will not serve, why there must be systematic teaching. The higher moral conceptions presume the lower. They cannot be rightly grasped before the lower have been thoroughly assimilated. And the master who relies entirely on incidental moral teaching, will find himself baffled in trying to meet the difficulties of his pupil, just in the same manner as the teacher who would attempt to explain a difficult problem in astronomy or in economics, because the simpler processes of reasoning have not been achieved upon which the cogency of the more complex processes depends. And if, in a given case, he tries to make up for this deficiency by rapidly going over the whole ground, he will only be doing hastily and unsatisfactorily that which, in order to be well done, must be the work of years.

The incidental method, then, does not cover the field, does not furnish a unifying conception, and does not provide for an orderly sequence in the building up of moral ideals. For these reasons it must be rejected.

Returning to the systematic method, let us now see whether the objections to that method can be removed, and, if so, by what means. The chief objection, as you will remember, is that of breeding a barren intellectualism, a cold, abstract way of looking at moral ideals, and of weakening the connection between precept and practice. These difficulties can, to a large extent, be avoided. First, by the right attitude on the part of the teacher. He should teach his subject not only with great warmth and earnestness and a sense of the sacredness of it, preparing his mind for a moral lesson

as a clergyman would for a sermon; but he should be careful always to impart to his pupils the impression that the performance of duty is the greatest thing in life; and that, this being taken for granted, the purpose of the moral lesson is not at all to weigh and debate whether the right is to be done, but to help us to see more clearly what is right, and to enable us more perfectly to do the right. Just as little as when a ship founders at sea there can be any question, among the ship's company, as to whether they shall try to reach the land, but only as to the direction in which the land lies, and by what means—raft or boat—they may best be able to make their way towards it; so, in a moral lesson, when in danger, as we always are, of foundering in a fluctuating sea of passion and desire, the question cannot be whether we wish to reach the land, but where it lies and how to get there. The general presumption is—and this must be kept prominently in view in the manner in which the teacher handles the subject—that there is an object which we intensely desire, and that we are only studying in order to find out how to attain that object. Such an infinitely important thing is it to do the right! Our worth as human beings, the success or failure of our life, so utterly depends upon this, that we want to use every possible diligence that we may not miss our aim. To try to prove that right doing is the chief aim would be preposterous. The conscience of the teacher speaks. The conscience of the pupil responds. (The difference between Ethics and other subjects like Mathematics, is not that ethical laws are asserted dogmatically, while mathematical truths can be proved. The pupil finds himself confronted by statements the truth of which rests, in the first instance, on the authority of the adult. The pupil would not be

able to see his way to the end of a difficult geometrical demonstration and decide, relying on his own insight, what may be the correct outcome. The standard is set, the truth is asserted by the superior mind that has traveled over the ground before him. If he does not see it, it is his fault. He must learn to see things as his teacher sees them. This holds good also in Ethics. There is dogmatic assertion in the first instance, and verification afterwards. The difference between Ethics and Science lies in the method of verification.)

Secondly, a part, at least, of the Ethics instruction, is capable of immediate application. When, for example, the teacher speaks of the duties to parents,—obedience, reverence,—of the significance of slight acts of loving service as indicating a filial spirit, he will send his pupils home, if he be the right kind of teacher, with the determination to perform such acts, to render such service. The same applies to the finer interpretation of friendship, which is given in the ethics lessons as a standard by which the young people can immediately measure their friendships with one another. The same is true, of course, of the fraternal duties, of the duties of charity to the poor, of mental and moral charity, which are successively taken up and discussed. There is a large stretch of the road traveled by the moral lessons which lies within the range of the pupil's daily experience, and in regard to which the fear expressed,—that by isolating the moral principles and subjecting them to theoretical exposition, the connection between precept and practice is broken,—is not justified, not even relevant.

Thirdly, however, there are certain duties, like the duties of the citizen to the State, the duties of the various professions and vocations, etc., which lie beyond the pupil's present range of ac-

tivity, and which yet stand out broadly and conspicuously in the ethical teachings. Here it seems, if anywhere, the reproach of pure theoreticism, of pure intellectualism, of divorcing precept from practice, must apply. For the pupil is not yet a citizen, and cannot perform the duties of citizenship. He does not yet follow a vocation and perform the duties of a vocation. Nor, though he can perform individual acts of charity, can he make war against the great social evils, can he help to elevate the working class, or to improve the treatment of prisoners, or mitigate the horrors of war. And yet in our ethics lesson, at least in the High School, we call attention from the very outset to these great social evils, and we dwell upon the achievements of men like John Howard and Robert Owen, and of women like Florence Nightingale; and we make a great deal of the duties of the vocations, and of such duties as the citizen owes to the State.

Are we doing harm to the pupil in acquainting him, even in some detail, with the duties which he is not yet in a position to practice? We should be doing him harm if the heat of interest or the flame of enthusiasm were allowed to spend itself aimlessly, if there were no outlook whatever upon action, no outlet upon action. But there is an outlook upon action. What we are doing is to create in the pupil what may be called hypothetical resolves,—resolves, if certain contingencies arise, if certain opportunities present themselves, to act in certain ways. What we are doing is to trace out, by way of anticipation, the lines of conduct along which the future citizen and professional man is to move, and which, because they have been traced out previously, will be lines of less resistance than otherwise they would be. And, just as in Nature there is such a

thing as potential energy,—that is, energy which is stored up, bound for the time being, but not the less real on that account, and ready on occasions to vent itself in the most powerful effects; so, in our ethics lessons we are storing up potential moral energy which does not need to vent itself fully in immediate action, which may remain latent for a season, and which, nevertheless, when the opportunity comes, will show its reality, its effectiveness.

Nay, we may go farther and say that, even in these cases where duty is beyond the range of the pupil, there is, all the same, an immediate outlet in action possible, namely, action in such cases is directed toward making preparation for the discharge of duties later on. When the duties of the vocations have been exhibited, the impulse to action takes the form of enhancing the diligence and stiffening the perseverance of the pupil in those studies which will lead him to his chosen vocation, so that he may be able to conform to the ideal of the physician, or the teacher of religion which has been set before him. When the duties of citizenship have been explained, the impulse to action will take the form of stimulating the student to manifest at once, in the little school community to which he belongs, the same virtues of respect for law, of a disposition to make the good of each tributary to the good of all, and the like, which are the foundation of ethical relations in the larger field. There is no duty taught that is not applicable either directly, immediately or mediately, in the shape of present preparation for future fulfillment. And thus the main reproach against systematic, theoretic, moral instruction, if the instruction is carried on by the right method, in the right spirit, falls to the ground.

LEADING IDEAS OF OUR SYSTEM OF
ETHICAL INSTRUCTION.

A word or two now as to the system itself which underlies the moral teaching of our school. I have a few words only as to certain points. These, to be properly apprehended, require to be developed in a full course of lectures on the subject. But a few hints, a few glimpses, I should like here to add. In the Elementary School, the aim is, on the whole, to enlarge the pupil's grasp on some of the essential moral facts; just to put him in possession of the facts, without offering him explanations. This is done by enabling him to enter vicariously into the experience of others, be these others ideal types or historical personages. With the help of the Bible stories, the child's range of moral experience is wonderfully widened. Especially the relations that arise within the circle of the family are revealed to him in some of their complexities. The workings of jealousy, as between brothers, its inner causes and its ruinous consequences, are made clear to him in the stories of Cain and Abel, of Jacob and Esau, of Joseph and his brethren.

It is a mistake to suppose that children's minds are simple. On the contrary, they are often extremely complex in their processes. The child sees the complexities of its own nature mirrored in the complexities of the story, and also the solution of such complexities. The child is apt to realize in the story of Moses the inner experience of the strong who attempt to defend the weak against their oppressors, an experience with which, on account of its own weakness, it is peculiarly in sympathy, whether these oppressors be the brutal shepherds at the well of Midian, or Pharaoh and his hosts oppressing and enslaving a whole people. The child is

taught to realize the beauty of loyalty toward a superior, even when that superior is a persecutor, as in the story of Saul and David in the cave. The child is taught to appreciate voluntary self-sacrifice in the case of Ruth and Naomi; in the magnanimous friendship between the heir to the throne and the man who is destined to supplant him; in the depth and tenderness and strength of a father's love in the bitter lament of David over his rebellious son. These and other valuable experiences are vicariously made the property of the pupil with the help of the Bible stories; experiences which no incidental teaching could touch upon, because there would probably be no occasion in the life of the pupil to refer to them. His moral horizon is enlarged. His moral feelings are deepened and refined.

In the Hebrew legislation many minor points of morals are cleared up,—minor, as not relating to the chief commandments, but capital in producing the right set of the will, the right attitude on moral questions, the right spirit. Such, for instance, are the duty of diligence in searching out the owner of lost property, of efforts to save the imperiled property of enemies, of careful abstention from acts which, in their remote consequences, may cause damage to others, etc.

In the next division of the Elementary Course we deal with the virtues that emerge within the circumference of the State. The family is the bounding circle in the previous division. The State is the bounding circle when the instruction is carried on in the Seventh and Eighth Grades. And here we take as our texts selected portions from the history of Greece and the history of Rome. The pupil is helped to realize how Greece was well-nigh suffocated by overwhelming numbers during the struggle with Persia, is made to realize why it was that a

handful prevailed against myriads, what great, inspiring issues were at stake,—democracy against imperialism, the liberty of the individual against centralized control, the free development of science and art in a free State as against a system which crushes individuality and prevents therefore the highest reachings out toward truth and beauty. And the pupil is also helped to realize the means by which this struggle was successfully carried on. And here there is a chance to show how the personal virtues are connected with the interests of the State. The virtue of temperance is dwelt upon in connection with the fight at Thermopylae; the intellectual virtues in connection with the story of the age of Pericles and its achievements in science and art; obedience to the laws of the State, as founded on the acceptance of law in the personal life, is dwelt upon as illustrated in the life of Socrates, also the combined dignity and humility of the man.

The story of Rome brings out chiefly two ideas. Not, as in Greece, the inspiring ends of the State, which should appeal to the citizen and lead him of his own accord to put life and property in jeopardy for its sake. But these two ideas: first, the supereminent claims of the State above the claims of any of the lesser groups included within it, the right of the State to crush out family affection and individual warfare in order to its own perpetuation,—as in the case of Brutus sentencing his own son, of Coriolanus, of the Horatii, etc.; and, secondly, the right of all who are willing to conform to the requirements of the State to be included within the domain of citizenship. Nowhere else is the right of the State, not so much to suggest as to exact sacrifices, so powerfully brought home as in Roman history. And, while in Greece citizenship was ever restricted, the whole history of Rome may be re-

garded as the history of the progressive expansion of the circle of citizenship from patricians to plebeians, from Romans to Italians, from Italians to provincials, until it included the greater portion of the civilized world.

When we come to the High School period a great change in the method of teaching takes place. The object is no longer merely to widen the moral experience of the pupil, to extend his moral horizon, to refine his moral feelings, but to supply him with a working hypothesis in ethics, with a principle—not a metaphysical one, but still a unifying one—from which all the separate duties can be derived. And, as in the age of adolescence, the inner personal life of the student acquires a prominence which it had not before, the aim is to exhibit the general principle of ethics primarily and fundamentally as it applies in the inner life of the individual, to show how the strictly personal duties may be derived from it, and then, on the sure foundation of the personal duties, to erect the whole superstructure of the social duties. Or, rather, to express my thought more precisely, to take the striving of the individual soul after perfection as a starting-point, and then to show how this striving can only be satisfied, how the individual personality can only be realized, in and through the relations to others.

The unifying principle which we adopt is the principle of perfection or of progress. The attempt is made in this course, after the enthusiasm for progress has been inculcated, by the method which I described in my last talk, and the knowledge of the facts of human progress has been acquired, to formulate definitely the ideal of progress and to mark out the direction in which it should be achieved. An attempt is made to show that progress does not consist in

the increase of material goods, or material well-being, or in mere knowledge or technical skill, or in ease and joyousness of life. But progress is explained as centering pre-eminently in the moral relations, in so acting as to diminish the evils of the world—the evils of poverty, of ignorance and of the anti-social set of the will—in so acting ourselves as to elicit the spiritual possibilities of other natures; the test of right action being just this beneficent reaction which it provokes in others. In this way, the student is led to rebuild anew his moral world, to regard the duties of the family, of the vocations, the duties of the citizen to the State, the duties of nation to nation, as so many means and opportunities of eliciting the hidden possibilities of the larger spiritual life, and of growing, as an individual, more and more into the fulness and stature of the spiritual whole of which he is a member. The last outlook that is opened is upon a perfect society, an ideal community, of spiritual beings, a Kingdom of Heaven, a City of the Light.

To accomplish the end here outlined or indicated we train men and women who shall not only have a vague sense that the world is a moving procession, a feeling of delight in the forward movement, a knowledge of the facts of progress, but shall also have a clear conception of the aims toward which all this progress should tend, and should have this last and far-reaching outlook. It is essential, of course, that the teachers themselves should have that outlook. The Ethical Culture School can only succeed if its staff of teachers are penetrated by a deep spiritual feeling, are enlightened by definite spiritual ideas, and have this same outlook upon a Kingdom of Heaven or City of the Light, upon a Temple of Humanity in which the lives of the pupils they train

shall be the building-stones. In the business of teaching we are apt to be immersed in the details and absorbed in the technique of our tasks. We must teach mathematics and science and grammar and composition and the like. We must pay attention to the separate stones and see to it that they are properly cut and squared and trimmed. But our whole occupation becomes futile unless we constantly bear in mind the place these separate stones are to fill in the grand edifice, unless we have constantly before our minds the architectural sketch, or the vision of that noble radiant temple which, by the help of these and others like them, is to be slowly advanced toward completeness.

“Physical suffering apart, not a single sorrow exists that can touch us except through our thoughts.”—*Maeterlinck*.

“Real fatality exists in certain external disasters—as disease, accident, the sudden death of those we love; but inner fatality, there is none.”—*Maeterlinck*.

“To look fearlessly upon life; to accept the laws of nature, not with meek resignation, but as her sons, who dare to search and question; to have peace and confidence with our souls—these are the things that make for happiness.”—*Maeterlinck*.

“If all who may count themselves happy were to tell very simply what it was that brought happiness to them, the others would see that between sorrow and joy the difference is but a gladsome enlightened acceptance of life, and a hostile, gloomy submission; between a large and harmonious conception of life and one that is stubborn and narrow.”—*Maeterlinck*.

*The Irresponsible Classes and the Community**

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OF all dependent classes there are none that drain so entirely the social and financial life of the body politic as the imbecile, unless it be its close associate, the epileptic.

Charitable associations, State and Municipal authorities, awakening to a need of self-preservation in disposing of the increasing numbers, are striving to provide for both dependent and delinquent classes, but often with a lack of co-ordinated effort and a display of ignorance which results in a sad mixture of both classes. Only the other day I noticed an order for the removal of a number of cripples and feeble-minded from a house of correction as a place wholly unsuitable for them.

Now there is much the same misapprehension in the distribution and care of mental defectives—those whom the public know only under the one name of idiots. It should be made clearly understood that the effort to include helpless idiots, trainable imbeciles of all grades, incorrigibles and epileptics under the same jurisdiction, defeats its own ends in not giving the best results for the amounts expended. This I believe is due in large measure to a misconception in the minds of legislators and their constituents—the large body of tax-payers

back of them—as to grades of imbecility and the different modes of caring for each; they are not aware of the hopelessness of idiocy, and of the incurability of epilepsy and its persistent tendency to degeneration and to irresponsibility.

The irresponsible, if left unguarded, is a fruitful author of ill; and doubly so when unrecognized and unsuspected, as is too often the case with the moral imbecile—one who is born without the moral sense, for the amoral or unmoral can work more detriment than the immoral; the latter may be reformed—the former never.

Doubtless but few voters and tax-payers are cognizant of the fact that of the one hundred thousand mental defectives which our very inadequate census returns give, only about one-tenth are provided for in institutions. The rest are scattered throughout the community, swelling the pauper and criminal ranks, filling jails and penitentiaries, figuring largely in police courts and criminal trials, until juvenile courts have become a necessity. Witness Chicago with its seventeen thousand children arrested during the year. The mental defectives are found to be misfits in houses of refuge or correction, where the discipline is not adapted to their peculiar condition; or being unrecognized, they burden the asylum designed for other dependent classes.

*Read before the National Conference of Charities and Corrections, Detroit, Mich., May 31, 1902.

To the conscious, wilful criminal we may mete out a well-merited punishment; but this irresponsible, innocent, author of so many ills, what shall we do with him? Within a limited area and the short space of two years a murder, an attempted arson and more than one seduction and rape are but a few of the many incidents that have come to my notice. The so-called murderer, an imbecile lad of fifteen years was, after all the costs of criminal trial, saved from what would have been *judicial* murder only by my exposition to the jury of his absolute irresponsibility, and he is now serving what is to be hoped will prove a life term in the penitentiary, as there is now no place suited to such a case without detriment to others. The attempt at arson was discovered just in time to save we know not what loss of life and property to a large institution. The other cases simply double and triple their own infirmity. Statistics go to show that these are not the exceptions but the rule. Wherever defect or disease remains unguarded it becomes a festering sore, sure to eat as a canker, or in some sudden unexpected outbreak cause ruin to many. Guiteau and Czolgosz, terrible in their work, were only warning signals thrown up from the great volcano of irresponsibility which, never extinct, is sure to have its periodic outburst.

Recognizing this, and knowing the certain transmission of such taint, how can one fail to appreciate the advantage of prevention over penalty, or to recognize the surgeon's knife as the most beneficent instrument of law. And why should increase not be prevented? We guard against all epidemics, are quick to quarantine smallpox, but we take no steps to eliminate this evil from the body social. There is no law providing for the

gradual but sure recognition of the imbecile, and his prompt and permanent sequestration, nor for epilepsy, except, I believe, the marriage laws in Connecticut. We are very careful as to the breeding, in-breeding or non-breeding of our flocks and herds and beasts of burden, but we allow epileptics and irresponsible imbeciles to reproduce their kind unmolested, and thus social progress is retarded by the increase of population on the part of those who are incapable of the responsibilities of parenthood.

The spirit of our constitution protects every man in his inalienable right to the pursuit of happiness, it is true, but only when that pursuit does not conflict with the rights of his neighbor. Moreover, it must be remembered that we are dealing not with men, but with an arrested development, which constitutes a perpetual childhood, as incapable of the responsibilities of parenthood as it is of an intelligent suffrage. This is a question which every tax-payer may rightly claim concerns him personally. He may be willing to contribute to the support of one set of imbeciles, but would be justified in resenting acts which required him to help support a second set.

Let us now review the methods of providing for these incapables. The tax-payer, naturally desirous to see the best returns for the amount expended, will agree that in this as in every other measure the only practical way to reach a desired end, is to investigate the results of experience and to advise with those who have made it a life study. The work among mental defectives, begun some sixty years since in America, was directed entirely toward raising the helpless idiot up to a condition of self-help; what is now known as the brighter class of imbeciles, and the so-called backward children, being either unrecognized or

non-existent. Since then the work has grown rapidly from that of the mere asylum to meet the demands of an ever increasingly nervous world, which, with its cram systems of education and its eagerness "to get there" some way, any way, has no time to deal with its slow offspring. Hence these latter must either be run down or placed where they can make haste slowly. This is the literal truth; they must still hasten, for even into retreats such as the training schools provide, the *Zeitgeist* still pursues, and the weak-minded is "hustled" in much the same proportion as his normal brother. Hardly have these imbeciles acquired a smattering of a trade, with neither ability nor will power to pursue it, before the vanity of the family or the pressure brought upon associations, charitable or political, withdraws them to swell the army of imbeciles that others may take the vacated places and repeat the process. Thus the efforts of all concerned are largely nullified by failure to apprehend the situation, and the imbecile, society and the tax-payer all reap the consequences.

Now the question is how to readjust conditions so as to avoid a recurrence of these failures. In this let us note in passing two factors which will aid the process of elimination: changed conditions in the home necessitate other provisions, and its incapables, once cared for there, are drifting in greater numbers into institutions; again, the establishment of classes for backward children is separating abnormal from normal children in the schools, and a second sifting sends many there adjudged hopelessly defective, also to institutions. Here should come in legalized asexualization to ratify that judgment, and to secure to society and to the institutions a certain benefit by this separation, even should it not be

final. The next step should be a redistribution of the defectives thus brought together, such as experience has proven will provide the best advantages for the greatest number at minimum cost, and this, of course, will be found in separating trainables from untrainables.

As an asylum requires a different régime and can be run on a more economical basis than a training school, nothing is gained by hampering the latter with profound idiots or with untrainable epileptics; for the training school with its custodial and non-custodial cases, its high, middle and low-grades of both sexes—each and all requiring separate and distinct methods—has its energies taxed to the utmost to build up defective minds and bodies, and to make their labor reduce the cost of maintenance. Once protection is assured by means of a system of prolonged apprenticeship, industries already proven could be extended and others introduced, bringing in time this reduction to a minimum. Many of these industries can be profitably carried forward by the incorrigible or moral imbecile, and the custodial buildings now largely filled with untrainable epileptics and idiots, if fitted with shops, might become veritable hives of industry.

The low-grade, or any who early reach their limit in the schools, might be drafted off to the idiot and epileptic asylums where they would make useful aids; and in this way, by separation and redistribution, the helpers may become helpful, and made to serve the double purpose of eliminating from society in large degree the criminal element and of converting it into an aid in caring for its weakest members; thus in two ways relieving the burden upon the tax-payer.

Later, as sequestration gradually becomes law, there will be demand for a yet larger outlet, and the scheme will attain

its full development only in a colony where changed environment, with greater freedom to trained artisans, will complete the apprenticeship. Such a colony, giving stimulus to training as well as offering permanent outlet to the institu-

tions of the country, might be established on a liberal scale by the National Government, which would thus set its seal to the work of maintaining the integrity of the State and the purity of citizenship.

Foreign Letter

England

The New Education Bill—Religious Aspects—The Growth of Church Influence and Interference—The Inefficiency of Church Schools—The Weakening of the Progressive Party—Non-Conformist Opposition

THE Education Bill, introduced by the Government is the absorbing interest wherever the ethically minded do congregate. It presents itself in many different aspects. The student of local government discusses it on account of the changes in administration which it introduces; the educationist thinks of it in connection with its purely educational provisions; those of us who are members of ethical societies take a special interest in the clauses drafted under the guidance of theological champions.

I have already dealt with the general situation which the bill has been drafted to meet, and I have nothing to add to what I then wrote. Since writing that letter, however, I have had the advantage of having been selected as a representative of the London County Council on the Technical Education Board, the

model upon which the Government proposes to build up the whole machinery of education administration, and I am more convinced than ever that from the point of view of one who believes that direct responsibility to an intelligent electorate is the only possible condition of genuine progress, the Education Bill is a profound mistake. The new education authorities are to be Town Councils and County Councils acting through committees partly nominated by them and also partly nominated by other organizations.

But it is the religious aspects of the bill with which I desire to deal in this letter. For a whole century the Church of England has opposed education, or has made educational advance conditional on the church's keeping control over religious instruction. The forces of enlightenment were too strong for it, and in 1870 it was beaten, and a national undenominational system financed from the rates and taxes was introduced. But ever since 1885 liberal thought has been losing its grip upon public opinion. The church has not abandoned its schools. They were miserably inefficient. Teachers were selected for their religious beliefs, and on condition that they would teach in Sunday-schools or play the organ at church. Moreover, the church has secured the election of members on school boards for the deliberate purpose

of hampering these boards; and as the ordinary English parent takes little interest in education, the dogmatists have been only too successful.

A few figures may be given to show how education in England and Wales stands at the present moment: 5,500,000 children attend school, 3,000,000 going to denominational schools and the remainder to board schools. No board school can be built so long as a denominational school accepted by the Government is open. So that the 3,000,000 does not show the real utility of the denominational school. Of the teachers in the denominational schools only 38 per cent. are certificated; in the board schools, 51 per cent., and under the London School Board, 81 per cent. The denominational schools spend in teaching each child per annum, £1 : 15 : 2; the board schools spend £2 : 5 : 2. The average salaries paid for heads in church schools is under £128; in board schools it is just over £170. These figures speak for themselves. They show that the voluntary schools have been undergoing the most severe financial pressure, and before half a dozen years are over many denominational schools would have to be closed and board schools opened in their stead.

The growing influence of the church upon legislation was first felt in 1897, when a special treasury annual grant was made to denominational schools which averaged 5 shillings and 9 pence per child in the urban schools, and 3 shillings and 3 pence per child in the rural schools. But that was not sufficient. Voluntary subscriptions could not keep up efficiency, and once more we began to approach a national system of education. But the archbishops moved, and diocesan meetings passed resolutions. Their contention was that every parent

has a right to teach his child what religious dogmas he likes, and that he has also a right to ask the nation to pay for such teaching. The High Church, which is playing havoc with the democratic mind, after the manner of the low class American politician described in Miss Adams's "Democracy and Social Ethics," goes even further than that; and Lord Hugh Cecil, the son of the Premier and the leader of the sacerdotalists in the House of Commons, declares that the only religious view of the school is that it is the annex of the church. Chiefly under the influence of the High Church party, the Government has drafted its bill.

If the measure passes as it is drafted, a denominational school can be kept up out of public money, so long as thirty pupils attend it and its fabric is maintained by voluntary subscriptions. Its committee of management will be chosen from the religious body responsible for it—the public authority having power to elect only one-third of this committee. Thus from public funds eight-ninths or nine-tenths of the cost of these schools is to be paid, whilst the custodians of these funds can never be represented on the spending committees by more than one-third their voting strength. Teachers may still be appointed on theological grounds, provided they are not absolutely disqualified by an utter lack of educational attainments. As regards the provision of new schools to meet the demands of a growing population, the church is to have the power to supply the want under conditions which make it quite certain that denominational instruction will choke off the growth of a public school system.

Unfortunately the progressive party in politics is so broken up that it can offer no effective political resistance to

these proposals. The non-conformists, however, are in arms; and meetings are being held in opposition to the bill. Dr. Robertson Nicoll, editor of the *British Weekly*, one of the most powerful non-conformist papers, Dr. Parker, Professor Massie of Oxford, and other leading men are approving of a no-rate cam-

paign should the bill become law; and if hundreds of the most respectable citizens of the country elect to go to prison rather than pay rates in aid of church schools, the High Church may have to pay most dearly for its legislative victory.

J. RAMSAY MACDONALD.

Course of Ethical Instruction for Schools

(Continued)

The Primary Grades (III)

THIRD YEAR

JUST as in the literature of a nation stirring precedes the interest in the portrayal of the active and the quiet and natural, as the *Beowulf* precedes *Daniel Deronda*, so in the child's interest, the adventurous and heroic precedes the unheroic and introspective. Obedience, courage, control, as presented in *Ulysses*, let us say, are qualities of character, it is true, but they are made manifest to the child through picturesque and striking action, they are brought out by means of heroic activity. When he reaches the age of nine or ten, he has become conscious of an inner life which presents different phases; which may be analyzed; which is the root of his actions; which, through its interest, makes attractive to him a story which deals not in stirring activity, but in comparatively quiet acts that grow out of important mental states. He is ready now to fix his attention on a moral development, to realize through his own experience the meaning of the story, and to apply the new understanding of its point to the complexities of his own dawning inner life.

At this time, too, he is beginning to perceive and to compare his relations to others; to know that certain situations, certain problems arise out of these relations. He feels that his relation to his parents imposes particular feelings and duties upon him; that to his brothers he owes other obligations; and that there are various situations in which he finds himself as a result of their positions, and the difference between their rights and duties and his own. Thus, his own, in comparison with those of others become more clear and distinct to him. He realizes his own place among those who form his little social group, finds that certain laws of action arise out of that relative position.

The group of Bible stories which form the material for the work of the third year of the Sunday-school is, first of all, a set of stories that tell of the growth of feelings and attitudes, of the development of character. We no longer recount merely what our hero does, in fact the act itself becomes significant only because of the feeling that prompts it; we show, rather, our central figures as undergoing certain mental experiences;

moral and spiritual changes. Adam and Eve's eating the apple is not so much the memorable thing; but that they are tempted and yield,—*this* is the awful thing; they are ashamed, they realize their situation, before any outward consequence comes to them. Our interest in Cain and Abel lies not only in what they do, but first and fundamentally in the state of mind, the condition of heart, the mood that leads to the action. The Hebrew myths and traditions display more distinctly than any other early stories an emphasis on the moral life, and hence can be used to great advantage at this point.

The moral lesson works itself out in these stories under conditions that make them fitting material for the child's study. The life of the child is comparatively simple, the relations in which he stands are comparatively few, and certainly do not so overlap and encroach upon each other as to present conflicting duties. Now the patriarchal life was simple, definite in its social relations, and clear in its duties. Lot and Abraham can separate easily, one to the right and one to the left: there are no difficult questions of great sacrifice involving others' suffering; only that of a little willingness to give up. Rebekah finds Abraham's servant tired and travel-worn. She pays him the respect due to a stranger and an old man. All the perplexities that would make the corresponding modern situation hard to meet are absent. One great moral truth stands out from the clear relative position of the characters in the incident. This lack of complexities unites with the distinctly ethical content of these stories to make them easily understood and valuable in placing before the child the ethical elements of his own life.

Of course some of the stories must

be changed; either in order to bring them into direct relation with the child's life, or to eliminate from them certain ideas that are the remnants either of superstition or of the religious or national peculiarities with which, in the Bible, the stories are told. Sometimes this change consists merely in an interpretation, by the substitution of the terms of a rational explanation for religious terms. Sometimes the story is told as fiction instead of as reality, as in the story of the Flood, used mainly as an introduction to the valuable story of Noah's sons. This story is told as the fabrication of a man who believed that only very good people had the right to live. In giving the account of the destruction of all except Noah and his family, special emphasis is laid on the fact that we do not now believe this; the pupils citing the opportunity for renewed effort and the hopeful promises made in the previous stories (of Adam and Eve, Cain and Abel), as evidences that children and men and women are given "a second chance." Adam and Eve are two children whose father has given them the beautiful garden; Cain is jealous of his *prosperous* (divinely favored) brother; Abraham entertains three *royal* emissaries. In the story of Jacob, the part Rebekah takes in the trick played on Isaac is, for obvious reasons, entirely suppressed.

It has been found best that the story shall be frankly treated as an ethical object lesson. No inquisitorial intrusion is to be made into the privacy of the child's inner life. But the very emphasis laid on the moral incidents makes it obvious to the child that we are not either amusing or informing him; and it seems best that the attitude of the teacher, if not her words, should show that she considers this the really import-

ant part of the story. Here as elsewhere the child instantly detects any deception, and becomes impatient to know "how the story ends," if there is a pretense made that it is a mere concrete narrative. It is to rouse his interest in moral conditions, to lead him to recognize the first stage of a temptation, to realize that one must sometimes shut one's eyes to a fault in one's superiors, to dread the effects of a besetting sin, to know that effort is the condition of moral regeneration,—for these purposes this work is done, and not merely to make him acquainted with the lives of Adam, or Cain, or Noah, or Jacob. Of course the story should be dwelt on as a reality; it has its striking, its adventurous elements; but its core, its value for us on a Sunday morning, is in the study of character it presents.

While, as was brought out in the paper on the first year's work, it does not seem advisable to push the personal application of the particular lesson, or to allow the children to discuss personal moral problems, it is of great use to cite instances which embody a similar problem from the child's daily life; in order, first, to make clearer the situation brought before the class, in the story; and, secondly, to remind the children that a correspondence does exist between the incidents and characters of these stories and those of their own life.

The grasp on the meaning and nearness of the story is helped, also, by the motto, which expresses the central thought of the story, and which, without seeming to force the connection with everyday life, does so by being itself made clear both through the incidents of the story and other instances of the same thought. As the child has a thorough hold of the central idea, he can often understand a bit of poetry which, stand-

ing alone, would be beyond his grasp, but which because of its beauty and richness makes the thought attractive and permanent. So difficult a stanza as the last one of "The Chambered Nautilus" may thus be given to the children, and even a simple sentence from Emerson's *Essays* will be found to be comprehensible. Of course comparisons between the various situations in these stories and those in the "Odyssey" are a great aid. Sometimes, too, it is found that a bit of literature from the child's general reading will work into the thought, and make it evident that these truths are truths at all times. The "Vision of Sir Launfal" will be a new embodiment of the truth brought out in the story of the destruction of Sodom: "It is good to give a stranger a meal and a night's lodging; it is better to be hospitable to his good meaning and thought." If Jacob was saved from a life of weak indolence and worse faults by being forced to meet the hardships of the outer world, so is the boy who is the central figure in "Captains Courageous."

The first story in the series is that of the brother and sister, Adam and Eve, who, in their beautiful garden, realize that they owe all to the father who has generously given them this place of delight. But better than the delicious fruit of the tree, than the birds that sing and do not fear the boy and girl, than the animals with whom they play, is the companionship of each to the other, and the dear friendship of their father. Every child finds almost involuntarily the parallel in the kindness of his own home, in the happy play with his brother or sister, in the evening frolic with his father. Then comes the one restriction and the ready acceptance of it; then the yielding to the thought of the forbidden fruit, the weak desire at least to see it;

and finally the actual act of disobedience. Whether "the voice" that draws Eve on is treated as a real snake, or as merely seeming to be outside of her own thought, the children recognize the progress of the temptation; they realize also the desire for companionship that makes Eve draw Adam into her sin. What a reality lies in the shame-faced greeting that takes the place of the happy greeting! The punishment, with its curative aim, brings to the over sensitive child, hope; and to the indolent or callous one, a new stimulus to energy; for it is readily seen that the banishment from Eden and the hard work imposed are meant only to allow the brother and sister to fit themselves to live in the beautiful garden.

The same idea of a gradual yielding to evil impulses,—this time to that of jealous anger—is brought out in the tragic story of the two brothers, Cain and Abel. The shepherd, Abel, has an easy, happy, cheerful disposition, in contrast to that of his brother Cain, who is by nature morose and somber, and is further embittered by the hardships of his farmer's life, and his lack of success. Abel, in his lightheartedness, forgets that Cain is worried and troubled, tired and disappointed. But Cain, instead of rejoicing in his brother's happiness, allows himself to become jealous, to hate the very sight of his smile and the sound of his laughter. This feeling grows on him, until at last one day he lifts his hand to strike his brother: he wants him to understand that there is pain and suffering in the world, that not every one can laugh and sing and be beloved. The blow fells Abel; and Cain, his temper vented, runs away. But he has not hated his brother: his love has only been choked by his anger, which has now had an outlet. Then comes a strik-

ing account of the awakening of conscience, which shows itself first in a furtive glancing back to see why his brother does not come; until driven by the voice within that cries: "Cain, where is thy brother?" and will not be silenced by his indignant, "Am I my brother's keeper?" he runs back to the spot where Abel lies, dead. Then the horror of his deed becomes clear to him, and he thinks himself unfit to live. But he is not allowed to despise his own life, and must go on to work out his own redemption through struggle and effort, until at last people shall know that he never meant to murder, and he himself shall become a fit member of society. Surely no child, or grown person either, who has ever lost his temper can fail to be impressed with this world-old story and its lesson of self-control, of the necessity of guarding against the first wicked thought.

Then comes the story of the Flood and of the sons of Noah; one of whom respects his father too much even to look at him as he lies in undignified sleep, but goes backward with a covering for him. This is difficult to handle, but when properly told brings out a very important truth: that we must shut our eyes to the minor faults that undoubtedly exist in those whose position and general superiority demand our respect; that we shall remember the ability and virtues of parents and teachers, and not dwell on the small faults which we notice.

Then follows the Abraham cycle with its many incidents, all of which show Abraham, not indeed as a hero of adventure, but as a strong, good man. The story of his parting from Lot illustrates the fact that the wise one gives in where no moral principle is sacrificed. His battle with the enemies of the king,

in whose territory Lot had settled, shows that a favor should be freely given, but that "too large a gift destroyeth the heart." The lesson of true hospitality is brought out in the story of the visit of the strangers, first to Abraham, and then to Lot in Sodom. The devotion of mother to child and the gratitude of the latter is beautifully brought out in the self-sacrifice of Hagar to her son Ishmael, sent from the house of Abraham, in which she has been a servant, and in which she can no longer dwell because the boys, Isaac and Ishmael, do not agree.

Then again reverence for age and kindness to dumb animals is impressed in the beautiful picture of Rebekah at the well, as she says to Eleazar: "Drink, lord, and I will give thy camels drink."

Finally comes the long story of Jacob, where we are again shown brothers of opposite types. Our chief interest is in Jacob, whose love of ease leads him to meanness and deception; but whose character is strengthened and deepened by his long years of service under his hard master, Laban.

These various characters and different situations should lead the child to a clearer understanding of his own character and the incidents of his own life. If the object of the course of Greek stories is to make children love the right kind of hero, it seems as if the object of this first course of Bible stories is to make the child conscious that character, thoughts and desires that go to make it, need constant watching; and are not merely, as a whole, good or bad; but are a structure, a growth, which, when properly trained and guarded, will become fair and beautiful. In the Ulysses stories the beauty of this fair plant is brought before the child; it is held before him here, too, but in

addition he begins to see that poisonous leaves may grow on the fairest branch; and that constant tending and great vigilance are needed to let it bear fine fruit, which will make of even a weak sprout a noble tree.

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—*H. D. Thoreau.*

"Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us,—houses built without hands, for our souls to live in.—*J. Ruskin.*

"If thou workest at that which is before thee, following right reason, seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure as if thou shouldest be bound to give it back immediately,—if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this."—*Marcus Antoninus.*

Changes in the Conception of God

THE LAST OF A SERIES OF THREE DISCOURSES GIVEN AT CARNEGIE HALL

BY FELIX ADLER

IN the first far-off beginnings of things, what was there? A dark, weltering chaos, perhaps, "the Spirit of God brooding over the abyss;" or matter in a state of extreme tenuity,—a vast nebulous mass filling the spaces now occupied by the celestial bodies. Even if we adopt the latter alternative, we are at once forced to put the question: How came matter to be? The fact that it is supposed to have existed in a state of extreme tenuity, surely does not make the problem of its existing at all any the less difficult. And how came this nebulous mass to be set in motion? Who was the prime mover? What determined Him to put forth the initial impulse that set the worlds a-spinning? Who or what was the first cause, and what or who determined that cause to put into action the causal principle which, in some inconceivable, incredible way, had remained dormant and ineffective during the eternity which elapsed before the world came into existence?

To these questions there is no answer. The search for a first starting-point of some sort turns out to be hopeless. The problem of origins is insoluble. The scientific hypothesis no more solves it—no more pretends to solve it—than does the naïve cosmogony of Genesis. And here we light upon one capital difference which, as I think, is destined to distinguish religion in the future from religion as it has been in the past. Hitherto, religion has concerned itself very largely, if not chiefly, with the beginnings; in the

future religion must concern itself with the end. Hitherto religion has turned backward, attempting to penetrate to the origins, which are enveloped in mist; in the future religion must turn forward toward the aim, which is a burning and a shining light. In the past religion has set up at the threshold of the universe the image of a Creator, of a Maker, of an Architect. It has sought to answer the question, How did things come to be as they are? This question we must give up as unanswerable, and must turn to the other question, What is to be the outcome of it all? No matter what was the beginning; we do not and cannot know what the beginning was; but what is to be the outcome? And this question elicits our profound, our enthusiastic interest; for upon the outcome we can have some influence.

There is an immediate advantage that arises, as it seems to me, from this *volte face* in religion, namely, that the drama of existence is relieved of the imputation of bootlessness otherwise attaching to it. In the prayer which Jesus taught his disciples we read: "Thy will be done on earth as it is in Heaven:" and in many another of the ancient Hebrew prayers, of which the "Lord's Prayer" is an example, we meet with practically the same petition;—"Thy will be done on earth as it is in Heaven." Deep and significant as is the purport of this prayer, I, for one, could not, even as a boy, forbear asking with whatever wild feeling of possible sacrilege: If the divine will is already

fulfilled in all these wide heavens, why is it not on this little speck of the earth? Nay, more, if the sum total of moral perfection already existed from everlasting in God, what could have been the object of launching the world into being? There was perfection at the start, then unaccountably imperfection crept in; there was unblemished holiness at first, then unaccountably loss of it; and now, perhaps, there is a slow, gradual return to it. But why all this endless effort and pain, merely to climb back to a point which had already been reached at the outset? According to this view, there is no real gain in all the "groaning and the travailling." According to it there is and can be nothing new under the sun, and one cannot shake off the afflicting sense of the profitlessness of it all. Now, from dreary speculations of this kind, we are set free the moment we frankly and completely give up the question of origins as beyond our comprehension. There must indeed be an Ultimate Being from which the effort toward perfection comes, and which, on moral grounds, we are bound to believe will support and crown that effort with fulfillment. But how, in the nature of Ultimate Being, the contradictions to which reference has just been made can be reconciled, you do not know, and I do not know, and no man can know.

What, then, can I know? Where can I set my foot on solid ground? I know this: That in the world in which I live, and in which I must act, there is duality, there is conflict, there is a fight going on; and that I must take my part in it. There is progress, too, from dust to crystal, to growing plant, to life in creeping things, in bird, in beast, and in men; men who are the heaven-aspiring tops that tower above the forest of existence. There is matter to be subjected to mind, there are passions to be tamed, appetites to be

bridled, cupidities to be curbed, a just and harmonious social order to be created. The mystics are wont to speak fantastically of a dark background in God; of a strain of evil in His being; of an obscure, thus far intractable element, which He has not yet been able to overcome, but which he is laboring to transmute. Whatever may be the case with God, we know that there is this obscure, intractable element, this strain of mischief, in the world, and in ourselves. And we know this: that we are here to fulfill the divine function of overcoming the intractable element, of transfiguring evil into good, chaos into order. And in doing so, we must, I think, accomplish the *volte face* in religion, of which I have spoken. We must cease to turn backward, dwelling on and endeavoring to explain what is inexplicable, and turn our faces forward to the end which, by our action, we can affect. We are like the Hebrew of old, who, when he fled from the burning city, was told that he must never look back, but only forward, if he would escape being turned into stone. So we, in fleeing from the city of our childhood's faith, which is blazing up in a great conflagration behind us, must turn forward, fixing our attention upon the goal that lies ahead, never looking backward, lest we, too, be turned into stone, lest we become paralyzed and lose courage and strength.

This is the first change, and the second which I would mention is that man, not some one excellent man, but man in general, humanity, is bound to loom up larger than ever before, as the object about which the religious imagination will play; that we shall take humanity closer to our heart; that human beings, persons like ourselves, will mean more to us than heretofore as the media through which, for us, the divine life expresses itself. We cannot any more, like

Moses, approach the burning bush and come in direct contact, as it were, with the divine life. We can only experience the light and warmth of the divine life as it radiates from other human spirits into our own. And the new attitude which we take toward humanity will bring us into new relations of a threefold kind, toward our fellow-beings; namely, toward our contemporaries, toward our ancestors, and toward our posterity. As to the human beings with whom we come in contact, whom we see and know round about us, we shall learn to see and know them from the new point of view just referred to, regarding them as masks behind which divinity lurks; as revealers of hidden spiritual possibilities. We shall attribute a certain greatness and sacredness to them; and the cheapness that now often marks our estimate of those with whom we are familiar, vulgarizing human intercourse, will disappear.

And again, the new attitude toward humanity will change our relations to our ancestry and to our posterity; will lead us to revive in ourselves spiritually the departed men and women who formerly lived on this earth, and to engender spiritually those that are to inhabit it after us; to project our influence backward over the dead, so as in a manner to resuscitate them, and forward, so as to determine the life of the unborn. We are ducts through which the life of humanity flows; it is our mission to purify the stream as it passes through our veins. We can contribute to sweeten it as it flows through us, or add new impurities to its current. Each of us inherits from his parents, and often from more remote ancestors, certain faults, certain weaknesses, certain predispositions toward evil, as well as certain nobler and more excellent traits. It is the essence of true piety toward our progenitors that we endeavor to overcome the evil heredity which they have trans-

mitted to us, expiating their faults, as it were, by our sufferings and struggles, purifying them in ourselves; and on the other hand, enhancing every good influence which we have received from them, and bringing to full fruition every good seed which they have implanted in us. It is in this way that we can spiritually resuscitate our ancestors; that is to say, that we can perpetuate all that was spiritual, all that was excellent, all that was of enduring worth in them. And in like manner we can spiritually engender our posterity by so shaping their environment, by so preparing the soil in which they must grow, that the better, the more human qualities in them shall have a fairer chance to develop than the same qualities have ever yet had in the history of the race. Especially is it important for us to constantly bear in mind how heavy is the burden which, by our mental indolence and our weakness of will, by our folly and by our guilt, we impose upon our descendants.

It is sometimes said that the conception of a Heavenly Father is indispensable, in order to support in human beings, the sense of moral accountability. Let the dread of divine chastisement be removed, and what meaning, it is asked, will attach any longer to the word "responsible"? Responsible to whom? Accountable to whom? Unless we imagine a Heavenly Judge, before whose tribunal we shall render an account of our errors, and our blunders, and our faults, and our misdeeds, and who will inevitably chastise us for our transgressions,—what deterrent from wrong action remains? In what sense and to whom are we responsible? Well, we are responsible in any event to our posterity. This is certain, that every one of our mistakes will make it harder for those who come after us to find the right way; that every uncleanness with which we become tainted will,

like an infection, be communicated to our children, and to our children's children; that every base ingredient which we permit to enter into our life, will pass on into theirs, who have not deserved at our hands the misery and the pain with which the presence of such ingredients is likely to afflict them. The attitude which I have indicated may be described as a religion of humanity, not in the sense of setting up humanity as an object of worship, but in the sense of gradually deifying human life, bringing it nearer to the divine ideals; not in the sense of the adoration of humanity, but of the slow and gradual transformation of it.

Of the three points upon which I wish to dwell, two have now been indicted: the turning away from the origins to the end; the deeper piety toward ancestors; together with the keener sense of moral responsibility toward descendants. There remains the third point: and this leads us back to the question which was suggested at the close of the second of these addresses. Humanity, as we know it, is ever imperfect. We need to have opened to us some larger outlook, we need to have set before us an ideal of perfection, toward which our labors may be directed. Now, what shall be this ideal of perfection? Seeing that a Sign of some sort is necessary, what may be the religious Sign which we can employ? The outcome of my last lecture was that we cannot conceive of the moral ideal as incorporated in a Father; and now I take a further step, and say that we cannot conceive of that ideal as embodied in any individual whatsoever. The moral ideal bursts asunder, and escapes from the bounds of individuality. The elements which it includes are too manifold to be represented by a single individual, no matter how sublimely idealized. The moral ideal is a social ideal. It includes types of excellence which we cannot think of as ex-

isting together in the same person; the excellence of the man and of the woman, of the aged and of the young, the special types of moral excellence which are peculiar to the different vocations. It can be represented only by a vast and differentiated society. It is the ideal, not of one Infinite Being, but of an infinitude of beings, of a world of spirits, comprising all of rational existence that ever has been, or is, or will be, on earth or in the distant stars and suns. It is the ideal of a spiritual whole, each member of which expresses uniquely some aspect of the life of the whole, is sustained by the whole, and sustains it and is indispensable to it. The moral ideal is that of a multiple God; it is the ideal of a commonwealth of spirits, and not of one spirit who, as sovereign, stands apart and aloof, and to whom the rest are subject. Just as sovereignty in the State is no longer incarnated in a single individual, but is disseminated through and permeates the whole people; so the sovereignty of the universe can no longer be lodged in an individual spirit, but is to be regarded as disseminated through and as permeating the entire world of spirit. The theistic conception is monarchical, the conception here indicated is democratic; *i. e.*, the sovereignty of the world embodied in a republic of spirits, not in a single sovereign spirit; the sovereignty of the world embodied not in one Infinite Being, but in an infinitude of beings that are in process of organizing into ever-increasing unity.

But if you have followed me thus far you may ask: Is not this thought too abstract, too vague, to serve our purpose? I answer: abstract it certainly is, when put forth in this isolated fashion; but so is the theistic conception of God abstract and metaphysical to the last degree when stated in the same fashion. The conception of a Being, omnipotent,

omniscient and good, in a sense transcending all human goodness, what possible notion can we form of such a being or of his omnipotence, and his omniscience, and his goodness? And nevertheless the theistic idea of God did not remain an abstract, or a vague, or an impotent airy speculation; but somehow became a power of life and energy in human hearts and human history, and attracted to itself reverence and worship and burning love. And how, let us consider, was this transformation brought about? A purely abstract conception, a product of the mind, fit only for philosophers to deal with, was changed into the living God, by being associated with or superimposed upon the concrete image of man, as we know him; or rather, a concrete man, the individual, as we know him, was glorified and idealized and sublimated, by being endowed with those attributes of omnipotence and omniscience and so forth; the finite individual was raised in idea to the degree of infinity. In like manner the abstract idea of a multiple God will achieve power and strength and convincingness by being associated with and superimposed upon human society in its organized capacity. The difference between the theistic idea and the idea which I am here describing is the following: the former represents man, the individual, raised to the degree of infinity; the latter, humanity, or human society, in its organized relations, idealized and glorified, and raised to the degree of infinity.

Human society made spiritually perfect is the Sign or symbol in religion, which, as I think, will serve our purpose; and the vision of a spiritual millennium may take the place for us of the man-like image above the clouds. There must, indeed, exist an Ultimate Being that can make possible the perfect society, but of this Ultimate Being we can know nothing

except that to it, as a cause, we ascribe the spiritual perfection to which we look forward, as its sublime effect. I lay the greatest stress on the word "spiritual" in this connection. The millennium towards which I would direct your eyes is not of the materialistic kind. It does not consist in better houses or food for the poor, in the superabundance of earthly goods and earthly joys, nor even in the unstinted satisfaction of the desire for knowledge. It consists rather in the attainment of a state of social being, in which all the relations of human beings toward one another shall be spiritualized. And by a spiritual relation, I understand one in which each member of an organic group shall so influence the other members who are in co-relation with him as to actualize the spiritual possibilities that are latent in them; and this in such a way that they in turn shall react upon him in the same fashion—life smiting upon life, with a view of eliciting the hidden, intimate riches of new life; of life that sparkles on the crest of the wave where action and reaction meet. That the relations of men and women in marriage shall be established upon this plan, that the relations of the social classes to one another, and of nation to nation shall be spiritualized in this manner is our hope, our aim, the outlook which cheers and inspires and consoles. The conception of the perfect society itself, it is true, is human and therefore provisional. The perfect society is not itself the thing signified, in the final sense; but it is the Sign; it is the glass through which, however darkly, we see the eternal and divine mystery beyond it.

The distinction between Sign and thing signified; respect for every religion, even the lowest, as an attempt, however crude, to hint at something that really exists; a power that makes for righteousness; the idea of fatherhood no longer capable

of supporting the ideal of righteousness; the *volte face* from the origin to the final aim and end; the deeper piety toward ancestors, together with the keener sense of responsibility toward posterity; and, finally, the moral ideal conceived as a social ideal, a world of spirits, embracing all of rational existence that ever has been, or is, or will be; not one Infinite

Being, but an infinitude of beings, organizing itself into ever-progressive unity; and the perfect human society as the approximate, earthly incarnation of this transcendent ideal, as our symbol, our Sign;—these are the thoughts which I have tried, however inadequately, to hint at in the brief compass of these lectures.

Waste in Settlement Work

THE greatest problem of modern life is how to avoid waste. The Trust has tackled the problem on the industrial side. We are only beginning to apply ourselves to the abolition of waste in social work. In the settlement practically no thought has been expended in this direction, if facts have been correctly reported to us. There is, in fact, a certain haphazard quality about settlement work that is partly the result of the necessarily experimental side of many of its activities, and partly the result of a real lack of social imagination. The social imagination—that highest quality in settlement work, and the rarest—is too often drowned in the mass of detail, and a dull routine tends to take the place of that mental alertness and elasticity which should be ready to seize upon a situation, recognize its needs, and adapt its activities to correspond with those needs.

The attention to detail that means dealing with the individual alone, regardless of his social environment and of the social betterment that an individual need involves, is disastrous to neighborhood work of any sort. One of the worst results of a disproportionate re-

gard for routine work is the lack of intelligent attention given to the problems of waste in the settlement. Here, as elsewhere, a little leisure for thought would be more productive than an unceasing busy-ness. Among the many forms of waste that must seem self-evident to all who have lived in settlements may be mentioned these three: (1) Waste of space, (2) waste of nervous energy, and (3) waste in transmission of the results of experience.

First, as to waste of space. It is a dreadful thing to have to live up to a "plant!" It is certainly better a thousand times to let space be idle than it is to fill up rooms with meaningless clubs and classes. The childish love for large numbers should never be encouraged by any lover of good work. On a pleasant afternoon in springtime, any empty house is a favorable sign. It means that the children are out of doors having a good time, and probably getting a good deal more benefit than they would from any club or class whatsoever. But, on the other hand, it must be admitted that space is often not used when it could be used most advantageously. This is especially true of the summer

time when many clubs and classes do not meet. The vacation schools and the trade classes of the Alliance Employment Bureau indicate the class of work which can well be extended in the summer time. The vacation schools have been really experiment stations to prove the value of work and methods that would otherwise remain untested. The summer is exactly the right time to get hold of the child graduating from the public school to turn his and her interests in the best directions. At this season, therefore, trade classes would be useful in any settlement.

But this form of waste is the least important. A much more serious matter is the waste of nervous energy which is common to almost all settlement residents. This is partly due to the workers themselves, but principally to the lack of oversight on the part of the headworkers, and especially to the lack of accommodations provided by the managers of settlement societies to allow of freedom from noise and interruption. The tendency with all neighborhood workers is to overwork. There is so much social life in a settlement, there is so much noise, and above all there is such a great variety in the life, drawing one rapidly from one thing to another, that before one realizes it the tension becomes too great. Only a few are blessed with an easy going disposition and lack of nerves.

To the majority of settlement residents life is exciting, and is lived at very high pressure. It is therefore especially necessary, in order to keep things sane and normal, that each resident should have a room to herself and that there should be some common room for all the residents which they should have entirely to themselves. To live in a continuous noise and with no privacy is to destroy those springs of vitality and

mental freshness which are the basis of good work. "All settlement workers break down," is a common saying. In so far as it is true, it is due, not to the legitimate pressure of work and interest, but to perfectly avoidable social friction. If the work of the settlement is to be carried on by residents who intend to stay for a long period of years—and short residence is valueless as far as the neighborhood itself goes—and if any intelligent interest in the permanent success of neighborhood work is to be taken, then the first thing to see to is that the nervous energy of the workers is conserved for some good purpose and is not wasted in useless social friction.

Third, and most important, is the waste that comes from no effort being made to systematize the results of experience, and to pass it on to the new worker. There is, to be sure, a certain stimulus that comes from being plunged into an unknown life without a rudder, and left to drift by one's self. The strongest can stand it and survive, and perhaps be the better for it; but it is a little too heroic a method for most people. Most residents need definite training. They need to know what to read, what to be on the watch for, what to do. Just as at present an apprentice, we will say in a dressmaker's establishment, has to spend three years in order to learn what could easily be learned with the proper training in one year, so residents often spend years in a neighborhood, amassing, it is true, a knowledge of many families and an understanding of many lives, but not knowing how to interpret them or how to help change the conditions that made those lives so hard to live. A resident who has only technical knowledge of one subject is no better off in this respect unless she has as well a generally cultivated mind. If her education has been limited,

all the more is it the duty of the head-worker to indicate lines of thought and of work that will lead to a deeper understanding of the life she finds around her.

In addition, waste would be avoided if simple records of neighborhood life and the history of settlement activities were systematically kept so that the non-resident could post herself readily upon the methods used at the settlement. The history of the neighborhood, and a general description of its population, industries, housing conditions, death rate, public schools, opportunities for recreation—all these should be the property of

each settlement, so that each new resident need not waste time and energy to acquire information that demands no experience at all, but simply the expenditure of a little time.

Even more important is it that residents who have had years of experience should try to impart the knowledge they have gained in club management and in all the internal difficulties of settlement work to the new comer.

If this waste in apprenticeship were eliminated we might expect to see a much larger body of really trained workers than at present exists.

MARY KINGSBURY SIMKHOVITCH.

The World of Social Effort

Summer at a Settlement's Vacation Home

IN our last number we spoke of the methods for making the city tolerable in the summer; but no endeavor to this end could give to our little folks or to the tired worker the inspiration that a week or two in the country affords. This must be apparent to those who have seen the ecstasy with which the tenement child greets the green hills, or have watched the tired face of an over-worked girl come back to health and beauty at the wooing of the breezes and the brook. Such experiences are the happy compensation of the worker in the Fresh Air Homes which are so rapidly multiplying. A brief record of a worker's impressions at one of these Homes may appropriately be made here.

It is the policy of many Settlements and educational institutions to have a summer home in connection with their work, to act as an offset to the confined,

indoor activities of the clubs. The new life and vigor gained lasts the clubs for a whole year; and during the dark days of winter the happy vision of what is in store when the long bright days return, furnishes an endless topic of conversation.

The College Settlement maintains a farm at Mount Ivy, in Rockland County, New York. To this house, built on a sunny hill, the clubs come for ten days at a time, the little folk having saved up their pennies for the whole winter in order to secure this stay in Eldorado. Year after year it is the old story that is always new;—the clamor of the children for the flowers, the cry for a story as they wait in the meadows to see the sun go down behind the mountains, and listen to the singing of the thrush. From early morning to late at night when the whip-poor-will utters his lonely call, all nature unites to enchant the children.

The simple rooms, furnished with white iron bedsteads, accommodate from six to eight occupants. Our dining-

room is the piazza from which we watch the shadows of the clouds play over the mountains. What can be more delightful than to eat in the open air? Our accommodations are inadequate for the numbers we should like to welcome; and last year they were supplemented by tents to provide for the Tacoma Club, composed of boys of eighteen years. The boys came week after week to camp; they cooked their own meals, and enjoyed the freedom which a Sunday in the country offered.

It has been proposed to make vacation homes more educational in character; and the experiment has been tried at various places. In Mount Ivy lessons in laundry work and cooking were given one year; but we found that this hampered the liberty of roaming in the fields and checked the interest in the country and the good effects of such interest. Nature-lessons might be given were adequate provisions made; but at present the instruction is given informally by the resident who accompanies the children on their walks.

The house, opening in June with the advent of the Kindergarten children, continues until the end of September, when the Public Schools call the boys and girls to town. The parties come on Monday afternoons, and remain until a week from the following Friday. Thus an occasional Sunday may be devoted to entertaining clubs which the short season prevents from taking for a longer period.

The married women have their two weeks. The Sunday when they are there (as well those when the older girls are with us) is made a gala time by the visits of husbands and friends.

The work this summer will be enlarged by the annexing of a camp for small boys, under the supervision of an experienced worker.

Statistics count for little, but in reviewing one's life at Ridge Farm, pic-

tures of drives with happy children; of picnics under trees; of frolics in the brooks; song meetings given in the hospitable homes of the farmers about; tramps over the mountains; dances in our own house, make a happy panorama. And it is these pictures that inspire our clubs during the winter's toil with thoughts of happy days to come. Any occasional visitor associated with these days will be greeted when entering the neighborhood of the Settlement with loud cries for "Mount Ivy."

Last summer, attempts were made to give the girls and boys an idea of outdoor sports, as tennis and croquet; and although "racket" and "court" had previously no significance to them, they learned quickly, embracing this new opportunity with alertness. "Summer's lease hath all too short a date." We sigh, as for the last time we get into the hay-cart to be driven to the station, and sing "good-bye to the farm, good-bye to everything!" As we look back on the experiences that have made up the summer's medley and hear again the cornet from the boys' tents echoing against the hills on a summer night, our hearts thrill with the hope that not in one spot alone may these joys exist, but that in all those houses now found in our country districts to serve as places of rest and recreation after city's labor, the same spirit of true friendliness and helpfulness may obtain.

L. B. L.

Miscellaneous Notes

The Alliance Employment Bureau

The object of this work is to find positions for experienced workers in all trades, and to offer desirable openings for young girls and boys as learners. It separates itself into these three divisions: (1) Placing the applicants who come to

it in the best possible way; (2) investigating the wages and conditions in various occupations in order to find where applicants will receive the best wages and work under the best conditions; and (3) providing special training for trades where there is a demand for employes to work under especially advantageous conditions.

During the last four months the Bureau has placed 241 applicants, among them being factory workers, dress-makers, stenographers, clerical workers, learners at telephone operating, sewing machine-operators, laundresses, and house-cleaners,—these last, by the day or week, as the Bureau places no domestics. A number of members of the Women's Conference have sent to the office for various workers, and it is to be hoped more will do so. Members of the Society can help the Bureau by sending suitable applicants there and by recommending it to their friends.

There will be classes in sewing-machine operating and in upholstering during the summer, under the charge of the Bureau; and applicants for these classes should apply at 234 West 26th street, any day between 9 A. M. and 1 P. M.

Affiliated with the Bureau are twenty-three Settlements and societies. Its officers are: Miss Virginia Potter, president; Mrs. V. G. Simkhovitch, vice-president; Miss Sara Straus, secretary; Mrs. Edward C. Henderson, treasurer; Mrs. P. J. O'Connell, superintendent, 234 West 26th street.

Normal College Alumnae Settlement

One of the chief advantages of Settlements is the service they render in furnishing the world with trained workers. An interesting case in point is found in the action taken by the Normal College

Alumnae Settlement in New York, which has loaned its head worker, Dr. Jane E. Robbins, to a Settlement in Cleveland, Alta House, for six months. From her work as head worker at the College Settlement and as director here, Dr. Robbins will bring a wealth of experience to her new task of organizing the work in this new Settlement.

Training Classes for Working Girls

An attempt at manual training for working girls is being made again this summer by the Settlements, in conjunction with the Alliance Employment Bureau. At Hartley House there is to be a class for waitresses; at the Friendly Aid House an operating class; and at the Clara de Hirsch School a class in upholstery. Last year the girls who took these courses secured positions, those from the last two helping to supply the lack of skilled labor in these two trades. A trained worker in these trades is sure of earning \$1.00 a day to start on, and is practically assured of employment. The courses are to be open after the middle of June, and will last eight weeks; the nominal fee of 50 cents being the only requisite.

"Life, misfortune, isolation, abandonment, poverty, are the fields of battle which have their heroes; obscure heroes, who are sometimes grander than those who win renown."—*Victor Hugo*.

"Our chimeras are the things which most resemble us. Each one dreams of the unknown and the impossible in accordance with his nature."—*Victor Hugo*.

"To model a statue and give it life is a noble work; to model an intelligence and give it truth, is still nobler."—*Victor Hugo*.

Books That Concern Us

FACTORY PEOPLE AND THEIR EMPLOYERS. By E. L. Shuey. Lentilhon & Co.

A volume of the series of Hand Books for Practical Workers giving a brief review of various attempts made by progressive manufacturers in recent years to establish pleasant and profitable relations with their employés. The accounts of attention paid to the personal comforts of both men and women employés are interesting reading. In many instances remarkable forethought has been shown in making the physical conditions of labor as desirable as possible, not only by providing the essentials of adequate light, ventilation, cleanliness, etc., but in beautifying the surroundings by planting lawns and shrubbery in the factory approaches and courts; and in furnishing the work-rooms with as many comforts as the occupation will allow (for instance, by selecting cheerful wall-papers, comfortable chairs, foot-rests and so forth). Especially to be noted are the good results obtained through attention given to the lunch and rest rooms for women, and through the encouragement of the social life of the employés and their families by the organizing of clubs and the supplying of recreation rooms and entertainments.

One manufacturer has actually gone so far as to establish a kindergarten and school for the neighborhood in order to give his future workmen the greatest opportunity for development; and by this example to show what can be done by the best form of education until its value has been proved to the community.

This has, indeed, a Utopian sound when the prevailing shortsightedness of the employer is considered. Contrary to the usual expectation these efforts have been appreciated and the opportunities enjoyed in the proper spirit. There is, besides, clear evidence of the financial value of the new methods to the employer in his own testimony that they have produced a better class of workmen, who have a tendency to remain more permanently at work, and whose greater skill and contentment results in a larger output. An instance is given of an increased production of 50 per cent. in a department in which women are employed; and a decrease of cost on each machine of 31.4 per cent., during the year after the comfort of the workers received careful consideration.

Although this little book makes a substantial contribution to the fuller recognition of the employer's responsibility, one cannot help noting a number of important omissions. The writer, no doubt, accepts as the starting point in this move for improved conditions, the conscientious observance by the manufacturer of all those requirements in regard to the treatment of his workers which public opinion has caused to be included in the legislation of the State. One does not, however, discover a single reference to the enforcement of the factory laws, not even, for example, to the restriction of hours of work for minors and women, or still more important, to the age limit established for the protection of children in more than thirty-four States. When one finds that several of the establishments mentioned as worthy of praise have, to the knowledge of the reviewer, been guilty of offense against the law, the sincerity of some of this philanthropic effort is more than open to doubt. Is there not an obvious danger that undue emphasis given to the more picturesque features of this movement may degenerate into mere advertising, if observance of the present inadequate legislation is not regarded as the essential requirement?

One also fails to find adequate discussion of wages: are they as high in these factories as the best that are paid in the trade? Hitherto the efforts of the workers themselves have been more successful than any other agency in reference to this vital point of wages. One wonders whether the permanence of the excellent conditions described could not be better assured, in the case of possible change of management, and the spirit of friendly co-operation better fostered, if the initiative and responsibility for the maintenance of these conditions lay with the employés to a greater degree. In this way, too, it would be possible to avoid other drawbacks and dangers incidental to paternalism.

However, granted that the labor laws are fully obeyed, granted that there is as cordial co-operation with the employés when organized into unions as with the individual, one can heartily agree that all the advantages and privileges which Mr. Shuey describes are clear gain.

P. D. G.

STUDIES IN POLITICAL AND SOCIAL ETHICS.
By David G. Ritchie, M. A., LL. D. Macmillan Co. \$1.50.

This collection of Lectures and Addresses deals in a popular way with subjects which Professor Ritchie has treated systematically in his "Natural Rights," "Darwinism and Politics," and other works. It is only because these subjects are practical matters, upon which the average man and voter is called upon to have an opinion, that the republication of these fugitive pieces in book form is justified. Such a subject is the question of State Interference, which Professor Ritchie discusses, with Mr. Herbert Spencer's opposing views as a foil; such too are the topics of the good and ill of party politics, and the referendum, discussed in a paper on Civic Duties and Party Politics; and so, again, is the discussion of War and Peace (interesting in the light of Prof. Ritchie's recent public defence of the Boer War), in the course of which Imperialism, Non-intervention, and Arbitration fall to be considered.

Professor Ritchie is a vigorous opponent of Individualism, and, as the lecture on Equality shows, a hearty democrat in feeling and conviction. In all the lectures the treatment is practical and concrete, the author protesting against merely abstract and theoretic determination of the problems of political and social ethics. The most solid is the opening essay on Social Evolution, in which, combating Mr. Kidd's application of the theory of Natural Selection, he points out the leading differences between human and sub-human evolution, and argues that it is impossible to settle the problems of social evolution by any dogmatic application of biological formulæ.

The concluding two lectures on The Ultimate Value of Social Effort, and Free Will and Responsibility, we find the most interesting in the collection. In the former the author takes up the defence of the "humanist" position in ethics as against supernaturalism or pessimism, meaning by the humanist him who believes that, apart from all supernatural actions, he "ought to regulate his conduct by considering, so far as he can honestly judge, what will tend to the well being of humanity as a whole, or at least of human society in some fairly large sense." The change from a morality of supernatural sanctions does involve certain changes in the moral ideal: "We should, perhaps, bring down St. Simeon from

his pillar and set him to any honest work, while the anathematized heretics of the old creed might become the saints of the religion of humanity. We should not remove St. Paul nor St. Francis of Assisi from their niches in the temple, but we might put Giordano Bruno and Spinoza beside them." But these changes are very different from the disappearance of all ethical ideals or of ethical earnestness. To the argument that the humanitarian spirit is merely an outgrowth of orthodox Christianity, Professor Ritchie replies: "What a strange ignorance, or rather ignoring, of history have we here! Much of the humanitarian element in Christianity existed before the rise of the Christian Church." The author's position as champion of humanitarian ethics is further developed in a way that will well repay careful consideration.

C.

IOLAUS. An Anthology of Friendship. Edited by Edward Carpenter. Published in America by Charles E. Goodspeed, Boston.

This interesting book, called from the youth fabled to have been beloved of Hercules, brings together, with a brief running commentary from the Editor, notable passages from ancient and modern literature concerning the friendship of man for man. Beginning with a glance at various friendship-customs among primitive and wild people, reported by Livingstone and other travellers, the extracts take us to the institution of fraternity-in-arms in Sparta, Crete and other parts of Greece—notably the Sacred Theban Band. The Second Chapter on the Place of Friendship in Greek Life and Thought draws largely upon Plato; while in Chap. III, giving the poetry of Friendship among Greeks and Romans, we begin with Homer's celebration of the passionate comradeship of Achilles and Patroclus, and have many extracts from the Greek Anthology. The section dealing with Early Christian and Mediæval Times contains no more interesting and characteristic passages than those from St. Augustine's "Confessions." The Renaissance gives us Montaigne, who writes out of his friendship experience with Stephen de la Boëtie; Michael Angelo, whose love poems, it is now supposed, were written to male friends; and of course Shakespeare's Sonnets. Among the moderns are the names of Platen, Wagner, and Ulrichs; Byron, Shelley, Tennyson ("In Memoriam"), and

Browning; Emerson, Thoreau, and Whitman. The collection is not complete. One might wish to find the lines attributed to Aristotle, something from Chaucer's "Knight's Tale" on the friendship of Palamon and Arcite, Milton's "Lycidas", Emerson's strong lines on Friendship, better words from Thoreau, etc. However, what there is here is for the most part, fine; and is attractively set forth both by the editorial framework and by the comely, rubricated pages.

C.

SPIRITUAL HEROES: A Study of some of the World's Prophets. By David Saville Muzzey, B. D. Doubleday, Page & Co. \$1.25.

Mr. Muzzey here presents us with nine of the world's greatest spiritual heroes or prophets—four Christian: Jesus, Paul, Augustine, and Luther; and five non-Christian: Jeremiah, The Buddha, Socrates, Marcus Aurelius, and Mohammed. This is surely a very good and well proportioned selection. It is made on the basis of the view expressed in the author's preface that the main influences in the world's spiritual development may be summed up under these few rubrics: the Hebrew prophets, the Indian mystics, the Greek thinkers, the Roman organizers, the Christian apostles, the Moslem scientists, the Mediæval preachers, the modern reformers and philosophers; an enumeration that might mislead, omitting all mention, as it does, of those great spiritualizing influences, the world-poets and artists, who have been and continue to be more directly influential than some of the classes and names mentioned.

It would be difficult to overpraise the clearness and conciseness and scholarly reliability of the presentations. They are the fruit of modern learning, and breathe a large modern spirit. Mr. Muzzey's method is to give, first, an account of each one of his heroes, to place him in his epoch and environment, and then to outline his teaching and the significance of his spiritual mission to the world. To do this successfully in the compass of an essay of some thirty to forty pages, as Mr. Muzzey certainly does, means a careful selection of the salient points, skillful arrangement of these, and wise economy in the use of words. These virtues are conspicuous in the admirably foreshortened introductions to the essays on Jeremiah and Socrates—in fact, when we take careful stock, in almost all the essays.

The pith of each great teacher's message is set forth with equal skill and suggestiveness. We know of no better book that could be placed in the hands of a young man or young woman to open up a way to those mighty classics that contain the golden treasure of the seers and prophets,—the prophets of Israel, the Suttas, Plato's Socratic dialogues, the Gospels of the New Testament, Paul's Epistles, the Meditations of Marcus Aurelius, the nobler parts of the "Koran." Two of the heroes written of, St. Augustine and Luther, are important rather as great historic forces that have impressed themselves on the world, than as men to whom we may go for present spiritual leadership. St. Augustine's influence was immense; but, as Mr. Muzzey says, we have little to gain from his message to-day. "We have outgrown Augustine, I believe, and he is as a whole no longer a blessing." Nevertheless he was a factor in the spiritual progression of the Western world of whom we are as a rule signally ignorant; and so the essay on him has its own special value among those on the great souls who "lived neither to get themselves worshipped nor to get a creed established; but who lived and toiled and died to nurture in man a new principle of life which should be fertile in producing virtue, strength, and peace."

C.

SOCIAL INSTITUTIONS. By Denton J. Snider. Sigma Pub. Co.: St. Louis.

To treat of all social institutions, the Family, the State, the Church, the School, etc., in their origin, development, and inter-connection, is the herculean task Dr. Snider has undertaken in the work before us. "We intend," he says in his preface, "to embrace in our work the whole institutional world." He would have called his book "Institutionology," had not that formidable word been "both a hybrid and a sesquipedalian."

The interesting and distinctive character of Dr. Snider's book is its Hegelianism. The author not only calls Hegel the thinker "who has more profoundly expressed and developed the institutional idea than any other one of the world-famous philosophers," but he also adopts the Hegelian formula through all his work—the positive, the negative, and the unifying synthesis. Only Dr. Snider uses this formula in the light of the modern doctrine of evolution. He adds Darwin to Hegel.

That union of Darwin and Hegel can pro-

duce anything more congruous than the plumed and scaly monstrosity which Horace has pictured in his "Art of Poetry," many a reader of the preface of "Social Institutions" will doubt. But a careful perusal of the book, if it does not persuade him of the validity of the triune formula in every branch of human thought and activity, will at least reconcile him to many aspects of the same in detail. The author, in his treatment of the Secular Institution (family, society and state) especially, it seems to us, presents a strong and ingenious argument for evolution by the Hegelian formula. In his treatment of the Church, of course, the author goes far beyond the scanty, appendant remarks of Hegel.

The "pivotal expression" used by Dr. Snider throughout his book is *Will Actualized*, by which he means free-will securing, developing, and safe-guarding itself in institutions which are free—institutions which "free free-will," as the author puts it. "Every institution is some form of Will actualized": that is the "psychological unit of the institutional world." The process through which Will actualizes itself in the institution Dr. Snider calls "psychosis."

The man of large literary and historical attainments, the commentator of Homer, Dante, Shakespeare, and Goethe, appears in the pages of "Social Institutions"; and all his charm of style and wealth of historical allusion is needed to relieve the monotony of the form of the book—615 pages of Hegelian trinities!

D. S. M.

GOOD CHEER NUGGETS: MAETERLINCK, LE CONTE, HUGO, DRESSER. Gathered by Jeanne G. Pennington. Fords, Howard & Hulbert.

The worth of a volume can not be judged by its size. This little book of one hundred and twelve pages consisting of extracts from the foregoing writers contains the wisdom of great and popular authors in characteristic paragraphs. Miss Pennington has selected suggestive expressions from each.

THE BEGINNINGS OF POETRY. By Francis B. Gummere. The Macmillan Company.

In so far as Professor Gummere's book is a keen and thoughtful study of poetry as a social institution it comes well within the province of these pages; and in so far as its conclusions are in accord with the belief in the

solidarity of man's nature and in the permanence of human sympathy as the basis of all enduring art, the volume is doubly significant. Many of its chapters, indeed, will appeal for the most part only to students of literature, who cannot but be impressed by the manifold knowledge displayed by the author; but in his examination of the gradual evolution of the communal elements in poetry, the significance of the choral songs of the early tribes in connection with religious rites, the war hymns, the harvest dances and the songs of labor, we perceive the social significance of poetry, and realize at the same time why and how modern poetry differs from the old. Now we have individual work, artistic, widely imaginative, as contrasted with the intimately appealing songs that had a clan, or a small group for audience. "The solitary poet has taken the place of a choral throng, and solitary readers represent the listening group."

There has been no attempt here to review the book, but rather, merely to suggest the interest of this study, with its bridging of the distance between the rude beginnings and the perfected art, and its insistence on man's "rhythmic and kindred instincts," which, growing more powerful under communal conditions, expressed themselves in poetry in such a way as deeply to affect the progress of society.

G. S. H.

TO GIRLS. By Heloise Edwina Hersey. Small, Maynard & Co. \$1.00.

It is a pity that Miss Hersey did not in her preface state the limitations of her book, a realization of which is necessary before the reader can appreciate the value of the letters here brought together. One finds that for Miss Hersey there is only one class of girl, and that some of the difficult problems that confront even that class do not enter into her discussion. Her talks are all to girls of the fortunate, sheltered class; and these, she seems to think, never meet with any perplexing situations. The questions of self-support, social service, marriage, are, if mentioned, passed by very quickly. The letters lack incisiveness and logical coherence, so that they do not rouse inquiring thought nor satisfy a deep mood. On the other hand, the questions touched upon do present themselves to every girl; and if she does not expect what she will not find, she may have in

these talks a reminder that plan and self control are necessary even in lives of leisure; and that sympathy, sincerity, and a high ideal may govern the small details of ordinary days.

C. A.

INSTITUTIONAL WORK FOR THE COUNTRY CHURCH. Compiled by Rev. Charles E. Hayward. Burlington Free Press Association.

This little volume has an interesting account from various hands of the different aspects of country church work,—club work, special work for boys, library and reading room undertakings, etc. Those who wish to understand what are the possibilities of development of country church undertakings should consult this volume. We hope in our next issue to give an account of recent developments of country life,—several notable examples of which have recently been brought to our attention. In this connection, we shall make use of some of the data presented by this interesting volume.

THE RISE OF RELIGIOUS LIBERTY IN AMERICA.
By Sanford H. Cobb. Macmillan Co.

The distinctly religious character of nearly all the American colonies in the early days of

their existence furnishes a striking contrast to the utter absence of religious clauses in the accomplished union of the States. This anti-thesis furnishes Mr. Cobb with the inspiration for writing a history of the transformation of the jealously dogmatic colonies into the liberal States of the Union.

The book fills a place. Heretofore we have had only scattered essays on the influence of Church on State in America, or sectional "Ecclesiastical Histories," like Felt's and Campbell's, or only collections of tracts by historical societies. Now Mr. Cobb gives us in a single work the religious progress of all the colonies from their foundation to the leveling day of the Revolution, dividing the work as follows: (1) The Church of England Establishments (Virginia and the Carolinas), (2) The Puritan Establishments (Plymouth, Massachusetts Bay, Connecticut, New Haven, and New Hampshire), (3) Changing Establishments (New York, Maryland, New Jersey, Georgia), and (4) the "Free Colonies" (Rhode Island, Pennsylvania and Delaware). There is an introductory essay on the "Old World Idea" of religious toleration, and a summary at the close of the state of religious affairs in America at the end of the Revolution.

D. S. M.

Work of the New York Society for Ethical Culture

WOMEN'S CONFERENCE

PROGRESS OF THE TRADE SCHOOL

NEW YORK TRADE SCHOOL FOR GIRLS

Officers: President, Miss Virginia Potter; Vice-Presidents, Dr. Felix Adler, Mr. John Graham Brooks, Mrs. Frances S. Hellman, Mrs. Henry Ollesheimer, and Mrs. Anna Garlin Spencer; Treasurer, (not yet appointed); Secretary, Dr. John L. Elliott; Assistant Secretary, Miss Louise B. Lockwood.

Committee on Plan and Teachers: Chairman, Prof. Mary S. Woolman.

Finance Committee: Mrs. Frances S. Hellman.

Committee on House and Equipment: Miss Virginia Potter.

PROSPECTUS—WHY A TRADE SCHOOL SHOULD BE ESTABLISHED

The need for a Trade School for Girls in New York has been felt for years by all who are intimately acquainted with the conditions under which working girls live. The result of careful investigation has been to confirm the conviction already existing in the minds of intelligent persons that the wages of unskilled labor among women are constantly declining; while there is a correspondingly good opportunity for highly skilled labor, of which the supply is totally inadequate. To provide skilled labor is therefore the first object of the proposed Trade School for Girls.

But skilled labor implies more than manual dexterity alone. For if dexterity were the only

consideration, we might endorse the faulty apprentice system already in vogue in many of the trades; a wasteful method of instruction, consuming a greater amount of time than necessary, as apprentices are in many instances not only learners, but also errand girls and general helpers. The loss of time means a corresponding wage loss. But this is by no means the most serious consideration. The apprentice system, apart from its wasteful method of teaching dexterity, involves no consideration of those other features that make a truly skilled-labor class. Such a class can be developed only where a trade becomes an industrial art, where the worker is interested in her work, sees its relation to other forms of industry both in the present and in the past, and through intelligent work attains an inspiration for a higher life. The work of the Trade School should thus be ethical as well as economic. It should aim at producing, not only the best work, but also the best type of worker.

THE METHODS TO BE EMPLOYED

The most important element on the economic side of the production of skilled labor in a highly dynamic society is ability to shift from one occupation to another. Proper trade instruction, then, does not involve so much the learning of a single trade as it does the adequate use of those tools which form the basis of many trades. Such tools are, for example, the needle, the sewing-machine and the paste brush. The use of the needle leads to heading, embroidery, lace-making, millinery, etc.; of the sewing-machine a countless variety of occupations, machine operating, bonnaz, dress-making, upholstery, etc.; and the paste brush, fans, lamp shades, book-binding, etc. The plan of the School also includes Cooking as a *trade*, and those branches of laundry work that may be classed as *trades*, e. g., pressing for the trade, doing up fine laces, etc.

ATTITUDE OF EMPLOYERS AND OF ORGANIZED LABOR TOWARD THE SCHOOL

A careful investigation has been made of the opinions both of employers and of organized labor in regard to the value of such school. The opinion has been very generally expressed that such a school would be extremely useful. Both employers and representatives of organized labor will be represented on the management of the Trade School.

THE TRADES TO BE TAUGHT

As has been indicated the use of tools rather

than the teaching of trades is the method of instruction to be carried out. But it is understood that those branches of work will be especially considered that involve a woman's natural taste and inclination, and care will be taken that those trades will be included for which there is an increasing demand and in which there is the greatest opportunity for skilled labor to rise.

SCHOLARSHIPS FOR PUPILS

The pupils upon whom the Trade School counts would otherwise be employed as apprentices, in which case they would receive a small wage, on an average \$2.50 per week. It cannot be expected during the first few years of a Trade School's existence that the families from which the pupils of the School would come would be willing to make a temporary sacrifice for the sake of any possible permanent economic gain. A system of scholarships, equivalent or slightly lower in amount to that of the current apprentice wages, is necessary in order to attract desirable pupils for the first years of the school's existence; this system having been in successful operation in London for many years. Superintendent Maxwell of the Board of Education will co-operate with us in deciding to whom the scholarships shall be granted. Scholarships should be granted to successful competitors on a merit scale to be determined by the School.

SCOPE OF THE SCHOOL

The expense of establishing and maintaining the School is estimated on a basis of 100 pupils.

The estimated expenses are as follows:

Rent	\$2,500
Instruction	13,000
Equipment	5,000
Initial Expenses	1,500
Heat, Light Service	3,000
Scholarship—for 100 girls for 1 year...	10,000
	\$35,000

Any member of the Board will be glad to answer any questions that may arise in the minds of possible contributors, or to receive advice in regard to any aspect of the work of the School.

LECTURE COURSES AND CONFERENCES

The following prospectus has been mapped out by the Women's Conference for work in 1902-1903:

(1) The course of lectures in "MODERN PHILANTHROPY," by Mrs. Anna Garlin Spencer

will be given Wednesdays from November 5th to January 21st.

The series presents a bird's-eye view of modern care for the defective and unfortunate; of modern agencies of aid for the needy; and of the disciplinary and educative influences which mark enlightened charity, together with sufficient historic background to show the trend of progress in these particulars. The course is intended to serve as an introduction to more specialized and thorough study on the part of those intending to fit themselves for expert work in any of the lines treated, and also as a "Charity-Organization Extension" Study-class for the benevolent laity who wish to help in wise ways and for ends intelligently understood and chosen.

SYLLABUS

First.—Four lectures upon the General History of Charity and Correction.

Second.—Two Lectures upon the Classes Wholly Dependent upon Society.

Third.—Four Lectures on the Destitute and Struggling, and How to Help Them.

(2) A course of ten lectures on "THE LITERARY STUDY OF THE BIBLE," will be given by Mr. Percival Chubb, on Wednesdays, from January 28, to April 1st. This study will be confined to the literature of the Old Testament, and will deal with the several leading types of literary composition to be found there. Prof. Moulton's volume of "Biblical Masterpieces" will be used as the chief text, with supplementary reading drawn from books of the Old Testament generally.

TOPICS

(1) "The English Bible as a Factor in the Literary and Spiritual Culture of the English-Speaking People."

(2) "The New Method of Literary Study: The Relation of Form to Substance."

(3) "The Lyric and Its Various Types."

(4) "The Narrative: Story and History."

(5) "Oration."

(6) "Prophecy": The Minor Prophets.

(7) "Prophecy": Jeremiah.

(8) Wisdom Literature: Epigram; Maxim; Proverb."

(9-10) "Sacred Drama: The Book of Job."

(An extended syllabus and bibliography of each course will be furnished to Class Mem-

bers, as well as notice of time and place of meeting).

Cost of course tickets to members.....\$2.00

Cost of course tickets to non-members... 4.00

Single tickets 75

Application for tickets should be made to Miss Louise B. Lockwood, 48 East 58th street.

The first regular meeting of the conference will be held Monday, November 24th. Subject: "New Phases of Industrial Education."

The second meeting, on January 26th, will be devoted to "Child Labor." Speakers: Mr. Jacob Riis, Mr. Murphy of Montgomery, Alabama, Mr. Percy Grant, Dr. Daniels, and Mrs. Kelley.

The third meeting will be held on February 23rd, at 8.30. Subject: "What Has Been Done to Improve the Condition of Female Operatives."

Expected speakers: Mr. Ogden, Mr. Patterson, Mr. John Graham Brooks, Mr. Cheney, Mr. Spahr of *The Outlook*.

The fourth meeting, on March 23rd. Subject: "What Home Environment Will Best Harmonize with Modern Ideals of Education?" Speakers: Dr. Felix Adler, Mr. Salter, Mrs. Hastings, and Mr. Percival Chubb.

THE SEWING SOCIETY

The Sewing Society reports need for its work by the sick poor, and by the destitute sewing women who must be encouraged to support themselves. Two thousand five hundred and thirteen garments were this year made and distributed.

PUBLIC SCHOOL VISITING SECTION

This section, affiliated with the Public Education Association, has been the means of rousing public opinion in reference to one unsanitary school building; of closing the side-door of a saloon adjoining a school, and purposely kept open for the children at the noon hour; and has found and reported a mentally unbalanced teacher who was kept at work partly through indifference and partly through pity for the teacher. A "soup school" was also found,—in reality a corporate school desiring to increase its attendance in order to secure extra funds from the city.

VISITING GUILD FOR CRIPPLED CHILDREN

The Visiting Guild for Crippled Children reports the care of 27 children for whom self-

support has become the vital question. Owing to the nature of their diseases, the summer problem is always a serious one, but has this year been solved by a friend's donating to the Guild a house at New Dorp, Staten Island; where medical services will be given by the physicians from St. John's Guild close at hand.

YOUNG WOMEN'S UNION

The Young Women's Union reports progress, the membership now amounting to ninety-three, by whom work is undertaken, as follows: Ten members teach poor crippled children; nine members have charge of sewing classes at 26th street, five members go to Maunson street, four assist the Sewing Society, six have joined the Working Girls' Club, ten act as librarians at the Hudson Guild, two conduct an Ethical Club at Madison street, four visit hospitals, one serves on the Public School Visiting Section.

DOWNTOWN ETHICAL SOCIETY

As in previous years, our society's efforts have been two-fold, educative and social. Our first care has been the School for Moral Instruction. At present, there are fifteen classes, each with an average of fifteen children. At times the parents of these children have attended meetings, and as a consequence of the personal relations thereby established with the Director of the Society, the class teachers and the parents, the suspicion of proselytizing has been removed, and the sympathy and coöperation of the parents secured.

While the School was considered of primary importance, and no pains spared to set it on a permanent basis, much attention has been devoted to practical reform work. The Society is more or less intimately connected with every reform movement of consequence on the East

Side. Some have even had the use of our rooms. Three residents have been living at the Society house, and have proven of great assistance in many ways.

The constitution has been revised. The Head-worker is to be designated hereafter the "Director," a term more nearly expressing his true functions. Another noteworthy change has been the admission of women into the Society.

A Declaration of Principles has also been adopted, and a statement of our Aims and Methods formulated as follows:

DECLARATION OF PRINCIPLES.

We believe:

1. That progress toward moral excellence is possible for all, whatever the conditions of life may be.

2. That such progress is possible only by a sincere and persistent effort to lead a spiritual life; and by a spiritual life we mean right thinking, right feeling, and right conduct.

3. That the moral factor is the guiding principle in determining our attitude in all relations, not only personal, but also social, political and economic.

4. That in the struggle for moral excellence, the effort put forth is the measure of true satisfaction.

The Society is organized to further these principles by the following methods: (a) A School for moral instruction of children; (b) classes for the discussion of moral problems as interpreted by modern and ancient thinkers; (c) a platform for the public discussion of the theory and practice of moral relations; (d) participation in all efforts to improve the social and economic conditions of the people of our neighborhood.

JACOB J. SUTRO.



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ORIGINALITY. M. E. ROBINSON, Bangor, N. Wales.

THE SOCIAL VALUE OF TRADE UNIONISM. JOHN MARTIN, New York.

THE CONVERSION OF ST. AUGUSTINE. JOSEPH MCCABE, London.

"THE PROBLEM OF CONDUCT": A CRITICISM. ALFRED J. JENKINSON, Hertford College, Oxford.

SCHOLARS OF THE CLOISTER: A DEFENCE. ALFRED H. LLOYD, University of Michigan.

INTUITIONISM AND TELEOLOGY. FRANK THILLY, University of Missouri.

THE OPTIMISTIC IMPLICATIONS OF IDEALISM. J. D. LOGAN, University of South Dakota.

BOOK REVIEWS.

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ETHICAL LITERATURE

The Moral Instruction of Children. By FELIX ADLER. 270 pages. \$1.50.

Creed and Deed. By FELIX ADLER. 243 pages. Cloth, \$1.00; Paper, 50 cts.

Ethical Religion. By WILLIAM M. SALTER. 332 pages. \$1.00. Reduced from \$1.50.

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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor

VOL. IV

OCTOBER-NOVEMBER, 1902

No. 1

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THE ETHICAL RECORD, a magazine of practical ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical Movement, but include those who are especially qualified to deal with current issues from this standpoint.

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THE ETHICAL RECORD

VOL. IV

October–November, 1902

No. 1

The School Question in France

NO accusation that may be brought against any government at the present time can be more serious than that of religious persecution. If there is one thing upon which absolute agreement may be said to exist among modern civilized nations, it is that in everything that pertains to conscience every man is entitled to absolute freedom; and a government which fails to give full protection to this essential liberty fails of its most sacred duty. To ascertain whether the laws recently enacted and the means for their enforcement lately adopted by the French Republic justify the indictment of the French Government as guilty of such an offense, is the object of this short paper.

In order to understand the situation that now exists in France it is necessary always to bear in mind the privileged position which has been occupied in the country by the Catholic Church. As recently as forty years ago most of the Public Schools of France, especially of the girls' schools, were in the hands of ministers of religious orders. Even the schools that were not in such hands had a denominational character. A public school was either a Catholic, a Protestant,

or a Jewish school. As the Protestants and Jews together did not comprise more than two per cent. of the total population of the country, it is no exaggeration to say that the education of the people was thus entirely in the hands of the Catholic Church. The force that set to work with a view to destroy this privilege of the Church was the Republican party. It was actuated by two sets of motives: first, the natural hostility of a democratic party to any form of privilege; second, the fact that within the Republican party was found this large part of the population of France, which, though neither Protestant, nor Jewish, must be called at least non-Catholic, as it rejects the dogmas of the Catholic religion, and resents the dictation of the Catholic priest. Against the Republican party was set the Clerical party; and it may be said that the struggle between these two parties gives its real meaning to the internal history of France during the last half century.

The extent of the privilege of the Church in the matter of public education may be judged by a single fact. While any layman, in order to teach in the public schools, had to be provided with a state diploma, no such requirement existed

in regard to members of religious orders. They had simply to show a "lettre d'obédience," that is an order from their Superior, directing them to take charge of such or such school; and this document was considered a sufficient guarantee of their possession of the moral and intellectual qualifications needed in a teacher.

The struggle begun under Napoleon III., not only by the Republican party, but also by a branch of the imperialists, headed by Victor Duruy, who was Minister of Public Instruction from 1863 to 1869, was waged mostly under the Third Republic; and to this hostility of the Republican party to the privileges of the Catholic Church, must to a great extent be ascribed the political attitude of this church, and the support it gave to the anti-republican parties, even after being ordered by Pope Leo XIII. loyally to defend the form of government chosen by the people.

One of the laws enacted by the Third Republic prescribed that the Public Schools must be entirely undenominational, unsectarian, both in their programmes of studies and in their personnel. But it was decided also that in places where the municipal authorities preferred to retain teachers belonging to religious orders, the government would be allowed to tolerate such a state of things for a rather long period. It thus happened that a few months ago, out of the fifty thousand public schools possessed by France, there were still about five thousand in the hands of religious orders. One of the acts of the Combes Ministry was to decide that the period of toleration had lasted long enough, and that every public school must be a secular school. This is now an accomplished fact.

But this was only a part, a minor part, of the fight. Most of the schools closed

during the last four months were not public schools; they were private institutions in the hands of religious congregations; and the closing of these schools was a result of the enactment of the Association Bill adopted by the French Chambers during the incumbency of the Waldeck-Rousseau ministry. Here again a short retrospect is necessary.

It is a fact that freedom of association had, before 1901, never existed in France. Articles 291 and 293 of the Penal Code, promulgated during the reign of Napoleon I., made it a punishable offense to start, without an authorization from the government, an association of more than twenty persons; and these articles had never been repealed. It followed, therefore, that every religious congregation which had failed to ask for and receive such an authorization, existed only in violation of the law. And yet hundreds of such congregations existed, and most of them conducted schools in a spirit, it need hardly be said, that was very far from being in accord with the tendencies of Republican France, or with the spirit of scientific enquiry which is bound to triumph if modern civilization is not to become a mockery. While some of these congregations were authorized, most were not. They had managed to live without a government permit simply through the tacit sympathy of most of the governments that France had had until 1870. Their failure to ask for an authorization was due,—first, to a denial on their part of any right of the State to interfere with an institution of the Church; second, to a feeling that they would be freer in their actions when they entertained no official intercourse whatever with the secular power. It need hardly be stated that at the head of these offenders stood the Order of Jesuits.

The Association Bill makes a distinction

between two sorts of Associations: ordinary associations, the members of which retain all their civil liberties; and the congregations, the members of which are bound to surrender their natural rights. While the former can be formed by a simple declaration, the latter still need an authorization. When in possession of such an authorization, they must submit (and this is one of the points against which they most rebelled) to the authority of the Bishop of the diocese in which they have their principal establishment. This is natural; for the bishop who is, by virtue of the Concordat, appointed jointly by the Government and the Pope, is the only official representative of the Church in France. The religious orders, however, claimed independence from the Bishops, and the right of taking orders from Rome direct. They must also confine themselves, as every incorporated organization must, to the objects for which they were created. Unauthorized congregations are forbidden to hold property, or to teach.

The congregations now may be divided into three classes. First, those who hold an authorization; second, those who have applied for an authorization; third, those who have declined to apply for an authorization. The last named have been dissolved, and their schools closed without any possibility of their being reopened. The congregations of the second class are waiting to see whether they will get their permits. They have placed in the hands of the Government no less than thirteen thousand requests for permission to open schools; a decision of the Council of State having, by virtue of its power of interpretation of the law, made it necessary to have a permit for each school. These permits can be granted only by the Chambers. The associations of the first class have in no way been disturbed.

Now, then, the situation is as follows: the Catholic Church has not been in the least disturbed in the enjoyment of the rights it possesses by virtue of the Concordat. Its Bishops still draw high salaries, and its parish priests sufficient salaries, from the Public Treasury. The Schools conducted by priests, (not by monks, sisters, or friars) have not been touched; neither have been the congregation schools that were in possession of regular authorizations. The Schools for which no permits had been issued or asked for have been closed, but with the prospect that a good many of them will be reopened after the congregations conducting them have complied with all the requirements of the new law. To be sure, this is not absolute liberty; but it must be remembered that France is yet in a state of transition between the old systems of church domination and a condition of absolute liberty. The church is not wholly free; but is the non-Catholic wholly free, when he is compelled to contribute by taxation to the stipend of the ministers of the Catholic Church? It is not, we repeat, absolute liberty; but who, when knowing the facts, can call this persecution? The fact is that formerly the Church alone was free. Now it is amenable to the law, and resents the imposition of restrictions far less heavy than those it used to impose upon its opponents. It has to pass through a process that will convince it of the necessity of equal liberty for all, believer and unbeliever alike; and when, but not before, it is clear that the church is ready to respect the liberty of others, and to repudiate any privileges, will it be allowed to breathe in unrestrained the invigorating atmosphere of full liberty.

ADOLPHE COHN.

The Ethics of Business

PARENTS as a rule encourage their sons to enter professions rather than business. The honor that comes with a professional career misleads many; and thus it often happens, that young men whose inclinations and talents peculiarly fit them for commercial pursuits, aspire to enter the ranks of law or medicine or the ministry.

Broad, however, as is the sphere of the professional man, it should be remembered that no greater opportunities for an active, useful, and honorable life are to be found in it than in the field of business. The modern business man occupies an entirely different position from that occupied by the "tradesman" of old. He is constantly called upon to solve new problems of manifest importance to the community, and wields a powerful arm in shaping the destiny of his country. His influence for good is felt the world over. He builds railways and cities, brings nations into closer contact, and by his magic touch of encouragement sends a current of new life thrilling through all the nerves of the universe.

Some cynics have termed business a game of "squeeze and grab"—squeeze in buying and grab in selling. This is a bald, undignified, and positively unfair way of qualifying the operations of trading. Still, it must be admitted that there is a grain of bitter truth in this designation. No successful merchant will deny that in buying, he uses all his arts to obtain the greatest return for his money, and brings pressure to bear on the seller to get the very lowest price and the most advantageous terms in discounts. On the other hand, in selling is not the asking price often fixed only after considering carefully how much can possibly be

obtained from the proposed buyer without losing his future patronage?

Business, however, is made up of more than the bare operations of buying and selling, important factors though they be. There are relations with labor, the credit system, the advertising department, etc. And when one meets our many broad-minded merchants, he must conclude at once from their character that their business lives are not spent entirely with pincers and claws. These merchants are certainly men in the higher sense, and have not allowed their occupation to lower them to the level of birds of prey.

Consider the great possibilities for doing valuable constructive work which are open to the merchant. In buying he is enabled to encourage and help to build up manufacturers who produce the wares he desires; and in the salesroom, by a wise and liberal system of credits, he may in turn materially contribute to the success of many dealers who help to furnish an outlet for his own wares. He thus encourages, assists, and establishes. Quite a different picture from that of the man of "squeeze and grab!"

The merchant of to-day, moreover, does not stand alone, nor work out his own salvation in a narrow way. Close touch and co-operation with fellow merchants; trade associations which make for a better feeling between competitors, and point to the high duty of man to man; trusts, and community of interests; complicated relations between labor and capital,—all these strikingly mark our present commercial era, and are examples of its constructive and co-operative activities.

We often hear of conscientious and

sensitive youths who decide against a business career because they fear the necessity of lying and deceit which they are led to believe are part of the machinery of successful trading. To such, particularly a word on the ethics of business may be addressed.

HONESTY.

Some men may think honesty a good theme for mottoes that hang on the wall, but a handicap in practical business. What is the fact? Is it not true that *confidence* is the main force operating toward success in the commercial world? And how can confidence be secured and maintained except by honesty in dealing. Lying and deceit may bring a temporary benefit, but in the long run honesty, and honesty alone, will bring true success. Even when, as happens occasionally, a merchant who is not "straight" prospers financially, he is not *truly* successful, because his success does not carry with it the confidence and esteem of his fellows; nor can his business or his private life ever be filled with that happiness which comes with the inner satisfaction of having acted on truly high principles.

A few illustrations from the specific operations of trade will be pertinent here. A merchant may by misstatement of the quotations made to him in the market, induce a seller to give him a special reduction in price, and in this way gain an advantage in his purchases; but sellers soon discover this; and when on subsequent occasions they have exceptional benefits to offer, they will certainly not give them to the dealer who thus abused their confidence. Again, the buyer who, after receiving goods which he has purchased, makes unjust claims of inferior quality or short delivery, will ultimately be at a disadvantage in the market because of such practices.

ONE-PRICE SYSTEM.

The one-price system has removed a great many of the temptations of the salesman, and its spread is a healthy sign of improvement in the ethics of trade. The old idea of barter is based on the desire of the dealer to take advantage of the ignorance or credulity of the buyer. When a man asks \$10.00 for an article, and after an argument finally takes \$8.00 which is all he expected to get at the start, he practically admits that he originally tried to impose on the buyer to the extent of \$2.00. The next buyer may not be quite so well posted, and will pay \$9.00 for the same article. Why is he taxed this dollar? Because, after the first concession in price from \$10.00 to \$9.00, he believes the word of the seller that \$9.00 is positively the lowest price.

Contrast this method with the modern one-price system of doing business. The latter avoids barter and misrepresentation, besides saving time and money; and it puts all buyers on the same basis, taking no advantage of those who are not posted on values.

In the matter of guarantees, also, good policy and sound principle go hand in hand. Only such articles as are absolutely reliable should be guaranteed. It goes without saying that if a firm sells poor articles with a guarantee that they are reliable, its reputation will soon suffer, and a loss of business will be the penalty.

THE CREDIT DEPARTMENT.

There was a time, and not so long ago, when it was generally considered "good business" for competitors to deceive each other about the financial condition of a mutual customer. They feared to expose the facts regarding certain customers who were in poor financial condition, because they could not, if the truth were known, shift the burden of such dangerous accounts to the shoulders

of others. Again, if a customer succeeded in reducing his indebtedness, and by prosperous business was placed on a sound basis, the facts were kept secret in order not to attract competitors for the customer's business.

Most merchants have certain customers in whose welfare they take particular interest, and whom they indulge with long and liberal credit. In these cases, as in all others, it has been found that deception "works both ways," and that honesty and frankness are not only ethically correct but good policy as well.

Associations have been formed in several trades for the interchange of credit information among merchants. In return for the statement of facts given by each member, he receives through the association, reports of the experience of his many fellow-members, and thus secures invaluable assistance in his credit department. A movement is now on foot, indeed, to stimulate the formation of credit associations in all the trades, and also to combine these associations, when formed, through a central clearing house, by which merchants in all trades will be brought into touch for mutual benefit. In this way many a failure will be averted by the prompt discovery of over-purchase, whether it is due to ignorance or to dishonest design; and the erring dealer may be given another chance to build up on right lines. Who will deny that the relation between business men is improved by such associations, based on confidence and honor?

RELATION TO LABOR.

Every merchant employs labor in office, stockroom, or factory; and though from an economic standpoint he is obliged to buy service at market rates, he need not and should not look upon his employees as machines; but he must remember that these men are human beings like himself, and that his position of employer

brings with it serious duties toward them. More than that of friends, more even than that of the minister, may the influence of the employer make itself felt on those whose days are spent in his service. Not only by his example, but by friendly interest in their lives, can he become a most potent factor in the development of their better selves.

In these days of high pressure in business, the question of shortening the hours of labor is most vital. It were well if the encouragement of a movement to meet the changing conditions should come from the employer. Why should the initiative come from the wage earner, and be forced on his so-called boss? Isn't it as important for the employer as for his men to have some leisure in life, some little opportunity daily for matters other than money-making?—a little more time with his wife and children, for self-improvement, for charities, in fact for *living*? Not only, therefore, from a desire to be truly helpful to wage earners, but for his own sake, should the gradual shortening of the workday be encouraged by the merchant.

Many a merchant, when in need of a superintendent, salesman, or expert clerk, considers it "good business" to turn his eyes toward a man occupying such a position in a competitor's establishment, and, by offering him more salary or other inducement, endeavor to secure his services. In justification of this course of action, the merchant in question argues that the market is open to him in buying labor just as in buying merchandise; and that the most natural, if not the only place for him to find the best available skill of the art, is in the house of a dealer in the same line of business. There is a nice point of trade ethics involved in this situation. To tempt a man who is satisfied with his position to leave his employment with a competitor by approaching him with flattering offers, is not only a breach

of courtesy, but, in fact, a breach of honor. It may be going too far to decline to negotiate with an applicant for a position unless the latter has either left his employment or given proper notice of his intention to leave; but it ought to be accepted as a fixed rule not to engage any one without receiving a recommendation from his last employer, unless a fair investigation discloses a defensible motive for withholding such recommendation.

In considering this question, we must not forget the interests of the employee. Is he injured by these restrictions? Do they bar him from bettering his conditions? Would a direct competition for his service be to his financial advantage? At first blush it would appear so. And were the market actually closed against him because other employers did not approach him while he was in his position, he would really suffer. But the fact is, that if the employee finds that his work is not properly paid for, or that his opportunity for advancement is not satisfactory in the position he holds, he may at any time apply for other employment. Often an advertisement or a trade report will acquaint him with the fact that there is a better opening available.

The merchant who desires help should advertise or otherwise announce his needs. An applicant who has experience and a good record will have the preference; for, as water finds its level, so will ability, energy, and integrity surely bring their possessor to the position to which they entitle him.

"Thou shalt not covet thy neighbor's employees" is a construction of one of the Commandments which should appeal to all men. The observance of this rule will add dignity, respect, and kindness to the intercourse between merchants.

GAMBLING AND DRINK.

We hear very often that to make his

way in business a young man must be "one of the boys,"—drink, play cards, etc. It is true that many merchants do play cards for high stakes, and even buy speculative stocks on margin. But these practices usually result in financial disaster. Not only is there frequently a direct loss of money involved in such indulgences, but indirectly the business invariably suffers because of the strain on the mind of the merchant and the distraction of attention from his legitimate affairs.

The same with drink. It addles the brain and brings ruin, not success. With the excuse that he has to entertain customers in order to retain their trade, many a young man spends nights in dissipation and immorality. His strength is sapped, and his constitution undermined. Trade can be built up without resorting to methods of this kind. The price the young man has to pay for such business is too high; the end, in most cases, is failure and unhappiness. The world is so large, and the avenues of trade so many, that a merchant has the opportunity to hew out a path for himself, and deal with only such people as permit him to retain his manhood, his self-respect, and the privilege to conduct his business according to his own ideals of right.

ALTRUISM.

Although intense application to business is a requisite to success, there should be room in the merchant's life for consideration of the welfare of others. Many young men start in with good intentions, and a strong desire to succeed: they devote themselves entirely to business, without giving a moment's time to other interests. At twenty, they look forward to thirty as the age when they will have a little leisure for philanthropic work. At thirty, they are too busy, and hope in yet another ten years to reach a stage when they can afford to take a little inter-

est in communal affairs. At forty, they are busier than they were at thirty, because of more demands and new ties, and frankly say they can spare no time for public affairs. At fifty, the time is again put off to sixty. What is the result? The energy of youth has gone; the man has become a creature of habit, and the original idea has been forgotten. We should not postpone from decade to decade the performance of our duty as members of society—our duty to the weak, our duty to our state, to our city. We act at twenty and at thirty as if we had a lease of life for ten years, with several renewals. Let us awake! We have no lease.

The old Jewish law compelled the owner to give one-tenth of his yield to the poor. Some men to-day construe this to mean one-tenth of their income, and aim to live up to this interpretation. But more than money is expected of us. A share of our time, a share of our thought and energy, should be given to other than

selfish purposes. Not in ten years, but *now! now*, while we have the time,—while life is ours! If every one would do something for the general good, how light would be the common task; how small the share that would fall to each of us!

The merchant of to-day is in touch with affairs; his finger is on the pulse of commercial life. Let him bring his abilities and experience to the altruistic task also. Without detriment to his business, he can, if he will, devote some of his time to good works. The distraction from his affairs will not harm him; it will, on the contrary, help to develop his executive talent. Besides, he will become a better, broader man; and will reap a sweet reward in the satisfaction of having done his duty. We cannot reach the ideal. As we grow, our ideal grows. The greatest happiness in life, however, comes not in attaining the ideal, but in continually striving to reach it.

MARCUS M. MARKS.

The Gospel of the Simple Life Preached Anew.

A FEW words of favorable notice from President Roosevelt have carried into its fourth or fifth edition a timely little book on "The Simple Life," by M. Charles Wagner,—Pasteur Wagner, of Paris; and the fact is a significant sign of the times. It is one symptom, we think, of a growing desire and tendency on the part of many cultivated people around us to simplify their ways of living. More often to-day than in past years one meets both women and men who are disturbed by the uncomfortable feeling that their circumstances,—their belongings, their interests, and the demands of social life generally,—are getting the better of them, or, if not of them, of their sons and daughters. As Pasteur Wagner says in

his opening paragraph: "the sick man, wasted by fever, consumed with thirst, dreams in his sleep of a fresh stream wherein he bathes, or of a clear fountain from which he drinks in great draughts. So, amid the confused restlessness of modern life, our weary minds dream of simplicity."

To be more specific, the facts are that life in our larger cities,—a life passed more and more in apartment, flat, or hotel,—is becoming a thing of such fussy, assertive, or tawdry convenience and elegance; culture itself, tends so obviously towards a confusing and faddish eclecticism; our complex conditions, as they are reflected in our newspapers and magazines, overwhelm us with such a flood of gossip and with so many problems,

social, industrial, municipal, political, religious, educational, upon which we feel bound to inform ourselves and to have "views"—that our inner world of knowledge and opinion is as crowded with unwieldy furniture and paltry bric-a-brac as our outer world. Many would wish to find a way of escape from all this. Some feel helpless victims of it. They need words of encouragement and help. Some few dream, as others have dreamed at certain similar epochs in the past, of reforms that shall rid them of some of these choking interests and belongings, so that they may once more possess their souls in peace and live their lives with single-minded energy. It is such a condition of things that explains why it is that Pasteur Wagner is finding no small audience of eager listeners to his restatement of the gospel of the Simple Life.

He has many a helpful and cheery word to say, and much stimulating inspiration to give. His book deals in a direct and refreshing manner with the various aspects of the simple life;—simplicity in thought, in speech, and in pleasure-getting; in the home, in social intercourse, in education; and he has some especially notable words to say on simple duty, simple needs, and simple beauty. He takes us into a tranquilizing atmosphere. He throws about simple ways of living a charm which wins us to them as we read; and he does so without the shrill exaggeration and violent emphasis with which some other apostles of simple living have advocated its claims. He is no Rousseau, pleading for a return to the primitive innocence of the noble savage. He is no Thoreau, advocating a hermit-like retirement from the street and the mart. He does not strive and cry against civilization altogether. A citizen of a great city, his problem is that of how to be simple in the very midst of its complexities. He does not preach an

exodus or a holocaust. He is of the faith that simplicity does not depend upon material conditions. He contends that "if simplicity depended upon certain exceptional conditions, found only in rare epochs of the past, we must indeed renounce all idea of realizing it again. * * But simplicity does not belong to such and such economic or social phases: rather it is a spirit able to vivify and modify lives of very different sorts. Far from being reduced to vainly regretting it, we may, I affirm, make it the object of resolve; the end of practical effort."

This, we believe, is to strike towards the root of the matter. Fundamentally, the simplicity which we threatened victims of complexity are in quest of is a spiritual attitude that leads inevitably into new ways of living. It is not a negative virtue; it is not merely learning to do without. There is no merit in that; there may be positive demerit. A lean life is not a simple life; the simple life is not a product, and cannot be a product, of a lean nature. On the contrary, the simple life is the finest fruitage of a noble spiritual vision and discipline and of a rich, rounded human culture. The simple life is preëminently the efficient life; the resourceful, well-equipped life; negatively, and by implication, it is the life that is not over-equipped, not embarrassed or unmanned by its interests, belongings, or ambitions.

We believe, then, with Pasteur Wagner that the simple life is grounded in simplicity of disposition. And yet we cannot rest here. Earnest people will not be content to remain in so general a conclusion. They will seek greater definiteness and a sturdier grip upon the matter than these admirable chapters afford. There must be at once more definiteness in the philosophy of the subject, and a more specific application of general principles to the actual practice of living. Otherwise, the danger of senti-

mentalism and affectation will menace. Simplicity for simplicity's sake is as vague and unsatisfactory a gospel as art for art's sake. Simplicity in our ways of living must, to be satisfactory, be a natural and necessary outcome of a strong and steady endeavor on our part to realize certain central and simple aims in our life. The single-hearted pursuit of these must lead us to get rid of our encumbrances as the athlete gets rid of his, and to simplify our régime as the athlete simplifies his, as a means of accomplishing a definite purpose upon which he is bent. Lacking such a commanding aim, we shall with difficulty save ourselves from a cant of simplicity, and a spirit of faddishness in our devotion to it, just as we so easily drift into a cant of the shallower aestheticism and culture.

Fortunately, Pasteur Wagner safeguards his readers against a superficial espousal of his cause by striking with no uncertain stroke the sterner note of duty. We are not surprised at this; for while he is a clergyman of an orthodox Christian Church, he has been an active factor in the Ethical movement in Paris, in which he has been associated with M. Desjardins and others. It was he who helped to form the Union pour l'Action Morale; and it is in the spirit of a movement that emphasizes the life more than the doctrine, and the deed as prior to and as a condition of the creed, that he writes more especially in his chapter on "Simple Duty." He says there: "But life is not a theory. In this question of practical morality as in others, life has preceded hypothesis, and there is no room to believe that she ever yields it place.

* * * One can no more rid himself of the notion of moral obligation than that of time or place; and as surely as we must resign ourselves to walking before we know how to define this space through which we move and this time that measures our movements, so surely

must we submit to moral obligation before having put our finger on its deep-hidden roots. * * * We are men before everything. First, play your part, do your duty as citizen, father, son; after that, you shall return to the course of your meditations." Equally and finely insistent is he upon the immediate claims of the nearest and simplest duties of life. "Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake is compromised. First, then, be of your own country, your own city, your own home, your own Church, your own workshop; then, if you can, set out from this to go beyond it." We are persuaded that he whose life shall find its pole-star in such a conception, will inevitably come to regard and to lead the simple life in its only true and wholesome way, as a means to an end, the fulfilment of his life-duty. Nevertheless, there is possible much more definiteness in the outlining of that life, in the full interpretation and illumination of it, than we have hitherto received from its advocates. Pasteur Wagner gives us the broad outlook over the subject, and the inspiration to work it out in practice; and this is a valuable service, and it is graciously and persuasively performed.

Pampered Children of the Poor

In an article under this title in the current number of the "International Journal of Ethics" Miss Ida M. Metcalf points out the lack of discipline among the poor pupils of our public schools. Not only do they acquire the habit of demanding praise for good work, but resent or sullenly endure correction. Again, the lack of a high ethical standard, and a disregard for the dignity of labor, are prevalent. To cure these and other deficiencies, the writer commends a more rigid discipline, and insistence on individual responsibility.

THE CLUB MOVEMENT AMONG WORKINGWOMEN

THERE is a line of work that displays the same methods, wisdom, and strength, as that done in the settlements, but which does not demand the same sacrifice of time and convenience; and which therefore presents a practical opportunity to any earnest woman who desires to add her mite in solving the great industrial and social problems of the present, *i. e.*, club work among working women.

All clubs which have been truly successful, have had three fundamental principles:—non-sectarianism, self-government, and self-support. Within their walls, Catholics and Protestants, Jews and Gentiles, have worked together toward an ever increasing understanding and respect for one another. Thus clubs have come to occupy a middle ground between religious societies on the one hand, and Trades-unions on the other; interfering with neither, but doing a work which neither could do.

They were forced to be self-governing, because organized to place all women upon an equal footing. No voice could be unduly authoritative, no single vote carry disproportionate weight, or this end would be lost. Therefore the clubs have never been governed by a board of "lady managers," but *by the members for the members*. The success of the method has been repeatedly proved. The originator of a flourishing club in a rough factory town, says: "Again and again the vote has gone contrary to my best judgment, but never once did subsequent experience prove the majority at fault. In a large club, no one member, no matter how broad her outlook upon life, can tell what is best for the club as a whole."

Finally, self-support, or the attempt at it, has always been a principle of the

clubs. Expenses are usually met by membership dues and entertainments where small admission fees are asked. Often, however, a club sublets its rooms to kindergartens, day-nurserys, or clubs meeting in the daytime; and pays its entire rent in this manner. In starting a new club, it is advisable to have the money loaned for the furnishing of the rooms, come from a woman's club, or from some organization rather than from an individual. For there must be no suggestion of patronage in the organization of a club. The "Lady Bountiful" was beautiful in her time and place, but is not for the twentieth century, or the American republic. Indeed, the work had better lie unattempting than be undertaken in that spirit, for it will only create aggressive self-assertion or servile self-seeking; and in the end class misunderstanding and prejudice will be stronger than in the beginning.

But though our clubs are self-supporting and self-governing, their leaders are mainly women not dependent upon their daily wages for support. At one time it was hoped that the leadership of the clubs would very generally lie in the hands of the working women; but the responsibility, as well as the actual labor involved, soon proved to be too heavy for a woman to assume at the end of an eight or ten-hour day of active and exhausting work. Few working women have the time or strength to organize a club. Comparatively few have ever heard of a working women's club, or would immediately recognize its possibilities, though they have all proved eager to avail themselves of the latter when the initiative has been taken for them.

Membership in a working woman's club has usually but one age limit,—sixteen. The majority are unmarried; for after marriage, they rarely go to the club at night, an occasional afternoon "Do-

mestic Circle" taking its place. Naturally, therefore, amusement forms the first demand, and the social side of the club properly develops first. For after a hard day's work, the girls want dancing or games and the opportunity of making new acquaintances; and if a club did nothing but give opportunity for recreation, it would have proved its right to exist. But it is certain to do more than that in the end. The most casual companionship with those who have broader, higher views, is sure to stimulate ambition; and class-work follows in the train of entertainment. Often the leaders feel that the girls who are to become wives of artisans and working men, ought to learn cooking, housekeeping, plain sewing or laundry work; but the girls generally elect embroidery. Embroidery, however, gives perception of beauty and its dependence upon neatness. Their dress improves, and presently they request plain sewing. Later, they make their surroundings attractive. Thus the leader's aim is attained; the girls have learned a lesson in good judgment and self-guidance.

The aesthetic side of the working girl's nature has a right to development. Hence the need of travel-classes, art talks, and literary studies, to train and refine the taste and ennoble the character. Said one little factory girl who was taking an imaginary trip through Italy last winter, "We have something to talk about noon hours now, besides the hatefulness of the forewoman and one another's clothes." Thus the girls grow happier, they learn the value of co-operation, and of consideration for others. Women are behind their brothers in the ability to work together; so that if the club trained them in this direction alone, it would be invaluable.

A proof of the power of the club recently came unwillingly from an outsider,

a foreman in a factory wherein the factory laws were not enforced. Here the girls were obliged to work overtime without pay; occasionally being informed, Saturday night, that any one who did not come Sunday need not appear on Monday! The girls were young, poor, and ignorant; they knew of no other work, so submitted. Some of them, however, joined a club, where to their amazement they found that the law could protect them, and in their excitement whispered the story in the factory. The foreman upon hearing that discontent was spreading, discharged the club girls. The factory, however, was inspected, and the legal hours insisted upon. The significance of the incident lies in the fact that the foreman recognized the awakening, educative force of the club, and fought it. We have good laws throughout our country which are rendered partially or totally ineffective by the ignorance of those whom they seek to serve, which, when dispelled, is a force for good government.

The clubs in the East have united into five associations, respectively in Connecticut, Long Island, New York, Massachusetts and Pennsylvania. These unions have two advantages; they bring the knowledge that clubs are part of a larger and more important organization; and the Associations undertake practical lines of work too large for any one club alone. For example, the New York Association has a Mutual Benefit Fund, which in return for a monthly payment of fifteen or twenty-five cents, entitles a member to three or five dollars per week for six weeks during illness, and thirty or fifty dollars in case of death. New York has also started the Alliance Employment Bureau.

Most of the Associations have Vacation Houses, offering good food, attractive surroundings, and companionship, for from three to four and one-half

dollars a week. New York and Pennsylvania have rest and lunch rooms where palatable luncheons for from seven cents to twenty-five cents are served; and Pennsylvania has a boarding house besides, where attractive accommodations and a good table may be had for from three to five dollars a week.

Four years ago these associations united into the National League of Women Workers, with this threefold object: to stand as a central bureau of information; to spread the work; and to further the social, educational, and industrial interests of working women by every means in its power.

The first two objects have been promoted by League publications, correspondence, visits to every club once in two years, annual meetings, and by a general convention in Buffalo during the Pan-American Exposition.

This year the League, with the assistance of the Department of Labor at Washington, is conducting an investigation on the value of our public school education to working women. It has been claimed that the present system is planned for the pupil completing high-school, whereas the vast majority, both girls and boys leave the grammar school at fourteen to commence work. Do they carry with them only the beginnings of many subjects half learned and useless to them, instead of a few things thoroughly mastered? This is the question which our club members are trying to answer from their own experience; and as they come from all possible trades throughout eight states, their experience will offer a fair test. They are doing this in the hope that a clearer understanding of the present tendency will be the first step in an improved system which will enable those who come after to be more effective workers and better citizens,—a truly unselfish object, voicing the spirit

of co-operation fostered in the clubs, where busy women are giving their scanty leisure to help those whom they only know as fellow workers.

The League is as yet confined to the Eastern coast, where it numbers one hundred and four clubs, and has a total membership of over eight thousand; but the movement is spreading through the West. These clubs do not meddle with reform. If they took reform work upon themselves, self-respecting girls would hold aloof, and the whole nature of the organization would change. If, however, there were more clubs there would be less need of "reform." Nor are they charities, because all club members do not pay the same dues. They are simply illustrations of the great principle of social exchange; and it is now generally recognized that they supply the mental and social deficiencies of the college-bred and society woman quite as much as those of the wage-earner. They are a recognition of the fact that both have something to give, and much to learn.

This account of the club movement among the working women of the United States is not a tale of rapid progress. A great deal of serious, persistent, and unobtrusive work has been done, whose results can not be lightly estimated. In our country the dangers of class separation are great. Riches and education may erect barriers, and cause social distrust and misunderstanding that will endanger the life of the republic. Our clubs, like the social settlements, are bringing together people whom the circumstances of life tend to separate. We may theorize and dream of social regeneration, but only with the slow growth of nobler ideals, by mutual knowledge and co-operation, can the upward evolution be accomplished.

JEAN HAMILTON.

Secretary of the National League of Women Workers.

CONTRASTS OF THE ENGLISH WITH THE AMERICAN ETHICAL MOVEMENT.

IT is perhaps venturesome, after only a few weeks in London this past summer, to give impressions of the Ethical movement there; and yet a few contrasts with our American movements lie on the surface.

First, the number of the Societies. There are seven in London—the West London, Battersea, South London, Greenwich, East London, St. Pancras, (North London), and Hampstead Ethical Societies. There are, besides these, two that do not owe their origin to Dr. Coit's influence—the South Place Ethical Society, which has a long and honorable history under the leadership in former times of Rev. W. J. Fox and Mr. Moncure D. Conway, and the recent Ethical Religion Society, founded by Dr. Washington Sullivan. These societies are, however, in friendly and, I might say, fraternal relations with the others; and both invited me to address them. None of the seven first-mentioned have settled lectures—something that to us over here is surprising, and might seem dangerous. And yet they hang together with what I may vaguely describe as the:—

(Secondly) More democratic character of the English Ethical movement. These Societies, without local leaders, are thrown much on themselves. Their own committees have more responsibility, and they do more work than with us. One of our American leaders said to me once: "When you want anything done, Mr. Salter, don't trust to committees, do it yourself." This may be more immediately effective, but it is not educating. Our Societies over here—at least, some of them—are perhaps only too willing to let their leaders do everything; if they give their money, or, at the most, serve now and then under the leader's

direction or suggestion, they are apt to be satisfied. There is too little initiation among our members, too little feeling that the Society is their Society, and that they should be devising and planning for it. The necessities of the situation—this at least as part cause—tend to make our English comrades more alive.

The danger connected with Societies without local leaders is largely obviated by, I think, a greater unity of sentiment, and a rather more intelligent comprehension of the meaning of the Ethical movement among the rank and file. The English movement seems more a movement of ideas than with us,—less a movement of men. Their principles stand out more clearly. They have a much more complete statement of them in the platform of their Ethical Union than we have in the corresponding declaration of our Union. We have sometimes been afraid to let a company of people organize themselves in this country without a leader, lest they switch off into I know not what strange "ism" or fad. The leader, we have been apt to feel, was necessary to steady and guide them. But if we had had a recognized body of definite ideas, the danger would not have been so great. Our members are apt to feel that what Dr. Adler, or Mr. Sheldon, or somebody else says is good enough; or, if they dissent, they are apt to trouble themselves but little about it. In extreme cases they simply leave the Society.

Perhaps, for the same reason, the London movement is more confidently reaching out to other more or less kindred Societies, and more aggressively extending itself, than is the case with us. There is for example, the old Secularist movement; and there are the Labor Churches, the impulse to which was given by a former Unitarian minister, Rev. John Trevor. To the Secularistic movement, so

far as it is not merely negative, but positive and idealistic, the Ethical societies extend a welcoming hand. And the Labor churches, so far as they do not insist on theism and socialism, are also welcomed; a number of them, in the provincial towns, having already joined the Ethical Union. One gets the impression of a live, growing movement over there, as contrasted with the quietude, so far as extension is concerned, which prevails among us here.

Two other phenomena struck me: (1) the feeling which a number expressed that the Ethical Society was their church. They do not distinguish ethics from religion; but ethics is their religion: and something of the warmth and fervor and sense of sacredness that always mark real religion, seem to characterize them in their attitude to ethical ideals and work. I met a London brother a hundred and more miles away from London on a bicycle trip, and he carried almost nothing with him; but he had his "Message of Man" in his pocket. (2) Then there is congregational singing in the Societies: it is quite general. It gives you the feeling that the speaker and the platform are not the whole service;—that the assembly are participants, and not mere hearers. In some cases, the singing is very hearty—*e. g.* in South London.

The fact that the Societies do not have settled lecturers does not mean that a trained body of speakers is not available. There is what is called a "Society of Ethical Propagandists," that is active in this and other ways. They are all in London, meet regularly, and most of them give the greater part of their time to the service of the movement in one direction or another—all educated, most of them from universities, and with one or two exceptions, living almost as if they had taken a vow of poverty. Organizing, writing, speaking, and teaching occupy them. One of them—Miss Zona

Vallance—we are to have the pleasure of hearing in America this winter; another, Mr. J. R. MacDonald, we should have heard but that he has gone on a mission of investigation to South Africa. Mr. J. A. Hobson and Mr. G. H. Perris, who formerly belonged to their number, are already here. The literary productivity of the "Propagandists" is considerable. Mr. Sanders has just gotten out a little book on politics, *The Reorganization of the People* (Sonnenschein)—the fruit of fine ethical feeling, mixed with much experience of the political endeavors of the working class. Mr. Quilter has recently published a first-rate book on ethics for boys and girls, *Onward and Upward* (Sonnenschein, also). Mr. Spiller is about to publish a psychology (following up some recent articles of his in *Mind*). Mr. McCabe has won a reputation, which extends over on this side, by his *Abelard* (Putnam's); and an *Augustine* is shortly to appear from him. This, besides Dr. Coit's *Ethical Democracy* (now out of print, and to my mind the most respectable body of thought on social and political questions that has yet emanated from the Ethical movement) and the same editor's *Ethical Songs and Message of Man*. And besides, too, the weekly paper, *Ethics*, to which all the "Propagandists" contribute, and which, with all respect to our American publications, seems to me about the best periodical we have, as it is also the one that has the largest number of subscribers.

There are, however, two short-comings of the English movement: (1) the small number of Ethical schools and classes. (2): the absence of any philanthropic work. The Societies, too, it must be confessed, are for the most part small. An attendance of two or three hundred is, I think, the maximum; and some societies have Sunday gatherings of not more than forty or fifty. Perhaps, all told, they number a thousand members.

in London. Their money contributions strike one, too, as small; perhaps because there are more people of small means among them; partly, perhaps, because a sovereign there means about twice that amount (\$10.00) here. In some neighborhoods (South London, for instance, Battersea, East London) the Societies include, I understand, a considerable number of what we are accustomed to call "the working-class."

Altogether, I feel that I received much more than I gave in London.

WM. M. SALTER.

The Morality Play Revived

IN outward show it was an old, old world,—the world of Wyclif and Piers Plowman,—to which the quaint morality of "Everyman," recently presented in New York, introduced us. Yet in its ethical substance, it was our own familiar world of moral necessity and moral conflict in which we found ourselves. The setting, and the symbolism of speech and scene were those of Holy Church, whose sacramental teaching was inwoven with the large moral message of the play; but it was this moral message, this core of moral meaning, that dominated the action. Running like a golden thread through the play was the refrain that only a man's good deeds shall avail him:

"The good deeds shall make all sure."

It needed no great stretch of historic imagination and sympathy to get back to the days when Art was indeed morality teaching by example; when her mission was to the people; when the church found in the drama, as in sculptured image and "storied window," the handmaid of religion; when the unlettered folk of Christendom drew round the rude stage in the cathedral or the market place to see

in the moralities, the mysteries, or the miracle plays truth, human and divine, "embodied in a tale." And the chief lesson which "Everyman," the finest of these morality plays, had for them is the lesson that is still so difficult to be learned, the lesson of lessons, that it is only upon his good deeds that a man can rely in making his final reckoning with the world.

The plot and the personages were of the simplest. Everyman, our very human selves; Death, the dark Necessity that shadows and interrogates us all; Fellowship, Kindred, Riches, Beauty, Strength, Discretion, Five Wits, needed no translation into modern speech. Nor did the parable of Everyman, summoned by Death to take his leave of this world, to make his reckoning, and to take it with him on his fearful journey, offer any difficulties in the deciphering. It was easy to share Everyman's consternation when brought suddenly to review his thoughtless, self-indulgent life, and his realization that "all unready was his book of reckoning"; his disillusioning and distress on finding his friends, Fellowship, Kindred, Riches, and in the last extremity, even Beauty, Strength, Discretion and Five Wits, desert him in his sorest need. And when, in his utmost distress, Everyman appealed to Good Deed, saying,—

I think that I shall never speed
Tyll that I go to my Good Deed.
But, alas, she is so weak
That she can neither go nor speak.
Yet will I venture on her now
Ye Good Deeds where be you?

and she answered

Here I lie, cold in the ground
My sins hath me sore bound,
That I cannot stir,—

the moral truth of the situation held us, and cancelled the minor features of ecclesiastical embroidery.

At this point Good Deeds called to her aid Knowledge, through whose ministry Everyman is brought to deep contrition and true repentance. She puts upon him the Garment of Sorrow; and he then receives the last Sacrament. It is then, at the brink of the grave, that the four powers, whom at the behest of Knowledge he has summoned to be his four counselors, desert him; and only Good Deeds and Knowledge are faithful to the end. The former says:

All earthly things are but as vanity
Beauty, Strength and Discretion do man for-
sake;

Foolish friends and kinsmen that fair spake,
All fleeth save Good Deeds, and that am I.

And the angel receives him into bliss:

Here above shalt thou now go,
Because of thy singular virtue.
Now thy soul is taken thy body fro [from]

Thy reckoning is crystal clear;
Now shalt thou come into the heavenly sphere.

And a Doctor of the Church comes forward to the chancel steps, to resume and drive home the moral:

"The good deeds shall make all sure."

An Ethical Profession of Faith

In Prof. William James' new volume of Gifford lectures, "The Varieties of Religious Experience," the remarkable book about which we shall have something to say in our next issue, we find one or two interesting allusions to the Ethical Movement; and in commenting upon that "enthusiasm of humanity" which may lead to a life that coalesces in many respects with christian saintliness, he adducts in illustration the following profession of faith, given in behalf of "The Union pour l'Action Morale," the French Ethical Movement, with its headquarters in Paris, and which we think our read-

ers will be glad to have reproduced here:

"We would make known in our own persons the usefulness of rule, of discipline, of resignation, and renunciation; we would teach the necessary perpetuity of suffering, and explain the creative part which it plays. We would wage war upon false optimism; on the base hope of happiness coming to us ready made: on the notion of salvation by knowledge alone, or by material civilization alone, vain symbol as this of civilization, precarious external arrangement, ill-fitted to replace the intimate union and consent of souls. We would wage war also on bad morals, whether in public or in private life; on luxury, fastidiousness, and over-refinement; on all that tends to increase the painful, immoral, and anti-social multiplication of our wants; on all that excites envy and dislike in the soul of the common people, and confirms the notion that the chief end of life is freedom to enjoy. We would preach by our example the respect of superiors and equals, the respect of all men; affectionate simplicity in our relations with inferiors and insignificant persons; indulgence where our own claims only are concerned, but firmness in our demands where they relate to duties towards others or towards the public.

"For the common people are what we help them to become; their vices are our vices, gazed upon, envied, and imitated; and if they come back with all their weight upon us, it is but just.

"We forbid ourselves all seeking after popularity, all ambition to appear important. We pledge ourselves to abstain from falsehood, in all its degrees. We promise not to create or encourage illusions as to what is possible, by what we say or write. We promise to one another active sincerity, which strives to see truth clearly, and which never fears to declare what it sees.

"We promise deliberate resistance to the tidal waves of fashion, to the 'booms' and fancies of the public mind, to all the forms of weakness and of fear.

"We forbid ourselves the use of sarcasm. Of serious things we will speak seriously and unsmilingly, without banter and without the appearance of banter—and even so of all things, for there are serious ways of being light of heart.

"We will put ourselves forward always for what we are, simply and without false humility, as well as without pedantry, affectation, or pride."

Issues Raised by the Coal Strike

In the domain of public ethics, the great coal strike has eclipsed every other interest of late. This event seems to be generally regarded as one of the most, if not, as some have affirmed, the most important strike in the modern history of labor. Certainly, we recall no event that has quickened more earnest and effective thought and debate on economic and industrial problems, or has raised more impressively and pointedly the fundamental issues involved in the Labor-Union Movement. Moreover, the quite widespread sympathy with the miners created an atmosphere in which a more disinterested, a less partisan, consideration of the pros and cons of the case was possible. Nor is the discussion likely to end yet; and we trust it will cut deep into the heart of the overshadowing problem of Labor and Capital. The conclusions of the Commission appointed by President Roosevelt will assuredly provoke fresh discussion, and be starting points for a still more careful and well-pondered attempt to formulate and solve the difficulties which these problems present. It is the ambition of the *ETHICAL RECORD* to aid in the clarification of these problems, and it will do so in succeeding issues of this magazine, by presenting a series of articles dealing with the most vital economic and social issues involved from the distinctively ethical point of view. For it cannot have escaped notice in the discussion of the Coal Strike, how easily the cardinal ethical factors involved,—the effect of this or that policy on national character, on ways of living, on the young, on citizenship—may be lost sight of; how easily certain unwarrantable assumptions as to the meaning of the State and the individual's relation to society may prejudice dis-

cussion; how easily a failure to see the present crisis from the standpoint of any large historic outlook upon the forces and tendencies that have brought us to our present pass of affairs, may narrow and invalidate our conclusions.

* * * * *

Apart from such large questions as Arbitration, Collective Bargaining, and State-ownership, which the great strike has forced on public consideration, there are many specific questions appertaining, especially to the Trades-Union movement, which raise very fundamental moral issues. Such, for example, are the status of the non-union laborer, and his relation to the union laborer, the restriction of output in the assumed interests of labor; the closing of the union ranks to prevent an over-supply of labor, and so on. It is perfectly obvious that there can be no satisfactory solution of these problems which does not take into account the basic principles of morals; and it is to insist upon the application of these principles and to aid their proper application that the Ethical Movement exists. Indeed, we go further, and regard it as a duty, in the interests of our moral progress, to use these great crises in human affairs as instrumentalities to our moral education, to keep us morally alive and sensitive, to "shake the torpor of assurance" from our habitual ways and attitudes, are easy dogmas of belief. So that these are to be occasions not only for applying our moral principles, but for revising these, deepening their meaning, and their hold upon us.

The Social Conscience: Signs of Growth

It is wholesome to turn from the dark coal fields to other brighter spots

in the industrial field that are full of good augury. One of these is in Minneapolis, where a disastrous dead-lock in the milling industry was averted by the concession of the mill owners to a demand of the employees for shorter hours of work and higher pay. Hereafter, instead of two twelve-hour shifts in the flour mills, which run day and night the year through, there will be three shifts of eight hours, at a rate of pay for the eight hours of work but little lower than that received for twelve, and in some cases, with no reduction of pay, whatsoever. The men appreciated the good-will of the owners, and gave cordial expression to it.

It is to Minneapolis also that we must turn for other evidence of a deepening of our social conscience, in the vigorous prosecution and punishment of the former Superintendent of Police and other officials for bribery and corruption. And if, to this instance of a growing fearlessness and austerity in dealing with municipal malefactors, we add the unflinching prosecution of others in St. Louis,—where not only disreputable and conscienceless bribe-takers, but wealthy and hitherto reputable bribe-givers are being severely punished,—we get an encouraging sense of the growing invigoration of civic responsibility that is going on among us. On the larger international scale, we note the advance towards social peace and amity in the activity of the International Tribunal at the Hague that has just rendered its first decision on the dispute between the United States and Mexico in the Pious Fund Case.

Tolstoy and Miss Jane Addams

In the *Humane Review* for October, Mr. Aylmer Maude, describes a visit

made by Miss Jane Addams to the Tolstoy, which brings into juxtaposition two interesting personalities whose conception of the problem of social reform presents some suggestive contrasts. The Count was somewhat surprised, we find, that Miss Addams could accept so many of the conventionalities of society. He demurred, for example, at an evening gown, until Miss Addams explained that attractive dress not only brought pleasure to her working friends, but kept her in touch with the world at large, from whom she would not cut herself off by any peculiarity in clothes. How she was impressed by his attitude we learn from the following passages, from one of her letters to Mr. Maude:

"The *ideal* is always admired. It is only when it begins to work itself out and to compromise with the world and circumstances that it becomes hated and misunderstood. . . . This belief has come to be part of my method of living, and I should have to start quite over again and admit the value of resistance if I gave it up. . . . I am sure you will understand my saying that I got more of Tolstoy's philosophy from our conversations than I had gotten from Tolstoy's books. I believe so much of it that I am sorry to seem to differ so much."

The Demand for Ethical Instruction in Schools

We note that the movement for the introduction of systematic ethical training in Schools continues to gain impetus. Among the more recent expressions of opinion we note that of State Superintendent Charles R. Skinner, in an address in which he takes the stand that public opinion overwhelmingly demands moral instruction. He recognizes that former functions of the Church and the home.

in promoting moral training, have more and more developed upon the schools; and it will be at the peril of society should the schools neglect to discharge these new functions. For intellectual training, he holds, is liable to become a distinct danger to society and to our institutions, unless it is balanced by good morals. He thinks, furthermore, that it is possible to teach the great moral doctrines without going behind these to their theological foundations; and concludes his discussion with these words: "In behalf of those vast and ever increasing numbers of our children who have no home in the true American meaning of the word,—those children who are outside the refining influences of cultured and refined parents and homes, I plead for more moral instruction in our schools. And when the twenty millions of school children in our country have added to their instruction, training along the lines I have indicated, we shall have a citizenship tolerant of the rights of others, courteous in its demeanor, more honest, more frugal, and hence, better equipped to solve these great questions which, in America, must come to the fireside of every citizen for final solution."

The Bible in Schools

Closely connected with this large question of moral instruction in the Schools, is another that is being agitated with increasing vigor and frequency,—namely, the use of the Bible in Schools. In his address before the National Education Association this summer, President Butler made a strong plea for the literary study of the Bible in our Public Schools, and the Association itself went on record in its favor in one of the resolutions which it passed among the remarkable series

which were the outcome of its deliberations. Moving in the same direction, the International Sunday School Conference passed a resolution in the same sense; and there have been other unmistakable evidences of the set of public opinion in this direction. On the other hand, we cannot fail to notice certain counter tendencies and opinions. As the result of a suit which was brought by the first homesteader in the United States, under the Free Homestead Entry Act to prevent the reading of the Bible in Public Schools, the Nebraska Court decided that Bible-reading being both religious and sectarian exercises, when made a part of the teaching program, was contrary to the State Constitution. Other objections are also on record, as for instance,—that of a writer in the New York "*Independent*," who urges that the Bible cannot be regarded as merely literary, or be studied merely as such, because to most people it is a sacred, and therefore essentially a religious book. It is, in short, "not the beautiful Bible" but the "holy Bible." We must sympathize with this writer when he says that honest people will not want to smuggle the Bible into the Public Schools under a false pretence. An objection of another kind comes from Mrs. Elizabeth Cady Stanton, when she objects to its being read because it degrades women, and in innumerable passages, teaches her absolute subjection to man in all relations in the State, the Church, the home, and the whole world of work. The only Bible fit to put into the hands of rising generations is an expurgated Bible, which shall strain away everything but what she calls "the grand declarations, the moral lessons, poetry, science and philosophy."

Is it possible to take any middle ground in this matter? Not until the Bible can be treated as literature, in the sense in which we treat other great products of

the human heart and mind,—not as the writer in the "*Independent*" says, "merely as examples of style," but as the expression in beautiful form of the deepest thoughts and aspirations and ideals of man. We object to the shallow conception of literature which is implied in such a view of the Bible, as much as we object to the opposing conception of it which takes it out of the category of human books, and treats it as a thing apart. A truly faithful and fertilizing study of the Bible will be possible only when we study it with the freedom, the human intent, and the reverent impulse with which we study the other chapters of that greater human Bible of the race that is still being "slowly writ."

The only ideal that the future will respect is one built on definite achievement, one that is reached by work and not by meditation only. It is a confusion of ideals that has caused so little heed to be paid to the literature of achievement. Most men among us who write well are yet writing about subjects of no earthly concern to anybody but their own craft; and most men who feel the thrill of our expanding life cannot write well. Our life, therefore, is one thing—a thing of extraordinary accomplishment, full of the healthful joy of growth. And most of our contemporary literature is another thing—a thing that lags far behind our work. Witness the fact that American character has found better expression in commercial and political achievements than in any books that we have produced.

From *The World's Work*.

[Words for Mendelssohn's song for two voices of same title.]

"Es ist schwer zu leben in der Fraileih des Gutten."—Harnack.

I.

*No day but shows me beauty,
If I my heart can bring
To feel a stir of pleasure
In color, form or measure,
Or in a living thing.
O joy in things of beauty,
Gift of a love divine,
Fountains of life revealing
In purity of feeling,
Come to this heart of mine!*

II.

*No day but shows me wisdom,
If I my mind can bring
To ponder laws of nature
In crystal, plant, or creature:
Truth is in everything.
O light of truth, be with me,
Teach thou my simple mind
To love and seek thee ever
With strenuous endeavor,
In freedom, unconfined!*

III.

*No day but shows me freedom,
If I my hand can bring
To give or share or labor,
Or lend unto my neighbor
Service in anything.
O simple art of living,
Once thou art understood!
Arise, my soul! through Beauty,
Through love of Truth and Duty,
To freedom of the Good.*

Harriot Milinowski.

Course of Ethical Instructions for Schools

(Continued)

EVERY year the tie between the Day School and the Sunday School has grown closer. From this very intimacy has arisen a problem. As more children from the Day School joined the Sunday School, we were confronted with the fact that the child repeated his work;—"Ulysses" during the week and on Sunday—the story of "Ruth" perhaps on Friday, and again on Sunday. Not only did the child's interest flag, but the Sunday School was discounted. Instead of the Sunday School being regarded as something exceptionally valuable and inspiring, it became part of the ordinary routine of the week.

An endeavor has been made to counteract this tendency in two ways: First, by making the Sunday School as unlike the Day School as possible as to its atmosphere, in its assembly exercises, and by changes in the emphasis and temper of the classroom work; secondly, by the introduction, at certain points in the course, of supplementary work, different altogether in character from anything undertaken in the Day School. The first of these supplementary classes, composed of those children who attend the Day School, has had lessons based on nature study; and to make sure that these nature lessons did not repeat or conflict with any nature work done in the Day School, the topics were approached only secondarily from the scientific point of view, and primarily from the standpoint of art, literature, and ethics.

In the main, seasonal interests were utilized to give order and system to the topics. Thus, the first lessons dealt with The Sheep, emphasizing its qualities of

trust and protection. In this way, the idea of preparation for the winter by the use of sheep's wool for human protection during the cold weather, was brought into relief; and after the sheep, there followed naturally the sheep dog, bringing its lesson of faithfulness.

Christmas and New Year and lengthening days brought with them the study of "The Evergreen Tree" and the "Evolution of Light," and their accompanying lessons of the beauty of service, as exemplified in Andersen's story of "The Little Fir Tree," and the meaning of light in "The Story of Balder," with its parallel of darkness and light, evil and good. Here we tried to lead the children to see that light is born in every little child—the light "which lighteth every man that cometh into the world."

To arouse affection and sympathy for the animal world, the legends of St. Francis, and his love for Brother Wolf and Sister Dove, were used. Its modern parallel, Kipling's "Purum Bhagat"; is a great favorite with the children.

With the first heavy snow-storm, the Power of Small Things is taught in the "Lesson of the Snow."

Easter and returning Spring overflow with lessons of renewal and growth. The egg, the cocoon, the seed, and the miracle of bird and butterfly and bloom are parables of that resurrection of the spirit which is the true Easter.

This is the plan in general, subject necessarily to change, as the need may arise.

To give a more definite idea of the method used, it may be well to submit the following lesson:

The subject of the lesson is, let us say, "The Sheep." The work is first taken up objectively, and presupposes some knowledge already gained in the Day School. The teacher wishes to discover what the child knows, and uses this knowledge as a foundation for her work. Such topics are touched upon as;—the adaptation of the animal to its environment;—the peculiar formation of the teeth, perfect for grazing;—the utilitarian digestive apparatus, essential for hasty eating, as the sheep is on the move;—the chewing of the cud, when the animal is at leisure in a sheltered nook;—the split hoofs which enable it to walk in wet meadows when feeding, or to climb steep rocks when fleeing from its enemy, the wolf;—its woolly covering, keeping it both warm and dry;—its segregating instinct, which causes it to flock for mutual protection.

All this is the introduction to the point next to be considered,—the relation of man to the sheep. He raises the sheep for the wool. The process of the manufacture of woolen goods is followed step by step. The raising of the sheep, and man's care of them; sheep shearing, carding, spinning, weaving, dyeing, transportation, making up into garments, wholesale and retail buying and selling,—all these stages are studied, and after the value of the sheep to man has been taken up, we come to the main point of the lesson. This timid and confiding creature responds to man's protecting care, and trusts and follows him. Man in his turn loves the animal he protects. Alone on the mountain-side, with the helpless creatures who confide in him, he is ready to give battle to the robber wolf, and, if need be, sacrifice his life for the sheep.

To quicken the emotion now aroused, we turn to art and poetry. With pictures obtainable at the minimum of expense, we can give each child a repro-

duction of Millet's or Lerolle's Shepherdess, Millet's Sheep Shearing, or Mauve's "Gentle Shepherd," bearing the turn to poetry, we have a rich store,—Wordsworth's "Pet Lamb," Christina Rossetti's "The Lamb of Grasmere," and "The Shepherd," by William Blake which are here reproduced:—

THE LAMBS OF GRASMERE, 1860.

The upland flocks grew starved and thinned;
Their shepherds scarce could feed the lambs
Whose milkless mothers butted them,
Or who were orphaned of their dams.
The lambs, athirst for mother's milk
Filled all the place with piteous sounds;
Their mother's bones made white for miles
The pastureless wet pasture grounds.

Day after day, night after night,
From lamb to lamb the shepherds went,
With teapots for the bleating mouths
Instead of nature's nourishment.
The little shivering gaping things
Soon knew the step that brought them aid,
And fondled the protecting hand,
And rubbed it with a woolly head.

Then as the days waxed on to weeks,
It was a pretty sight to see
These lambs with frisky heads and tails
Skipping and leaping on the lea,
Bleating in tender, trustful tones,
Resting on rocky crag or mound,
And following the beloved feet
That once had sought for them and found.

These very shepherds of their flocks,
These loving lambs so meek to please,
Are worthy of recording words
And honor in their due degrees;
So might I live a hundred years,
And roam from strand to foreign strand,
Yet not forget this flooded spring
And scarce-save lambs of Westmoreland.
—Christina Rossetti.

A CHILL.

What can lambkins do
All the keen night through?
Nestle by their woolly mother,
The careful ewe.

What can nestlings do
In the nightly dew?
Sleep beneath their mother's wing
Till day breaks anew.

If in field or tree
There might only be
Such a warm soft sleeping-place
Found for me.

—Christina Rossetti.

THE SHEPHERD.

How sweet is the shepherd's sweet lot;
 From the morn to the evening he strays,
 He shall follow his sheep all the day,
 And his tongue shall be filled with praise.

For he knows the lambs' innocent call,
 And he hears the ewe's tender reply;
 He is watchful while they are at peace,
 For they know when their shepherd is nigh.
 —William Blake.

The two-fold lesson of Trust and Protection has now been brought home, and many applications have been made by teacher and children. The lesson ends perhaps with the eighteenth Psalm, or the tender Gospel words:—

"He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

"And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

"I am the good shepherd: the good shepherd giveth his life for the sheep.

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep."

Learned by the children and recited by them in the Assembly, as a summary of the whole, is the text:—

"The good shepherd giveth his life for the sheep."

Notes on the Ethical Societies

St. Louis. — The Ethical Sunday School has begun with nineteen classes in a graded course of instruction, with an attendance of over one hundred pupils. The new features this winter will be a

"Men's Discussion Club," open to every one, to be held fortnightly in the Ethical Society Rooms; a course of Sunday evening lectures on educational topics, to be given by professors from the University of Missouri; and an Adult Class on Sunday mornings for the study of Plato's "Republic," meeting for an hour preceding the lecture, at Memorial Hall. The Greek Ethics Club, which is attended by many people from the various churches of the city has begun its sessions with a discussion of "Les Miserables," by Victor Hugo. The meetings of the Nature Study Section will be suspended for the fall and winter, and be resumed the coming Spring. The Men's Philosophical Club expects shortly three lectures by Prof. Frank Thilly, on "The Philosophy of the Middle Ages."

■ **Chicago.** — Mr. Salter is opening the year with a series of addresses intended to set forth the broad lines of an ethical religion. It will deal with the following subjects: "A Moral Credo," "Ethics and Worship," "Ethics and the Personal Life," "Ethics and Social Life," "Morality as a Religion."

Associated this year with Mr. Salter as an Assistant Lecturer is Prof. Nathaniel Schmidt, of Cornell University, who will speak at least four times during the year. His first lecture on the 23rd of November will be on "The Problem of Job," while on the following Sunday he will repeat by request his lecture on "Jesus."

Philadelphia — The season opened auspiciously with a crowded hall to hear Prof. Edward Howard Griggs, on "The Problem of Democracy." The Sunday School is meeting this year under improved conditions at the New Century Hall, where the Sunday lectures are given, from 9.45 to 10.45. There is growing interest in the Sunday School work, and the outlook is promising.

World of Social Effort

THE MANHATTAN TRADE SCHOOL FOR GIRLS.

Last year the Trade School was an ideal; this year it is a fact. It is an incorporated body with officers, a Board of Directors, and a corps of experienced teachers. So rapid has been its growth that the originators themselves are amazed at its progress, the history of which is briefly as follows: In the Spring of 1902 Mr. Benjamin Guttenheim donated \$50,000, to the chairman of the Finance Committee, and forthwith the old-fashioned dwelling house at 233 West 14th Street was rented, renovated, and fitted out with sewing machines, factory tools, and the other necessary articles for the work in hand. Prof. Mary Schenck Woolman of the Teachers College was appointed director; Miss Susan R. Miller, principal; and Miss Leonora O'Reilly, of Asacog House, put in charge of the machine work.

From the start, the ideal of the School will be ethical; thoroughness of work and training of the mind will be insisted upon. Individual attention will be given, and each pupil encouraged to enter that trade wherein she is fitted to excel, having from the beginning an ideal of advancement before her; and, that she may learn to love it, she will be taught the part her trade has played in the history of mankind. Moreover, in order to better impress on the School as a whole aspiration for the highest, there will be an assembly of the pupils daily, at which mottos or lines from great thinkers will be displayed, and a moment's silence for thought and reflection given; that thus the pupils may be aided spiritually as well as mentally and physically. The aims of the School, as set forth in the Articles of Incorporation, are as follows: The in-

struction of girls and women irrespective of nationality, religious belief, or color, enabling them to become skilled workers in any trade suitable to women. * * Scholarships at the rate of \$100 per year will be given, on a rising scale, in the form of wages; thus obviating the difficulty of training those pupils whose families are dependent on their earnings during the apprentice stage, and following somewhat the method employed in European cities.

Under the direction of its president, Miss Virginia Potter, the future of the School is assured. Already it has aroused national interest; inaugurated, as it has been, by the members of the Women's Conference, this work will always have special concern for our readers, and we shall give them an opportunity of following it.

SCHOOL NURSE

An interesting experiment is being conducted in the Nurses' Settlement, in co-operation with the Boards of Health and of Education, in treating children sent home from school for slight diseases. In England, for sometime, the work has been carried on successfully by introducing a trained nurse into the Public school system to work in conjunction with the medical inspectors. Miss Wald has for many years cherished the hope that this plan would be introduced into the crowded quarters of our city, and has lost no opportunity of making known to those interested the work of the School Nurses in London. Her plans were somewhat aided by the experience of one of her own nurses, who, after working in the settlement, took a position in a Public School, there-

by being enabled to present important data to an official, showing the loss of school time suffered by children excluded by the medical inspector for some slight infection which, remaining uncured, debarred the child from education. The matter was further discussed at the Settlement with members from the Board of Education, and a plan adopted by which a nurse visits the schools daily, attending these cases, and follows to their homes the more serious ones. There she leaves instructions for treatment, and keeps a record of the case; for although the Truant officer has the oversight of delinquent children, he has no jurisdiction over those sent home by the doctor; and so it frequently happens that children thus excluded never return to school.

So far the experiment has been successful, the nurse visiting daily four schools in the neighborhood of a school population of 4,500. The medical inspectors have made a definite effort at thorough co-operation; the teachers have received her cordially; and, since the matter has the endorsement of the Boards of Health and Education, it is hoped that this movement may become permanently supported by the city. L. L. D.

INTER-SETTLEMENT BASE BALL ASSOCIATION.

Eight settlements in the city united this summer to interest the boys' clubs in one common project, by baseball contests:—Clarke Memorial, College Settlement, Gordon House, Hudson Guild, Riverside, Union, and University Settlements. The aim was to live up to the standards set by the colleges. A silver cup, with the names of the contending teams was exhibited for one week at each of the houses; and was finally won by the Riverside Settlement. Those who initiated the movement were gratified at the response the clubs made to

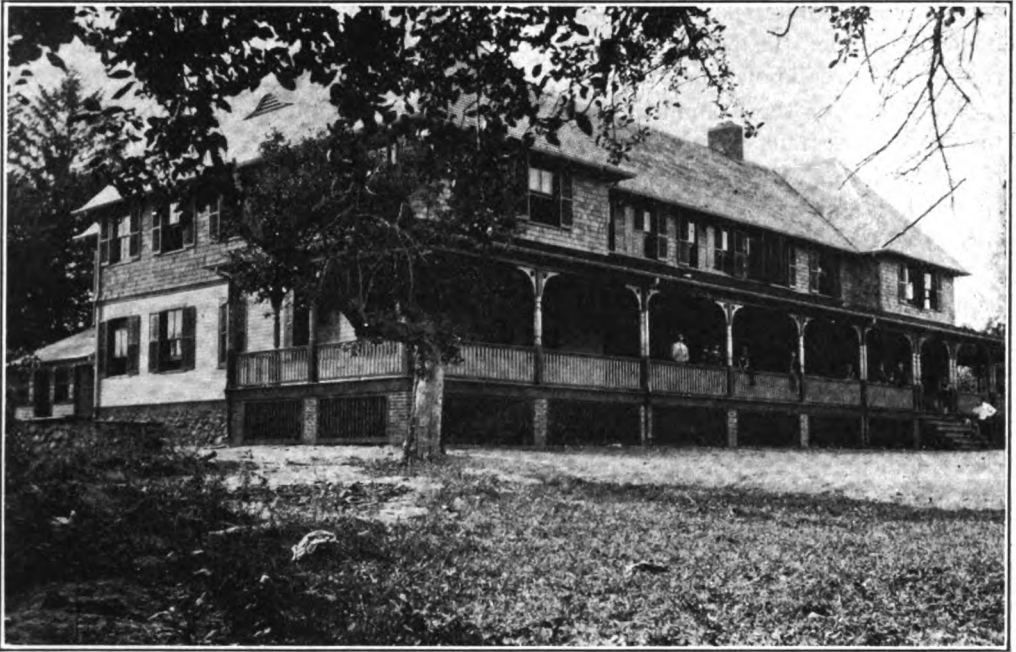
this first attempt toward co-ordinating their interests. A joint banquet was given at the close of the season, and the committee confidently expects still more satisfactory results next year in promoting good fellowship and athletic accomplishments among the members.

THE CO-OPERATIVE SETTLEMENT.

Greenwich House, at 26 Jones street, New York, presents two new aspects in the development of the settlement—first; neighbors and residents are members of the Board of Managers (and to be entitled to the term "resident," a visitor must prove her service of value.); Second, emphasis is laid on incorporation. These innovations are expected to approve themselves by giving added stability to the settlement body. Hitherto settlements have generally been governed by committees of outsiders, who are neither thoroughly acquainted with the neighborhood nor in direct touch with the work. That the residents, in co-operation with representatives from the neighborhood, are the proper interpreters of the needs of the house appears reasonable; and settlement workers will watch with interest the furtherance of this plan.

CONSUMER'S LEAGUE.

In our own country the interest in this work is keenest in the West, where six leagues sprang up this summer in Los Angeles, San Francisco, San José, Portland, Denver, and Topeka. But a more significant fact is the international aspect that the movement is assuming. A League is now organizing in Holland with branches at Amsterdam and Rotterdam; and since the value of the work is proved by this world-wide interest, it is hoped that the sleeping conscience of the New York shopping public may be quickened.



Felicia: An Experiment in Self-Government

ONE of the most pleasant things in life is to see earnest work end in success, hopes become realities. For years the Young Men's Union has been accumulating a fund with which to make a permanent summer home for the accommodation of some of the pupils of the school and children of the poor whom it has annually sent to the country; and now the home is a reality.

Land was bought in Mountainville, a little town about fifty miles from New York on the Erie Road, a house was built, and the place named Felicia in honor of Dr. Felix Adler. During the earlier part of the summer it was found impossible to send out any parties of children, showing to the difficulties of completing the building, and of securing a sufficient supply of water. One party of about eighty boys, however, was sent up during the latter part of August.

Few are the realities that are brighter than their promise; and it was not until the first party was at home in Felicia

that the full advantages and delights of the place revealed themselves. Only one who has known the difficulties and discouragements of looking after parties of city children in ill-arranged farm houses, and upon property belonging to someone else, can appreciate what it means to have a house built for the purpose, and a farm of more than seventy acres dedicated entirely to this particular work.

Adjoining the property, and running along its border for something like half a mile, there is a small creek adequate for swimming, fishing, and paddling; but not deep enough for drowning. There are upon the property meadows and fields, which, with little improvement, can be made into fine places for games and out-of-door sports of all kinds. The orchards are large and fruitful. Even after the boys left, the apple crop was sold for fifty dollars.

But the house was the chief attraction. With its long and wide veranda, large assembly hall, ample dining room, and airy,

comfortable dormitories, it made such a home as neither the boys nor those in charge had ever known before.

The efforts of the Committee in supplying the essentials were supplemented by the gifts of friends who arranged special occasion, such as camp fires and corn roasts, candy pulls, and straw rides.

It was a fortnight of almost unbroken happiness. The physical benefits and the great enjoyment which come to the children from these stays in the country are so well known that it is unnecessary to dwell upon them. Even while the outing was conducted in the less favorable conditions of rented places, the children looked forward to the period of these excursions as the best time of the year; but now that there is a permanent place with great natural advantages and special arrangements, there is no question but that to many a boy and girl Felicia will be associated with the happiest time in life. Happiness may not be the greatest thing in life, but it surely is the greatest luxury. For those who wish to enjoy the luxury of knowing and seeing happy children, a trip to Mountainville is sure to be a great satisfaction.

But the country home is more than a happy accomplishment; it opens yet greater possibilities for the future. The American methods of dealing with children in the country are somewhat behind those of England and Europe, where children are sent out of the city for longer periods than with us, and where the enterprise takes on a much more serious character. It is possible not only to give health and happiness, but so to occupy the mind and guide the actions that a deep impression may be left on the thought and character. The farm will give an opportunity for orchards and gardens and fields which will not alone supply vegetables for the kitchen, and fruits and flowers for the table, but, what is of infinitely more importance, can be the

means of giving the children an insight into the laws and the friendship of Nature—at present a sealed book to them. It is a common saying that we of the city have grown very far away from nature. The journey back is neither short nor easy. This is particularly true of the city boy. He sees an animal, and his sole idea is to chase it and hit it with a stick. He sees a growing object, and his one thought is to pick it, if possible eat it, otherwise throw it away. And yet his instinct of kindness and his interest in the wonderful laws of growth and life, may be easily touched and developed by the good teacher.

The opportunities for reaching the mind during the summer vacation are as yet almost untried, but they suggest great possibilities. As the work of the Ethical Society stands not only for doing, but for doing things in the very best possible way, these educational possibilities give a chance for pioneer work on American soil.

There has been a plan adopted for the control of some of the parties which is an unique feature in this kind of work, and which, so far, has brought forth very satisfactory results. It is a modified form of self-government, such as is in operation at the George Junior Republic. During such a short period as two weeks, it is impossible, of course, to carry out in all its details any large scheme of self-government. It would be impossible to realize it at all, if it were not for the fact that most of the children come from the same neighborhood and are already organized into clubs. Taking all concerned into partnership in the matter of making and carrying out the necessary rules, not only makes it easier for those in charge, but adds an attractive feature to the occupation of the children.

The plan, as carried out in Felicia during the summer, consisted of an as-

sembly of all the boys immediately after breakfast. This little community is a pure democracy. The necessary rules in regard to going to the village or to the swimming place, the care of playthings, and the rules relating to the treatment of each other, were passed by this little legislative body. The boys could discuss the regulations freely; and when they had been passed, there was a feeling that the majority gave the consent, and public opinion was consequently on the side of the regulation. There were the reports of the committees which carried on the general activities, such as the Post Office Committee, the Committees on Sports, on Evening Entertainments, Gathering of Apples, etc. Officers for the whole community were also elected, including a president, marshals, secretary for the Assembly and judges. After the Assembly, and three judges sat upon the offenders of the day before. These Judges were elected, and naturally the older boys who had a reputation for being fair were chosen. Their decisions were in every case marked by common sense and justice, not running to extremes in any direction. Punishments were

very fairly apportioned, and there was not a boy in the place who did not catch the spirit of fairness. There was a feeling, too, that one person, by virtue of his office, might properly be put in charge of another; and that it was no indignity to obey a playfellow who was using the authority of the general community. The carrying out of the actual punishments was in the hands of one of the caretakers.

Teaching self-government to children is one of the most effective means of teaching ethics. Some of the obvious requirements in the conduct of such a community are fairness, obedience, faithfulness, honesty, and the voluntary submission to law. The outcome of the two weeks of this experiment was a notable increase of the feeling of fellowship and fraternity among the members of the little community. The last words of the Felicia song were sung with deep feelings of love and friendship:

"As the green hills round about us
Heights eternal raise,
So abiding is the memory
Of those golden days."

JOHN LOVEJOY ELLIOTT.



Books That Concern Us

THE MESSAGE OF MAN. A book of Ethical Scriptures gathered from many sources and arranged by Stanton Coit, Ph. D. The Macmillan Co. Price 75 cents.

In his article on the Ethical Movement in England printed elsewhere in this number, Mr. Salter relates how he met with a London brother on a bicycle trip one hundred or more miles away from London, who, although carrying almost nothing with him, had nevertheless his "Message of Man" in his pocket. We heartily welcome this new pocket edition of an old favorite, which will enable us to enjoy the privilege of closer companionship with this admirable collection of Ethical Scriptures. The new edition has also the added charm of a frontispiece in the shape of a reproduction of Mr. G. F. Watt's beautiful picture, the "Dweller in the Innermost." We may candidly say, without allowing our bias to speak in the matter, that we know of no collection of the kind that may be compared with this one (and this was the testimony of a non-Ethicist friend into whose hands it came); and we commend it to our readers as a little book admirably suited for a Thanksgiving or Christmas gift,—a book which it is to be hoped we over here shall grow as deeply attached to as our friends on the other side.

THE LEVEL OF SOCIAL MOTION. By M. A. Lane. Macmillan Co., \$2.00.

Although Mr. Lane's "inquiry into the future conditions of human society" is, as he claims in his preface, "addressed to the man and to the woman of average education," yet the nearly 600 pages of his inquiry are of the hardest, closest reading. Mr. Lane is a profound thinker, a bold projector, a thorough scholar; and he brings his powers of logic, imagination, and erudition to fruition in the work before us, after "many years of investigation into the phenomena of human society and into the causes of social action in general." He finds that humanity is moving with resistless, inherent force, according to mathematically demonstrable laws, toward a state of social equilibrium in which the economic and moral forces

shall be liberated in perfect and static harmony. Even so apparently capricious a factor as human population is subject to this same quietly persistent law, and is "moving toward a mean or normal number which, when once reached, can never again be disturbed."

Briefly stated, Mr. Lane's theory of human life is as follows: On the basic functions (physiological) of nutrition and propagation all human (and, for that matter, all animal) society rests. Out of the satisfaction and regulation of these basic functions grows, first of all, our economic theory. From the day when multiplication of wealth became possible for a society inhabiting an unchanging locality social progress dates. And all the history of social progress since that remote era, even man's morals and religions, have been simply phases of economic adjustment incident to the unrest of the human spirit in seeking the "level of social motion" which is its goal. How completely this aspect of society has occupied the author's mind we see proven by two sentences near the close of his book: on page 471 he says, "Wealth and its diffusion have been the basis of our study"; and again on page 555, "If men are more intellectual today than formerly, it is because their wealth is greater and more equally diffused."

But it is impossible to do justice to Mr. Lane's laborious discussion in the compass of a notice of this sort. His book needs most attentive perusal. The single unpleasant feature in it is an inclination toward dogmatic and oracular utterances on matters beyond the author's first-hand acquaintance. For example, on page 347 Mr. Lane asserts that "Lincoln was a president greater in every respect than the so-called 'father of his country.'" Sic?

D. S. M.

THE PHILOSOPHY OF CONDUCT. By George T. Ladd. Scribner's, \$3.50.

Professor Ladd of Yale shares with Professor James of Harvard the distinction of being the foremost American psychologist; and, although the volume under consideration deals perhaps more intimately with the problems in the special field of philosophers like Palmer,

Bowne, Royce, and Howison, still it shows that painstaking accumulation and conscientious disposition and exposition of material which is characteristic of all Prof. Ladd's work. The book is too large—650 pages and more—and, as a natural consequence, suffers somewhat from the diffuseness which mars the style of the university lecture. Yet Prof. Ladd's skillful choice of words, his appreciation of poetry, and his intense enthusiasm for the subject he is dealing with, save the book from the merciless reproach of the laconic Greek dictum: "A big book, a big bore."

Perhaps Prof. Ladd was the less fearful of jeopardizing the success of his book by saying the whole truth even if it took 650 pages, in that he entertained a greater apprehension, freely confessed both in the preface and in the body of his book: the apprehension, namely, that certain currents of modern speculation and practice were making so strongly against his own idealistic conception of ethics as to render his book highly unwelcome to the Americans of today. These currents he sees chiefly in the tendency to apply the canons of biological evolution to the sphere of ethics, in the reigning spirit of commercialism in our international relations (leading to race hatred and Imperialism), and in "the low and nerveless ethical condition of the current Christianity. The book is, therefore, in large measure a protest against refined forms of hedonism and legalism in ethics, against imperialism in politics, and nerveless conformity and formalism in religion.

Prof. Ladd considers the philosophy of conduct under three chief rubrics: "The Moral Self," "The Virtuous Life," and "The Nature of the Right." The first division of the book is psychological in character, an analysis of the moral consciousness (more thorough, Prof. Ladd believes, than has heretofore been attempted) to determine what equipment or endowment the moral self has for the practice of ethics. The author finds the feeling of obligation to be the fundamental fact of the ethical endowment, and shows the insufficiency of any deterministic theory to account for this feeling. The content of the feeling he confesses may vary widely with training, epoch, and clime, but the fact of the feeling is "primary, essential, unique" (p. 70). The evolution of ethics is from feeling to judgment, both in the savage and in the educated race, and not from judgment to feeling. Hence, Prof. Ladd emphasizes the necessity of considering the whole

moral activity of men, even to what some scholars would call their base superstitions and irrational prejudices, in order to ground our philosophy of conduct on comprehensive principles.

The second part of the book consists of a description of the various virtues of feeling, will, and intellect. It is historical in character; and, in our judgment, it is the part of the book which might have been easily reduced by half without marring the author's plan. The outcome of its 242 pages is that the virtuous man is a blend of the virtues tabulated, in such way that no one of them or one class of them is sufficient alone to make him virtuous. In other words, we have been dealing here not with the ground of virtue but with its manifesting, Ethics reaches beyond practice to a theory.

The search for that theory comprises the third part of the book, which is therefore metaphysical in character. It is a masterly plea for idealism as the ground of ethics, as opposed to all forms of eademonism (however refined) or legalism (however commandingly august). This section of 200 pages would, in our judgment, form an excellent book of itself with the title the author has chosen for it: "The Nature of the Right." Prof. Ladd yields just a little to the temptation to speak "from the chair" of a Congregational College in his chapter on the relation of religion to morality; but only in one sentence have we seen anything approaching unkindness of judgment. It is where he says that the religious consciousness will continue to speak of the voice or the law of God—"the conclusions of ethical societies to the contrary notwithstanding." (p. 524). Prof. Ladd, we fear, sadly misunderstands the aim of ethical societies if he thinks that their object is to stifle the voice or to shatter the laws of God. A careful perusal of the recent utterances of the leader of the Ethical Society on "Changes in the Conception of God" would disabuse Dr. Ladd of this uncharitable judgment.

But we are not writing a polemic or an apology. Prof. Ladd's enthusiasm for the cause of ethics, his insistence on the development of the whole man, his championship of an idealistic philosophy, his resolute appeal from the schools of anthropology to the study of mankind as he actually finds it,—these chief virtues of his book commend it to us as a magnificent contribution to that science which we prize as the chief good of man—the science of shaping conduct to fit moral ideals, and moral ideals to fit eternal realities. D. S. M.

INDUSTRIAL CONCILIATION. Report of the Proceedings of the Conference held under the auspices of the National Civic Federation at the Rooms of the Board of Trade and Transportation in New York, December 16th and 17th, 1901. G. P. Putnam's Sons, New York and London.

The constantly mooted question as to whether there is a possibility of coördinating labor and capital, meets with somewhat of an answer in this book. It records the discussion of the questions that arose and were calmly and reasonably brought before this conference; a discussion conducted in a frank and friendly manner by leaders of industry, politics, social reform and the Church met on one platform.

PHILOSOPHY AND LIFE AND OTHER ESSAYS. By J. H. Muirhead, M. A. London: Swan Sonnenschein & Co.

"It is generally admitted that life is a good thing for the philosopher, . . . but people are not at all so clear that philosophy is a good thing for life;" and yet Professor Muirhead shows at once with a greater or less degree of emphasis in all these papers that his philosophy determines man's character. True philosophy demands the ability to think clearly from one's own experience; to judge from the standard of the universe, keeping however within the scope of one's own peculiar range. This is an age of specialization, and yet should each man live his life in the light of the whole. This moreover is possible in every field, political, literary, or working; for in all, a man must think, and in that thought, in that search for truth, he must at length come to philosophy. He lies, who divorces politics from piety; good metaphysics must supplant the erroneous, and we must rid our world of soulless abstractions and grasp the concrete truth beneath.

In the realm of science, the philosophical problem meets us where we seek below the surface, particularly in the case of political economy, as, for example, in the problem of child-labor, which, so soon as it deals, not with the

increase in return to the factory lord, but with the child's deprivation of education, becomes an ethical question. Again in the case of the trade unions, so long as the question is still open as to whether the actual rise of wages has accrued to their members as a result of their endeavors, the discussion is in the range of political economy, not, however, when they are viewed as a step toward united effort to uplift their working brothers, where the problem becomes distinctly ethical.

The volume contains two personal studies, sketches, respectively on Robert Louis Stevenson, and William Wallace, whose philosophies we find exemplified in their lives. In Stevenson, it is the mission of joy, the sense of achieving a happy interpretation of life, as portrayed in the essays and letters, rather than in the stories, which none the less echo his buoyancy, his love of honesty and kindness, and more especially, his doctrine of activity. "If I have faltered more or less in my great task of happiness" is the text, the inspiration of Stevenson's life.

In the essay on William Wallace, we come directly in touch with Toynbee Hall; with the London Ethical Society.

The volume closes with four lectures on purely psychological and transcendental subjects, which, though technical, are exceedingly clear.

L. B. L.

We have referred elsewhere to the advent among us of Mr. John A. Hobson, the eminent English economist, and we are glad therefore to announce that members of the Ethical Society and their friends will have an opportunity of hearing him twice this fall. He will give two lectures under the auspices of the Social and Economic Ethics Section. The first, on November 24th, will be on "Ruskin as an Economist," and those who know Mr. Hobson's valuable book on Ruskin will surely wish to hear his further exposition of the subject. His second lecture will be given December 1st. The subject has not yet been announced.

Work of the New York Society for Ethical Culture

WOMEN'S CONFERENCE.

During the summer, thanks to the untiring efforts of some of its leading members, the Conference has succeeded, in coöperation with earnest friends, in establishing the Manhattan Trade School for Girls, an account of which we publish elsewhere in these pages. To the founders of the school is due the praise of opening the first school in this country which unites the ethical ideal with manual training in such an institution for working girls. The Conference acknowledges the services of those who labored with them so unselfishly in research and in executive work. The school has already attained so prominent a place among philanthropic endeavors, the interest it has aroused among educators and social workers is so wide-spread that its further development is almost beyond the scope of our organization. But its progress will continue to be recorded in these pages.

Mrs. Anna Garlin Spencer will give her course on Modern Philanthropy at Tuxedo Hall on Wednesday mornings from November 5th to January 21st. The lectures will be devoted to Charity and Correction, the Dependent Classes, and their aid. The syllabus of the course, as well as the one to follow it by Mr. Percival Chubb on the "Literary Study of the Bible," is given in the *July Record*.

SOCIETY FOR THE STUDY OF CHILD NATURE—CHAPTER I.

The study of adolescence will be continued this winter, the religious and social problems of youth as shown in literature receiving special consideration. The following books will supply the material: Tolstoy's "Youth and Boyhood;" Rousseau's "Confessions;" J. S. Mills' "Autobiography;" Goethe's Youth; George Eliot's "Mill on the Floss;" Marie Baskirtseff's Diary; Mrs. Ward's "Robert Elsmere;" Hamlin Garland's "Rose of Dutcher's Cooley;" Jefferies' "Story of My Heart;" the "Story of an African Farm," and others.

THE CHILDREN'S GUILD.

The work during the summer was carried on without interruption. Ten excursions were given, and classes in sewing and raffia work held two mornings of each week at the Hudson Guild and at the downtown Ethical Society.

The Committee has fortunately secured a new head-worker for the 26th Street Branch, and anticipates a busy winter.

THE SUNDAY SCHOOL.

The Sunday School opened auspiciously October 19th. As time goes by, the line of Sunday School work becomes more definite, and the teaching more authoritative. We are attempting to differentiate the Sunday School more and more from the Day School. Its problems are in reality quite different. It aims to be an Ethical Society for Children, and its purpose is to give them training to fit them to understand and take part in the religious and ethical life of the Society into which they will later be admitted.

This year, a distinct departure will be made, in order to give effect to this distinction. Heretofore, those who have covered the ground in the Day School have been put into classes based upon science, designed to give them a sympathetic understanding of Nature and living things, as well as a notion of the grandeur of the world. Instead of this, special work has been arranged in biography and history, to bring the children into touch with great and inspiring personalities, giving them a clear understanding of the good works of great men and women. Especial benefits from this study will be reaped by each class taking up some line of action corresponding with the thought. It is difficult to give children any conception of social and philanthropic work, but this attempt will be made under the direction of experienced workers who know the needs and natures of our children. To each class there will be given suggestions of something they can do for others.

The work in history is designed to broaden the sympathy by bringing about an understanding of the contributions made to civilization by various races and nations, including those backward peoples too often despised and neglected.

Although increasing in numbers, the Sunday School is small, considering the membership in the Ethical Society. It is hoped that this year the parents will avail themselves more extensively of the opportunity offered. The corps of teachers is large, and each one has special aptitude and training for the work in

hand. Not only the children of members, but those recommended by any member of the Society, are admitted.

THE HUDSON GUILD.

The great event at this year's opening has been the securing of a new gymnasium. Last year the Guild added a number of new departments; the library was put in charge of a professional; the work for boys organized and made effective; a manual training department added. This year the gymnasium will make the Guild a still more effective social centre.

Anyone interested in the work of the youngest children can come in touch with it by applying to Miss Fannie E. Wolff. Those caring to take part or to become informed about the afternoon work for girls and boys will please apply to Miss Mary Burnett, the new Head Worker of the Children's Guild and in charge of the afternoon work at the Hudson Guild. Dr. Elliott is in charge of the evening work. Visitors are always welcome at the Guild House, 252 West 26th Street.

THE BOY'S SOCIETY FOR ETHICAL CULTURE.

The name no longer defines this group; for the first Club is composed of young men, the majority of whom are twenty years old and over. There are five groups altogether. Some of the members have been in attendance for six years, during which time they have not missed over six Sunday night meetings. These young men and boys have reached an age when neither the pressure of teachers nor of parents could force them to be present; and the regularity of their attendance is proof of a very deep interest.

The work of each group is adapted to its age and special needs. The Old Testament, the New Testament, social questions, biographies of great men and women, and those ethical questions which particularly affect the life of young men, are studied in turn. There is not in the whole of our Society a more enthusiastic and earnest group. Every member not actually prevented by business, University, or school work, is engaged in some kind of personal service.

Any young man or boy between the ages of fourteen and thirty is welcome. The inspiration and help come not so much from teaching, as from contact with serious and enthusiastic persons of one's own age.

At the opening of the work for the year

1902-03 the following notice was sent out by the Leader:

To the Members of the Society for Ethical Culture:

I deem it proper to announce to the members of the Society that, after consultation with the Board of Trustees, I have accepted the Chair of Political and Social Ethics in Columbia University, to which I have recently been called. In order to fulfil the duties of this position, it will be necessary to curtail the number of my Sunday lectures before the Society. Hereafter I shall occupy the platform from the end of October until the end of January; but, in addition, shall also deliver the address on Easter Sunday and on the closing Sunday of the year.

This diminution of the number of lectures, it is needless to say, will not mean a diminishing interest in the work of the Society. Only from the onerous strain of the Sunday platform will it be necessary to secure relief, while I am lecturing elsewhere. I shall continue, however, during the entire year—as heretofore—to direct the Society's Schools, to take my share in promoting its benevolent undertakings, to conduct classes and group meetings, and shall be accessible at all times when my personal services are required. The Society may rest assured that it, and the movement for which it stands, will ever be the first object of my devotion; and, indeed, my chief reason for accepting the new position is the belief that it will open opportunities to build up the Ethical life in new ways—to extend the Ethical principles in new directions, and to win exponents of Ethical idealism who will keep the torch burning when we of the present generation shall have passed from the scene.

FELIX ADLER.

At the first regular meeting for 1902-03 of the Council of the Society for Ethical Culture, the following resolution was adopted by a rising vote:

"Resolved, That we record with deep regret the passing away of our late colleague, Mrs. Lillie W. Seligsberg.

"That we record with affection and gratitude our appreciation of the zeal, the intelligence and the sweet sympathy which she so constantly and longingly contributed to our work.

"That we record our love and reverence for her memory.

"That, with a copy of this record, our heartfelt sympathy be extended to the family of our departed friend."

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October, 1902.

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A Course of Ethical Instruction for Schools

as followed in the Day School and Sunday School of the New York Society for Ethical Culture is being set forth in the *ETHICAL RECORD*, the series beginning with the March issue.

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Circumstances will not permit of seating accommodations except for those who will participate in the exercises.

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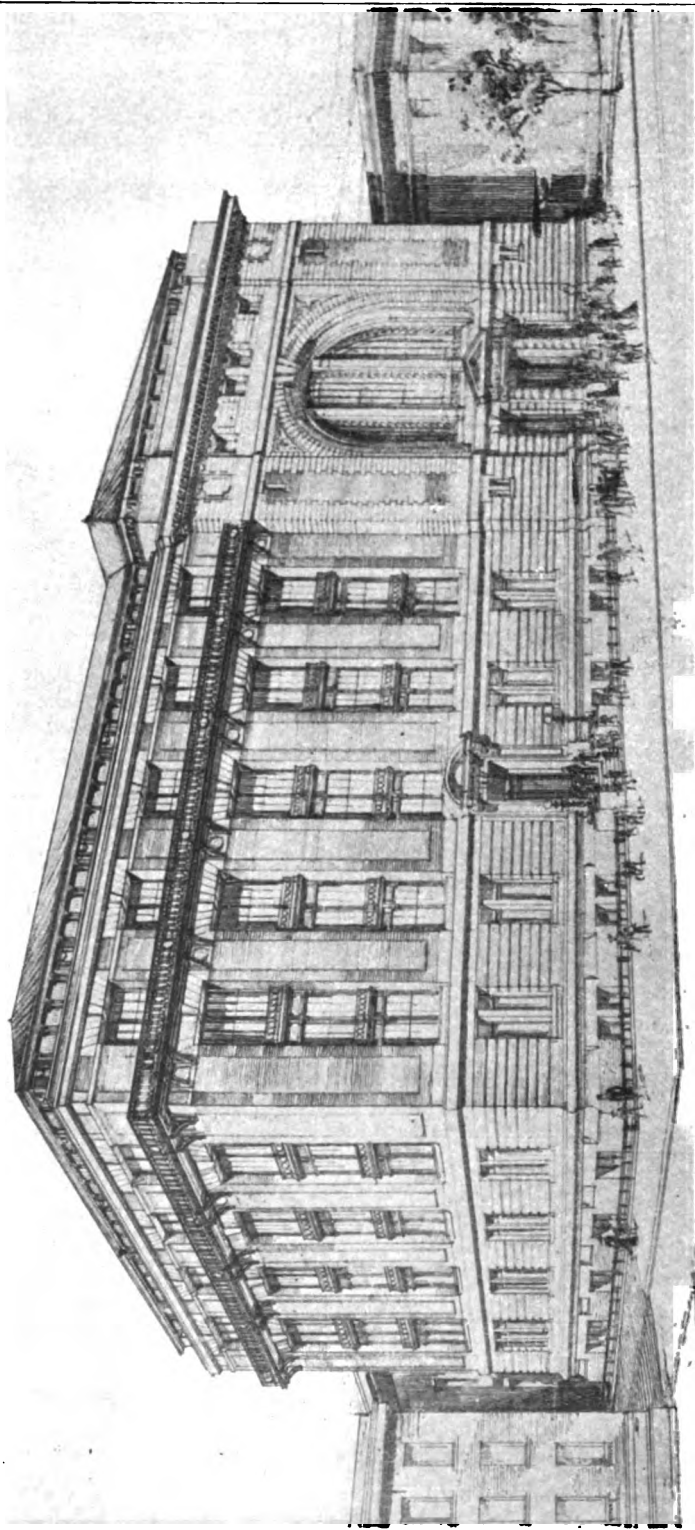
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THE ETHICAL RECORD

VOL. IV

December-January, 1902-1903

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Child Labor in the North: A Great National Evil.

THE widespread agitation against child labor in the South has reopened the discussion of this very important problem throughout the whole country. It has been found that the work of the children in the textile mills in the South is reduplicated not only in other industries in the South, but in the Middle States, and in more than one Northern State, notwithstanding many years of child-labor legislation. The tobacco factories of Virginia and Kentucky, for example, are known to employ children under almost as injurious conditions as obtain in the cotton States;

Wide Extent of Evil.

the slaughter houses, tobacco shops, and bakeries in Chicago are employing children below the age of fourteen years under equally sordid conditions, and by night as well as by day; the enormous glass industry of New Jersey is employing children below the legal age under the most injurious conditions; the mines of Pennsylvania are using thousands of boys on the breakers, a large part of whom are known to be below the legal age; and the office boys, messenger boys, delivery boys, newsboys, and bootblacks of New York, as well as those of other large cities, are totally without legal protection.

Child labor in the North does not take place, as a rule, at such an early age as it does in the South; but its *Greater* very much greater extent *in N than S.* in this section makes it an even more important public issue. Besides the thirteen thousand children under sixteen employed in the factories of New York, there are thousands in the stores, thousands on the street, and other thousands scattered throughout the offices of the city. The street boys are as young as any of those employed in the Southern mills, and work in an environment equally or more injurious to their habits and character.

There is no question that the employment of children has become a universal custom among the working population of our large cities. Exceptions occur only among the most skilled artisans, and in an occasional family unusually ambitious for its children. Unfortunately, the census has not been taken in such a way as to throw the light we need on the extent of child labor in the United States; but whether the total number of children employed is increasing or not, it has assumed stupendous proportions. Wherever any exceptional decrease has been noted, it has been due to restrictive legislation, and has taken place in spite of the under-

lying tendency which forces the children to work at the earliest possible age.

Few persons realize what a broad subject the regulation of child labor is. It is by no means a question merely of restricting the employment of children to those above a certain age, and enforcing this restriction; although (1) the enactment of a minimum age is required, and

Legislation Called for: Educational Requirements. its adequate enforcement is the first and most fundamental feature of every child-labor law. Equally important is (2) the requirement of certain educational qualifications on the part of every child that goes to work. A child should have gone to the public schools or some other recognized educational institution for the full period, and should have acquired the capacity to pass certain elementary educational tests. Child Labor Legislation should also be accompanied by (3) a more rigid enforcement of the compulsory education laws, and the raising of the compulsory education age. (4) Vacations and play hours should not be used for commercial purposes, but should be safeguarded to the child for its physical development and that play-life which is well recognized as the most essential factor in the child's growth. But, furthermore, the enormous expenditures and energies that the country has put into its school system are going to be squandered if the law is to ignore the child from the day he happens to become fourteen. Massachusetts recognized this great social truth in (5) the requirement that those children who have not completed their common school education shall attend night school until they have done so. There is no reason why this principle should not be extended and adopted by the other cities.

Another important measure that has been thoroughly tested in foreign coun-

tries and in several of our States, is the restriction of the hours of labor of children and young people. There are few industries in which ten hours is not a long day, even for the adult worker. For children under sixteen or young people under eighteen, such a day is a very severe physical and mental strain, resulting, in numerous cases, in an early exhaustion of vitality. A number of States, including New York, have enacted a ten-hour law for children. In some it is unenforceable, in others it is unenforced, and in others it applies only to the younger children, those below sixteen years of age. In three States only has any provision been made for shorter Saturday hours; and in none of those States have the hours of the week-day been fixed at less than ten hours. What ten hours a day means to a child of sixteen in many lines of work can only be realized by those who have been in daily contact with the factories and work-shops. If the statements of such persons as factory inspectors can be relied on, the evils of long work for young people lie, not only in the individual injustice, but in the permanent impairment of the high efficiency of the working classes; a quality of our people which, more than any other, has made this country so successful in industry.

Dangerous Trades. A familiarity with the varied tasks that are assigned to children in the factories and workshops will make it clear to anyone that there are classes of work

totally unsuited to weak, sickly, or defective children; and other kinds of labor that are totally unsuited to children under any conditions. Germany, Belgium, England and all the enlightened manufacturing nations have recognized this. Only the United States, which is built up on its system of the training of

children, and is absolutely dependent upon it, has (with the single exception of the State of Massachusetts) failed to recognize this salient industrial fact. Several States have clauses in their laws forbidding the employment of children at dangerous trades, but the machinery which is absolutely necessary to make such a law anything more than a pious aspiration has not been developed.

Children are deformed, maimed, weakened, and made diseased for life in many of the trades flourishing in every industrial community. All those employed in sweatshops, home labor, and other more or less isolated occupations, are subject to every unsanitary condition prevalent in these places. Those employed about such dangerous machinery as is common in the tin-can factories, stamping-mills, and saw-mills suffer more than the adults from the dangers of such employment. An undeveloped child cannot be expected to take the precautions of a man. In the Minnesota Bureau of Labor, for instance, the statistics show that the accidents among children are many times more common than those among adults. While Massachusetts has recognized this fact in giving her inspectors the power to prohibit the employment of children about dangerous machinery, the only laws on this subject which prevail generally throughout the country are those forbidding children to clean machinery while in motion, and prohibiting their employment over emery wheels.

The dangers, diseases, and unhealthy conditions of certain occupations is a subject of immense importance to a community which spends the larger part of its waking hours at work. It is impossible to give even the most general idea of the extent of these evils in a brief account. Among the worst of them are the necroses resulting from employment in potteries,

and the phosphorus poisoning in match works. The writer has seen a small boy with his teeth ready to drop out from the necrosis of lead poisoning, and is assured by medical authorities that this was only a symptom of the softening of all of the bones in the body.

The regulation of children's work in the home is a matter of considerable difficulty on account of the legal rights accorded to parents of dealing with their own children as they please.

Work

in Homes.

However, these rights have in some cases been restricted, and several States have already given the factory inspectors the right to enter the home for the purpose of regulating the conditions of home work, so that ultimately we may hope for the proper regulation of this very insidious evil.

Child-labor regulations must be considered an essential part of the broad scheme of public education. The life of the child must be treated as a whole, whether in the school, in the factory, on the streets,

Education

at Stake.

or in the home. The school carries on the great constructive work with the children; but the most insuperable obstacles the teacher can have to meet are due to the child's early employment. Many deficiencies of popular education, commonly attributed to the school system, are in reality due to the excessive labor of the young who have left school while still at the most educable age. If its benefits are not to be lost, the whole educational structure must be safeguarded by the careful regulation of all the conditions under which the young are forced to earn a living.

The growing agitation in Illinois, Pennsylvania, New Jersey, New York, and other States will no doubt take cognizance of all these questions. It has already assumed considerable proportions,

but will not reach its climax for several months. The New York Committee, which is a typical one, consists of fifty members, of whom many are prominent citizens; and it has procured ample funds to make a thorough-going and significant investigation. It is already clear to the members of this committee that the child-labor question in New York is going to absorb even more attention in the future than it has in the past; and its problems are not to be solved in one year or at one session of the legislature. The Committee will recommend for immediate enactment those measures which are most urgently needed, and have been tested by the experience of other States. It

*Prospects
of Reform.*

feels that these measures will be adopted as soon as the facts are put before the legislature and the public; but its interest in child-labor will not end in the accomplishment of this purpose.

The agitation going on in the various States will not only lead to remedial measures, but will have a high value in directing attention to the life problem of the working children. Every public spirited citizen owes it to himself to contribute something towards this high cause. Intelligent moral support is, as always, more needed than pecuniary assistance.

WM. ENGLISH WALLING.

*Member of the Executive Committee of
Commission on Child Labor.*

A Cry From the Ghetto.

(Translated from the Yiddish of Morris Rosenfeld by J. W. Linn.)

*The roaring of the wheels has filled my
cars,
The clashing and the clamor shut me
in;
Myself, my soul, in chaos disappears,
I cannot think or feel amid the din.
Toiling and toiling and toiling—endless
toil.
For whom? For what? Why should
the work be done?
I do not ask, or know. I only toil.
I work until the day and night are
one.*

*The clock above me ticks away the day.
Its hands are spinning, spinning, like
the wheels.
It cannot sleep or for a moment stay.
It is a thing like me, and does not feel.
It throbs as tho' my heart were beating
there—
A heart? My heart? I know not what it
means.
The clock ticks, and below we strive and
stare,
And so we lose the hour. We are ma-
chines.*

*Noon calls a truce, an ending to the sound,
As if a battle had one moment stayed—
A bloody field! The dead lie all around;
Their wounds cry out until I grow afraid.
It comes—the signal! See, the dead men rise,
They fight again, amid the roar they fight,
Blindly, and knowing not for whom, or why,
They fight, they fall, they sink into the night.*

—From Hull House Bulletin.

Socialization of the School.

THE larger use of public school buildings is a thing of recent development. The entering wedge in New York City was probably the free lecture courses, established in 1889. The increased size and cost of schoolhouses, made necessary by the high values of real estate in Manhattan, and the improvement in architectural types as a result of a higher standard of taste, led people to ask why these expensive and beautiful buildings should be used for only a portion of a day, and for less than two-thirds of the year. Conservative School Boards and Boards of Education felt that if the schoolhouses were opened, some damage might be done to the property entrusted to their charge, and therefore resisted all efforts to open the school buildings except during school hours. Then came the Vacation Schools, begun by the New York Association for Improving the Condition of the Poor, and conducted by that Society for three years. The New York Board of Education gave the use of the buildings, while the Society furnished the teachers and supplies and paid the janitors. This new use of the buildings in summer led to an increased interest on the part of the public. The school authorities, however, were reluctant to take any radical step, and contended that school property could be used only for strictly educational purposes. Under the law as it then stood, this position was sound; but in 1898 a bill was introduced in Albany to amend the statute so that it would read that 'school property should be under the control of the Board of Education for the purposes of public education, recreation, and other public uses.' The

amended bill was approved by Mayor Strong, and signed by Governor Black. When it became a law, the way was clear for public opinion to assert itself; and since that time the use of the schools has been extended year by year. Playgrounds have been opened; evening play centres have been established, where the gymnasiums are used every week night, and class rooms are used by boys and girls for club meetings; baths have been opened in one school building, and are being constructed in two others; and, finally, on the afternoon of Sunday, November 9, 1902, one school was opened for a concert.

These new uses of school buildings will require a change in the construction of the buildings themselves. Mr. Snyder, the Superintendent of Buildings, who has accomplished so much for the adornment of the city, is quick to recognise the need of changes to meet new conditions. He has already suggested that, in view of the greater demand for the use of school buildings, the assembly rooms should be in the lower part of the building, like the hall of Cooper Union. Provision should be made in each building for a library room and a room for quiet reading. Hereafter, gymnasiums will be put on the lower floor rather than in the upper story; baths will be attached. The success of the experiment with concerts on the roofs last summer suggests the need of elevators to carry people to the roof. The use of rooms by adults as well as children suggests the need of a really good system of adjustable desks, a thing as yet unknown.

We have made but a beginning; the

line of development should be through the recognition of the wishes and needs of the neighborhood. But for the expense, it would be an easy matter to establish and foster a system of entertainment for young and old throughout the city, by opening the schools for purposes of entertainment of every sort. It seems to me far better for the municipal authorities to take a somewhat different attitude;—to say to the people in the neighborhood of a school, "As trus-

tees for you, we are ready to open this building to be used by you for any purpose which may properly be called educational, recreational, or public, provided the persons who seek the use of the building can furnish a sufficient guarantee that the property will not be injured, and that the work or play undertaken will be worthy of the city."

CHARLES C. BURLINGHAM,
President of the Board of Education,
New York City.

A Phase of the Eight Hour Question.

I SPOKE last Sunday of social duty and of social reform. I urged that societies as well as individuals should obey the laws of life and progress. A question of national duty is now before the public. The question is in brief, How shall the nation treat those who do manual labor for it? In part, the question is already settled. In 1868, the nation decided that the working-day for mechanics and laborers directly employed by it should be eight hours; and the great man then at our helm of state, General Grant, directed that the same wages should be paid for such a day as had been paid before for a day of ten hours. It was a distinct forward step. It meant that to this extent the nation was ready to raise the standard of life of those who worked for it—that while it laid no duty on the private employer, it was determined for itself to do the right and humane thing. We must remember that the laborers, as such, have not reaped the advantages of the immense mechanical developments of modern civilization which it might have been reasonably expected that they would reap. Their toil has hardly become lighter or less prolonged. The leading British economist

of the last century doubted if all the mechanical inventions yet made had lightened the day's toil of any human being. Through the competition of the laborers and the competition of employers, the advantage has mostly gone in the shape of cheaper products to the great body of consumers; and the laborer has gained as consumer, but not materially as laborer. Moreover, it is decidedly difficult for the private employer to grant more reasonable hours, unless others with whom he is in competition do the same: and agreements in such a matter are hard to attain, and harder to keep. But the position of the nation removes it more or less from the field of competitive struggle, and it is freer to act as its higher conscience would dictate. We have really the right to expect better things of the nation or the municipality than of private individuals or corporations: we have the right to expect that it will hold up a standard and set the example.

And sometimes this happens. Public undertakings often fail to yield the profit that the same undertakings in private hands might yield—in this sense they are less economically managed; but per-

haps, in part, just because they are not worked for gain, but for the general benefit, they often serve the general public better than private enterprise does. It was an interesting result of statistical investigations made some time ago, that in 1874, when there were both private and state railroads in Prussia, while the private roads yielded 13.7 per cent. greater profits than those owned and worked by the state, the latter carried passengers 9.4 and freight 15 per cent. cheaper than the former. So tables as to the rates of wages paid under public and private contract, recently compiled by a department of our government, show that wages tend to be better under public management—the rates paid by four of our leading municipalities being higher than either contractors or private companies are accustomed to pay for the same line of work. (Dr. L. F. Ward's *Outlines of Sociology*, pp. 288, 289). It was only an illustration of the same general tendency when, in 1868, the nation established the eight-hour working day, with no reduction of wages, for the mechanics and laborers it employs.

But there is a great deal of work which the nation needs to have done that it does not do itself. It calls on private employers or contractors to do this work for it. And yet it is really national or government work, and the government has the right to ask that it be done according to its own standards. Believing in an eight-hour day, it has the right to ask that the work be done on an eight-hour basis. Now this is the question that is before the national legislature at the present time. A bill has been prepared to fix the hours of laborers and mechanics engaged on work for the government under private contractors at eight. The bill is properly guarded: its stipulations do not apply to contracts for transportation by land or water (a field

wherein the regulation of hours is extremely difficult), nor do they apply to contracts for such material as is usually bought in the open market (coal, for instance, I suppose, or iron); but simply to ordinary contract work—the manufacture of men-of-war, or guns, or soldiers' uniforms, or whatever the government has not itself arranged to produce. There is no attempt to regulate private business in general, but simply what private business does on government account. Some businesses might be embarrassed in making arrangements to do a part of their work on an eight hours basis, while the rest was done on another basis; but American ingenuity would probably know how to meet the difficulty; and if any employer should think that the contracts were not worth the trouble that would be involved, he would not need to make them. It must be remembered that some businesses—and some of our best—are on a nine, or an eight-hour basis already.

It is to be regretted that an association of manufacturers are, according to newspaper statements, opposing this measure. I cannot believe that those who stop to take a large view of the subject, will. This, I think, is the fundamental trouble with many popular opinions on economic subjects—they are hasty, short-range views, that do not take into account the fact that the race, the whole race, is here to grow and advance; and that individuals and societies must do all they can to further the process. The elevation of the standard of life, the giving to all some leisure—and particularly to those whose work is of a mechanical, routine nature—this is one of the dearest objects of a progressive civilization. If it is difficult for an individual manufacturer to make concessions all by himself, let him be happy that the nation is not hampered by the difficul-

ties that beset him; let him be happy to see it set the example: and let him try to use any association to which he belongs, not as a means of opposing, but of furthering measures that tend to lift up "the manhood of the poor," to make the workingman more of a man. Associations of manufacturers are natural, as are associations of workingmen; but let both remember that they belong to a still greater association, Humanity—whose aim is to lead to the highest freedom and power and life, all who are members of it.

WM. M. SALTER.

A Noble Work for Peace.

MR. EDWIN GINN, the Boston publisher, has just inaugurated a work which promises to accomplish more for the education of the people in the principles of peace and internationalism than anything heretofore undertaken among us. This is the publication of an International Library, in which shall gradually be included all the most important books and pamphlets that expose the waste and wickedness of modern warfare, and explain the duty of civilized peoples to shake off the military system and to coöperate by legal and fraternal methods. These books, moreover, are to be furnished to everybody at the mere cost of publication, the incidental expenses being met by the generosity of Mr. Ginn, and those coöperating with him. It is a missionary enterprise; and surely there could be no nobler one, and none more greatly needed at this time.

Mr. Ginn has long felt that the chief curse and shame of Christendom are war and the military spirit; and he has resolved to devote a large part of his fortune to the educational side of peace work. It has been stated that he recently proposed to two of the leading

business men of the country, devoted to international progress, to contribute \$10,000 a year for ten years to a campaign of education in the principles of universal peace and order, if they would each do the same. We do not know what encouragement he has received; but he has made a strong beginning without waiting; having already issued two works in the new International Library—Bloch's "The Future of War," and Charles Sumner's "Addresses on War," at the small cost of fifty cents each.

Sumner is represented by his three great peace orations, "The True Grandeur of Nations," "The War System of Nations," and "The Duel Between France and Germany," with an introduction by Edwin D. Mead, who likewise furnishes a preface to the Bloch volume, he being Mr. Ginn's literary adviser in this peace work and editor of the Library.

Channing's Sermons on War will follow, than which surely no work is better calculated to bring home to men in pulpits their duty in this momentous matter; and this, by a volume including reports of the great International Peace Congresses of the middle of the last century, in which such men as Cobden, Elihu Burritt, and Victor Hugo were so active; and which, to our shame be it said, were so much more important and so much more largely attended than the similar congresses of recent years.

These are the first-fruits of the splendid work which Mr. Ginn has inaugurated. He and his friends hope to see local International Unions or Peace Societies established in every large city in the country, with annual conferences like that at Mohonk. They mean to work to secure much fuller attention to matters of international organization and progress in the newspapers; to get hold of the schools and colleges and churches; and to organize an effective lecture system to cover the whole country.

Zola's Claim to Remembrance.

With Emile Zola there passed from contemporary life one of the greatest interpreters of human society, and one of the most forceful personalities of the nineteenth century. Few men of letters in any age have exercised a wider influence; none in his own generation has surpassed him. His voice was heard by all sorts and conditions of men, by the rich and the poor, the learned and the ignorant, the wise and the foolish, the virtuous and the vicious. Serious students of social phenomena perused with eagerness his volumes, and frivolous seekers after the latest sensation devoured them. Hundreds of thousands looked forward to the productions of his pen. There were times when millions with bated breath listened to the words of his mouth, and nations watched with tremulous anxiety the effect of his message. And his influence was deep as it was wide. When Emile Zola touched a man's life, he left his mark indelibly upon it, for better or for worse. What the future will think of Zola, the artist, we cannot predict. How coming generations will look upon Zola, the thinker, we can but vaguely surmise. Zola, the man, will be remembered as long as mankind shall cherish the memory of its heroes of justice, liberty, and truth.

There are men who spring into momentary notice, not by virtue of what they are in themselves, but because of the pressure of the mass that forces them to the front. They are tossed up upon the crest of the wave, only to sink into the deep when the wave subsides. Not such was Emile Zola. There are writers whose works suit the passing fancy of the age, gratify some morbid craving, please the momentary whim. To-day their words are on the lips of all, to-morrow they are forgotten, and their

words cease to influence the life of men. There are deeds, even deeds of justice and of kindness, that seems strangely out of place in the lives that engender them, apparently without any necessary and natural relation to their character. In one of his poems, Matthew Arnold described how St. Brandan, sailing the northern main to visit and encourage the brotherhoods, sees floating past upon an iceberg Judas, the traitor, fresh from hell, and hears from his lips the story of his respite. Once upon the road to Joppa, himself well fed, well clothed, well cared for, Judas had tossed a garment to a shivering wretch, and then pursued his path to steal and to betray. But that one deed, caught in the womb of mercy, outlived his guilt, outlived his doom, and won for him an hour's relief each year from the tortures of hell. There are many such deeds in the world, and Zola knew, as few did, how to estimate justly and generously these acts that seem to contradict the general trend of character.

But that deed which riveted the attention of the world upon himself, reveals more clearly, the more closely it is scrutinized, those elements that make a man immortal. It is a revelation of character. In the light of the Dreyfuss affair, henceforth and forever the character of Zola must be seen. In the light of that famous letter, "J'accuse," which he wrote to the President of the French Republic, henceforth and forever the works of Zola must be read.

As in an hour of crisis Zola stepped forward to become the champion of an obscure and wronged fellow man, and to vindicate the honor of his country;—so through many a long year had he been the champion of truth as he saw it, and of justice to earth's little ones.

There are many illustrations in history of this power of a single act to throw a new light upon a character and to lead to a revision of the world's judgment. One in French history comes naturally to mind. On the 10th of March, 1762, a man was tortured to death on the rack in a judicial chamber in Toulouse. A few days afterwards, a merchant of Toulouse came to the house of Voltaire, and told him how this man had been put to death, how his judges had found him guilty of murdering his own child in a fit of religious fanaticism. Voltaire laughed with that laughter which has stung many a sensitive soul and pierced many a superstition, and remarked that this was a nobler deed than Abraham's; for Abraham offered his son only when he was told to do so, while Calas had offered his without being commanded. But behind that mask of laughter there lay a large and sympathetic human heart that could not be satisfied. Voltaire asked himself, "How can a man have done such a deed? Or can there have been a miscarriage of justice?" He found a son of Jean Calas in Geneva. He examined friends of the family. He learned the character of the man, discovered his large tolerance. Himself a Huguenot, he had a son who was converted to the Catholic faith. When he told his father of his change, the latter said, "Yes, that is right. Let each man believe what he thinks is true." He had a Catholic servant in his family. There was no trace of fanaticism about him. Then he searched into the records of the judges and found the motive, and when he had probed the case, he spoke until his voice shook the land. Men said, "Why should you jeopardize your liberty and life to save this man's reputation? He is dead and the thing cannot be changed." But Voltaire answered, "No man's life is safe in France unless truth is known and justice is done. Since no

other man will charge himself with this affair I must do so." He labored on until the court had expunged from the records the sentence of Jean Calas, and the man's honor was vindicated; until the family that were put in prison to shield the judges had been set at liberty; until France had learned to speak of Voltaire as the saviour of the Calas family. A new light was thrown upon the character of Voltaire. His works were perused afresh and revealed qualities not seen before.

So Zola, by the part that he took in the Dreyfuss affair, furnished the world a criterion by which to judge his character. Men turned again to the literary monument, representing years of toil, that he had raised for himself. They discerned his large purposes in life, and the world that admires brave deeds even more than brave words, was willing to revise its judgment of Zola.

Emile Zola was born in Paris on the 2nd of April, 1840. His father, Francois Zola, was an Italian, born in Venice. His ancestors came from Greece. His mother was a French woman. Greek, Italian, and French blood, consequently, flowed in his veins. Zola was not a precocious child. He was frail, had various diseases as a child, was slow to learn, and received a rather indifferent schooling. The family moved from Paris to Aix. Here he attended a school where he imbibed from inefficient teachers that contempt which he latter showed for classical learning and philosophy. He never learned any other language but French, and never knew much of the ancient classical nations. Even Greece, which he would naturally study, was to him a foreign land. His family being in reduced circumstances, he came to Paris and began that long struggle for bread in which he fought so bravely under such adverse circumstances. Year in, year out, he starved in his garret.

His first success came on a New Year's day, when he was about twenty-five years of age. He had sent a little *Chronique* to the *Petit Journal*. It was accepted, and a few sous paid for it. The sketch is of profound interest as the first literary work of Zola. It describes the conditions of a family living in extreme poverty in the slums of Paris, sending out the children upon the street to beg for bread on New Year's Day. It was a plea for mercy. "Rich and fortunate ones, remember us," says this voice, speaking for the great disinherited classes. He married, but his income was very uncertain; and often what little he had, must be sold to secure the necessities. One day in 1868, he went to George Charpentier, the publisher. He said, "I have a great plan. It will take me twenty years to accomplish it, but I must have an assured living. Will you give me 500 francs a month that I may live in decency with my family? And I promise that I will give you two novels every year." The offer was accepted. Three years afterwards a novel of his sold in thousands of copies. Charpentier sent for Zola, and said, "I cannot keep the contract," and he tore it up. "I earn too much. You shall have a larger share." This noble man remained the friend of Zola to the last.

The history of a family during the Second Empire, which he had planned, occupied him for twenty-five years, and is told in the twenty volumes of the Rougon-Macquart series. In considering this work, one is impressed with the vastness of the enterprise, but even more with the steady adherence to the original plan. Another man writes a novel: Zola writes a library. Another man depicts a character: Zola excels in depicting the masses. His persistency of effort is amazing. Zola moves toward a goal which he has set, without the slightest deviation. The storms rage around

him, but he is unmoved by them. Volume after volume is published regularly on the day set; for his life is arranged like clock work: so many hours of work, so much food, so much sleep, so many pages to be written each day. One after another they appear: *La Fortune des Rougons*, *La Curée*, *La Ventre de Paris*, *La Conquête des Plassans*, *La Faute de l'Abbé Mouret*, the splendid sketch of *Son Excellence Eugen Rougon*, and then *L'Assommoir*.

That was a large step, from the minister and his successful career, to Severin and the life of the slums. The critics attacked him fiercely. They declared that *L'Assommoir* was the worst book ever published, vile from every point of view; but when it appeared in book form, Zola simply said, "I move towards a goal. Hererin lies my strength. I have an end in view. Years will pass before I reach it. Judgments will be passed and judgments will be reversed, but when all is seen the world will know that I am right." The time had come to write *L'Assommoir*, and *L'Assommoir* was written. When, the following year, he published *Une Page d'Amour* he met the criticisms upon him with the calm assertion, "I need not defend myself. My work defends me," and he pointed to the family tree of the Rougon-Macquarts opposite the title page. There was his justification. It showed the ramifications of the family tree on the legitimate side and on the illegitimate, the various crossings, the direct and the indirect heredity, the descent and the ascent. A faithful portrayal of one phase of this family's life seemed to him as important as that of another.

Then there came volume after volume: —*Germinal*, *L'Oeuvre*, *La Terre*. Now the thunder began again to roll against the giant. Five of his disciples denounced him in public and renounced all allegiance to him. France was in an uproar.

Zola went on with his five pages the next day as if nothing had happened. On goes the work: *Le Fève*, *L'Argent*, *Le Débauché*, with its frightful story of war; and finally *Le Docteur Pascal*, dedicated to his mother and wife, who had stood by him so faithfully and affectionately through all these years. Dr. Pascal, looking back upon the branches of his family tree, showed that every feature was necessary to accomplish the purpose he had set for himself. The world to take account of what his work had been, and it discerned its scientific value. It had as its basis the most accurate observation of social life. In his preface to *L'Assommoir* he said: "This is the first novel that does not lie concerning the common people." Here the dregs of Paris spoke their own language. Here one phase of Parisian society, neglected by the romanticists, had been faithfully portrayed.

For this scientific work Zola possessed a rare equipment. Perhaps no man has ever lived who has been so closely studied as Zola. After Max Nordau had made his charge that all men of genius were madmen, Dr. Toulouse desired to make experiments upon Zola. He asked him if a dozen or more French scientists might have the privilege of living with him, weighing him, measuring him, taking account of his habits, his thoughts, his preferences, his aversions, his manner of living. "Yes," he said, "I live publicly before the world. I have nothing to conceal." Dr. Toulouse's book describes the results of his experiments. Zola was a neuropath, but the power of his will rose above external circumstances. His senses were alert, his memory retentive, his observations acute, his capacity for concentrated effort marvellous.

But Zola was not merely a portrayer, but an interpreter of life. He differs from Balzac, the true realist, in that he

does not merely describe reality, but everywhere suggests its significance. Zola's greatest masterpiece, *Germinal*, not only describes the conditions of labor in the mines, but it is a trenchant criticism of these conditions and of the remedies proposed. And his purpose is a strictly moral one. As his work went on his pessimistic mood changed into one of triumphant optimism. He believed that there was a goal toward which the evolution of the human race tended. He hurled himself with all his force against the obstacles that impeded progress, in order that the way toward the coming good might be opened up. Hence his battle against militarism, ecclesiasticism, industrial slavery, mammonism, alcoholism, and the perversions of the sexual instinct.

After the Rougon-Macquart series had been finished, Zola set himself to describing the three cities, Lourdes, Rome, and Paris. Why Lourdes, Rome, and Paris? Because Rome rests upon Lourdes; and Paris, which is to destroy Rome, must first destroy Lourdes. Lourdes is a little village in southern France. What gives it significance is that it is the theatre on which the mighty superstitions of the people display themselves. To Lourdes he went to study a miracle, to see its real hold upon men and the hearts of men. He went as a scientist, and never was there a more vivid portrayal of the religious superstition of man than in *Lourdes*. And it is fair, just, and even generous, as well as vivid. But the purpose is here, as in his earlier work, to say it all, that all might be known and cured, in the words of Dr. Pascal.

Rome is a most acute analysis of a great ecclesiastical organization, perhaps the most important of all the ages. *Paris* is simply a representative of the ideal city, emancipated, illumined, based on liberty and justice.

His last work was the Four Gospels, or rather the Three, for he never finished the fourth:—*Fécondité*, and *Tra-vail* have appeared in book form; *Vérité* is running in *L'Aurore*. The last will never be published. What was the purpose of these evangelists? What did his Matthew, Mark, Luke and John stand for? They represent the four regnant ideas for which Zola labored in all his literary career,—Love, free, unchecked save by inward restraints, filling the world with the best fruits of humanity;—Labor, varied, organized, refined, demanded from each, fruitful in good for all;—Truth, spoken in freedom concerning all things, in order that all things might be known;—and Justice as the foundation of a better social order.

What shall we think of Zola, his work and his gospels? Zola had his limitations that must be recognized. The question frequently comes to every thoughtful reader: Is it necessary that all this should be said? Must we see paraded before our eyes all the horrors of war in *Le Dérade*, all the sordid clinging to the soil in *La Terre*, all the struggles of the miners in *Germinal*, all the drunkenness of *L'Assommoir*, all the prostitution in *Nanan*? We do not doubt that all must be said somewhere, in order that all might be known and cured, but we seriously question whether all should be said in literary productions intended for every man. Whatever men may think of the foundation of our relations as men and women, modesty consists in covering the mysteries of life; in concealing, not in drawing the veil. He who tears the veil ruthlessly asunder and exposes all to the gaze of the immature and the excitable, even with the loftiest purpose of curing that which is evil, may unwittingly aggravate the disease. Even he who does not wish to blink the facts may wisely, with Dr. Pascal, seal them up in his cabinet, and thereby save many

a sensitive soul a lowering of the sanctities of life.

Zola lacked that deep sympathy which alone can truly interpret the religious phenomena of mankind. Even more remarkable is the lack of appreciation of the beautiful. There is no art-life in Zola's world, and no adequate conception of the place of education. But with all this Zola was in many respects our greatest prophet of democracy, and behind his work there looms up a character to be revered and loved. Out of poverty he rose to independence, competence, and wealth, then put it all in jeopardy that he might aid a man he had never seen. Out of obscurity he rose to the pinnacle of literary fame, then threw it all away, that he might rehabilitate another man's honor. Out of his home where his dear ones were and all the beautiful things he had gathered around him, where he loved to live his life of recluse, scholar and thinker, he went into exile that he might save the banished man upon Devil's Island. Out of his own grandeur, recognized by all, he stepped to become the target of abuse, the best hated man in all France, in order that he might see justice done. Standing in the fierce light of publicity, no breath of scandal touched him. He dared the mob, whose temper he so well understood, because he was greater than the mob.

It is of such material that the world's heroes are made. Without the crowning virtue of courage, courage to tell the truth, to expose wrong, to espouse the cause of the little ones, to walk with unflinching fidelity towards an ideal that has been set, human life would lose its richest meaning and its greatest honor. With such courage as Zola's mankind may be brought nearer to the ideal of which it dreams.

NATHANIEL SCHMIDT.



Photographed by Pach.

Laying the Corner Stone of the New School Building of the Society for Ethical Culture.

NOT only by their presence, but by their specific tributes did the representative men who assisted at this ceremony acclaim the event as one of public and civic importance. New York's chief citizen, the Mayor, the Head of its Department of Education, Superintendent William H. Maxwell, and men who represent its highest civic activities, Mr. Jacob H. Schiff and Mr. R. Fulton Cutting, voiced the sentiment of the city's larger citizenship that the educational institution for whose future life the new building was to provide, had fully earned the right to be regarded as an important factor in the educational and, therefore, in the civic and social life of the community. On this account, and because of the value of what they said, we think it fitting to put on record here the words spoken by these gentlemen, and, after them, by the founder and Head of this institution, Dr. Adler, who laid the cornerstone, and whose stirring speech, we venture to say, expressed the aims and spirit of the Ethical Culture Schools in words which every friend of popular education will find noteworthy and inspiring.

The afternoon of Saturday, the 22d of November, favored the open air ceremonies; and the details of the program were such as to make of it an enjoyable as well as an interesting and significant occasion. Music by an orchestra under Mr. Sam Franko, by the Männer-Gesang-Verein-Arion (by the courtesy of the Arion Society), and, above all, by the children of the Schools, added emotional coloring to the proceedings. The ceremony, including the presentation of the mallet and trowel to Dr. Adler by Mr.

John D. Lange, President of the Society, and the laying of the corner-stone itself by Dr. Adler, were, as the photograph given here sufficiently demonstrates, effective and characteristic.

The chair was occupied by Mr. Julius J. Frank, who, after a few words of greeting and explanation, introduced the various speakers; the first of them being "the chief magistrate of our municipality, his Honor, the Mayor."

Mayor Low's Address.

There are both private and public reasons why it is singularly pleasant for me to be here today. Something more than thirty years ago, Dr. Felix Adler and I were graduated from Columbia College in the same class. We were friends then, and we have remained friends ever since. Each of us has followed his own path; but I like to think that each, in his own way, has striven with a kindred spirit for the social betterment of New York. Certainly, the example of my friend has been to me always a source of inspiration and courage. I am glad to be here to congratulate him on the point which his work has reached, that justifies the laying of this cornerstone.

PIONEER WORK OF THE SCHOOLS.

I said that there were also public reasons why I was glad to be present. It is known perhaps to many of you, but it ought to be said, that the Ethical Culture Schools were the first to introduce the Kindergarten into New York; and they were the very first to make manual training a part of the curriculum of the schools. The Kindergarten, from this beginning, has be-

come a part of the public school system of the city, and manual training has been introduced into many schools, not only in this city and the United States, but in Europe, because of the work that was begun here. Either one of those things would be good ground for the presence, upon this occasion, of the Mayor of the City; that these schools are entitled to the credit of both, justly commands the grateful thanks and appreciation of the people of New York.

I congratulate Dr. Adler and all who have been associated with him in this work; and I fully believe that the enlargement of it which will be possible by reason of the building to be erected here, will be worthy of its past. Of this indeed I am sure, that the spirit of its founder will always, among those who know him and who look up to him as a friend and teacher, evoke a responsive spirit that will work for the social betterment of the city.

Superintendent Wm. H. Maxwell's Address.

Ever since, twenty years ago, I first visited the Ethical Culture Schools, those schools have been a constant source of inspiration to me in my public-school work. Those were the days, twenty years ago, when public kindergartens and public high schools were unknown in New York and Brooklyn; when manual training had not yet been thought of for public-school children; when the memoriter recitation was the prevailing method of teaching; when the science of education was as yet undreamt of in the philosophy of the average teacher; and when anyone was supposed to be capable of teaching who could just keep ahead of his pupils. One visit to the Ethical Culture School was sufficient to let in a flood of light on my mind regarding the whole educa-

tional situation. I saw in those schools, teachers who had been trained to do scientific educational work. I saw the Kindergarten bringing happiness and strength to every child under its benign influence. I saw, not training of the memory alone, but the training of the eye, of the hand, the imagination, and the reason; and, best of all, I saw a systematic effort to develop those qualities of mind and heart, ethical, moral, religious—call them what you will—without which success and happiness in life are impossible.

THE THREEFOLD BASIS OF THE SCHOOLS.

If I have interpreted aright the work of the institution that is to have a permanent home in this beautiful building, and on this beautiful site, it stands for three great educational principles.

In the first place, it recognizes the sublimely simple principle enunciated by Froebel: "Come, now let us live with our children." This is not to be merely the home of a school, it is to be the intellectual home of a society, which sees in the education of the child the chief instrumentality for the uplifting of the human race; a home in which child and adult alike will gain knowledge and inspiration; a home in which the child will have constantly before him the influence of well regulated lives, and examples of intelligently directed beneficence; a home in which men and women will have free play for the development of those altruistic sentiments which find their freest and their noblest expression in the care and training of helpless children.

In the second place, this institution, as I see it, stands for instruction in whatever is best in art, in literature, in science, in the institutions of the human race. If, during the last century, greater prog-

School and Home.

Personal Indebtedness.

The Child's Heritage.

ress was made in the application of science to industry and to the relief of men's estate, than in all previous centuries, the fact is not due to greater intellectual power in particular individuals, but to the more general diffusion of knowledge, and the slow but steady accumulation of results from generation to generation. The Ethical Culture School has consistently stood for this end in education; to bring what is best in art, in literature, in science, in institutions, to bear on the *life* of the child to the end that each new generation may rise higher than its predecessor in the social scale.

And, lastly, this institution in its education work has stood for the development of the higher moral nature. Knowledge becomes power only when it is rightly used; knowledge promotes happiness and public and private morality only when it is accompanied and conditioned by the ethical qualities of concentration of mind, of reverence for all that is great and good, and of self-denying application to duty.

For these three great aspects of education—the interaction of adult life and child life, the introduction of the child to the intellectual inheritance of the race, and the development of the higher moral nature—the Ethical Culture Schools have always stood since their foundation.

With the most sincere pleasure, therefore, I express to you my congratulations on the occasion of laying the cornerstone of this building. With all sincerity, I acknowledge my own obligations to the work of the schools, particularly to you, Dr. Adler, who have been a leader in educational thought.

THE FUNCTIONS OF THE EXPERIMENTAL SCHOOL.

The great body of citizens who are taxed so heavily and who respond so gladly for the support of public education, will not easily tolerate the expenditure

of public money for making educational experiments; and yet progress comes only through experiments. We of the public schools must look to schools such as this to experiment with new ideas, new methods, and new systems. When you have proved that a thing is valuable, we will adopt it, if we can. Our duty is not to experiment, but to keep our minds open for the reception of experiments that have been proved successful; and if, during the last twenty years, the public schools have been improved, if kindergartens and high schools have been established, if the course of study has been enriched, if teachers are better trained, we owe the change—a change that is little short of revolution—we owe the improvement in no small measure to the experiments you, and others like you, have made, and the example you have set.

As long as the flowers bloom; as long as the trees put forth their leaves in that beautiful park your windows will overlook, so long may the Ethical Culture Society and its schools live to support the weak, to strengthen the strong, and to cast their genial influence over the budding lives of childhood.

Mr. Jacob H. Schiff's Address.

When this society did me the honor to ask me to speak on this occasion, I confess I felt somewhat surprised; for I assume it is well known that my own tendencies follow, in many essential respects, other lines than those of the Society for Ethical Culture. Not to be misunderstood, I had perhaps better qualify this by saying that, as an adherent of my own religious faith, it is my conviction that no matter what the far distant future may develop, religious belief and faith are needed by man to help him to the attainment of high moral development, to unselfishness in the largest degree, to constant readiness to serve his fellows, his community, his nation, the human race—

attainments which alone can produce good citizenship and the earnest interest in and the readiness to serve mankind.

I well know and understand that Ethical Culture makes this attainment of high moral achievement for its own merit, and because of its own reward, its very essence and purpose. The more worthy of the highest recommendation are therefore the efforts and results obtained by the (comparatively speaking) handful of men, and—I need add—women, who during the past quarter of a century, under the leadership of one whom we proudly name among our best, have been the steadfast adherents of the Ethical Culture Movement in this city. The seeds these men and women have sown have taken root in many directions; and because the best citizenship consists in fearlessly initiating work, and performing the deed which is destined to grow into an example to the multitude, I willingly come here today to join in the ceremonies of the laying of the corner-stone intended for the support of the structure which is to house the schools of the Ethical Culture Society.

These schools, even in the smaller quarters they have until now occupied, have, aside from the direct benefit bestowed upon those who had the advantage of training therein given, have been, from their very inception, a model after which, to a considerable extent, manual training in public and private schools and institutions, has been shaped.

You, men and women of the Ethical Culture Society, and particularly your honored leader, have therefore every reason to feel gratified because of the service you have rendered the community, in the establishment as well as in the development of your schools. And now that you see this as an earnest

of your readiness to further extend your activities, so useful to the commonwealth, I can voice no better sentiment of a like meaning to those whose creed means deed, than to wish you "Godspeed."

Mr. R. Fulton Cutting's Address.

Our democratic institutions are founded upon the essential value of the individual; but if we would realize the potency of those institutions for good, the individual should be intelligent and moral. There is no duty upon any community founded upon popular effort more pressing than that of seeing to it that its children are educated in intelligence and morality. It was, I think, Aristotle who declared that "the fate of empires depends upon education." In this great community, our system of public education provides that children shall grow up mentally qualified; but we leave to private effort the responsibility of supplying their moral needs.

It has been said that the schoolmaster made Prussia; that the system of public education instituted after the humiliation of Napoleonic victories in the early part of the century, gave her the force and power to crush Austria, and France later on, and to win her way to a place in the front rank of the European States. But it is to be remembered that the men who sang "The Watch on the Rhine" were the same men who sang also the Lutheran hymns; and that the German soldier was a man of heart as well as a man of brains.

The morals of any community are the foundation of its political life. It was the Father of his Country, who, in his first inaugural address, expressed his confidence in the future, because he believed that its public policy, the public policy of this great Union, should be founded upon the immutable laws of private morality. So it is that we

live for morals rather than for intelligence. While it is true that any community utterly illiterate and yet virtuous is unequal to the task or responsibility of popular sovereignty, yet the future of such a community is far more full of promise than one in which cultivation is abundant and morals are low, because the first will inevitably win its cultivation, and the other will not so inevitably win its morals.

THE MISSION OF THE SCHOOLS.

I understand it to be the function and purpose of this great institution to make the complete man, the true citizen; to train him not merely by mental exercise, but by ethical training, so that he shall grow up with spirit and character and virtue, and shall know how to use hands as they ought to be used, in honesty and virtue.

And so it is that I heartily congratulate you who have come to the point of laying this cornerstone, and I do wish to express, if I may do so, on the part of the community at large, the sense of profound obligation that they ought to feel, if they do not feel, to an institution like this institution that is cultivating the truest and noblest citizenship. And I congratulate you still further, because I believe that the founders of this institution have had a purpose much more far-reaching than that of educating in their institute a few of the children of this great community.

They have, as we have heard from Dr. Maxwell, already proved to be an object lesson to our educators of this great city; and it was through them that the kindergarten was introduced, through them that manual training has been introduced. But there is a function far greater still for this Ethical School, and that is by its success in such training, to infuse into our

Their Task to Infuse Ethical Education.

public system of education true ethical training. That, and that alone, in the splendid system of public education, is the great lack; and until we can find a way, somehow or other, to introduce, if not religious, at least ethical training, that will lay the foundations of citizenship in moral character, until then our public school system will be incomplete.

I beg, therefore, to congratulate you, and to urge that you go on endeavoring, not merely to educate youth, but to educate our educators.

* * *

Here the chairman announced that many congratulatory letters had been received from prominent public men:—Bishop Potter, President Butler of Columbia, Dr. Lyman Abbot and others, one of which, that from ex-Mayor Abram S. Hewitt, he read.

Then, after he had been presented by the President of the Society for Ethical Culture, John D. Lange, with the silver trowel and mallet (the gift of the Trustees) Dr. Adler made his address.

Dr. Adler's Address.

A sense of the limitations of all human effort, and of the disparity between intention and performance, a sense of proportion,—I had almost said, a sense of humor—has led the wise in all ages, to observe moderation in moments of achievement, and to enjoin humility in place of exultation. And yet, precisely because of the difficulty of achievement of any kind, it is but natural, it is but human, that when even a part of one's dream begins to come true, a sense of pure joy should sweep over the heart and seek for expression. And so I feel almost like saying in the spirit, if not in the exact terminology, of the ancient psalmist: "This is the day which the Lord has made; let us rejoice and be glad thereon."

I feel a great sense of joy and of thankfulness; thankfulness to you, my friends, to you, my co-workers, to you who modestly, without public recognition, without tribute and homage, have done this work side by side with me; and without whom I could never have begun even to dream of the realization that is coming to us now. I want you to feel that I remember every one of you. I want you to feel, when my name here is mentioned with honor, that it is you who are covered with it, and also that it is you who deserve the tribute:—the teachers of this school, who for many years have labored here; the superintendents of this school, each of whom has left his mark for good upon it; the members of the Board of Trustees, who have done the dreary drudgery of the work faithfully, month after month; and the generous friends from outside too—for I take pride in saying that it is not only the members of the Ethical Culture Society, but citizens generally, not affiliated with us, to whom it is largely due that we are able to erect this building. While it is true that the mass of subscriptions has come from the members at large, I ought to say here that the greatest single subscription has come from one who is not a member of our Society, but who simply feels that the work we are doing is such as deserves the public support.

And now we realize that this house of stone which we are to put up is a mere shell, the worth of which depends upon the spirit that inhabits it; that it is a mere external envelope of a "temple not made with hands," which we propose to erect in the minds and hearts or our pupils. And I want to spend the few moments during which I shall detain you, in mentioning a few of the characteristics that are distinctive of that temple not built with hands, which we propose to erect.

THE DISTINCTIVE AIMS OF THE SCHOOL.

This school is dedicated then, in the

first place, as the Superintendent of Education of the Public Schools, has so well put it in his own language, is dedicated to the proposition that no human being is a negligible quantity; that a higher nature, what we call "the soul," is latent in every child of man, and that it is the greatest thing on earth to labor for the actualizing of what is potential in human nature.

*Saving
Souls.*

And I wish explicitly to say that I believe this task of eliciting the higher nature, should inform and inspire the work of education in all its particulars and in all its branches; that I believe it impossible to divide the work of education, and to assign to the church and to the

*Education
not Secular.*

Sunday school the task of awakening the higher aspirations, and to assign to the daily school the merely secular part of the work. No! I believe that the highest aim must pervade every branch; and that the daily school, because it plays upon the child five days in the week and during the entire period from infancy to manhood, must perform the major part of the work. This school, therefore, I regard as dedicated to the salvation of souls.

And in the second place, I wish to call your attention to another feature. This school is a democratic school. It makes

Democratic.

it its aim to preserve and to be true to the democratic tradition, to be a "common school." We must realize that while the public schools in the country districts and in small towns, are still "common schools," in the great cities our public schools are no longer in the full sense, "common schools"—in the sense that they are common to all classes. In the poorer districts of great cities, the public school is often very largely a class school, a poor school; elsewhere it is patronized by a part of the middle class, and by the

poor; but in increasing numbers, the wealthy are no longer educating their children in the "common schools," but in class schools, where they meet only members of their own class.

Now, I believe that the class school is an evil, whether it be a school of the rich or of the poor. I believe that every effort should be made to satisfy the highest demands which the careful parent can make as to the quality of teaching, and as to the influences to which companionship with other children will subject his own children; but I believe that this is perfectly possible, especially in endowed schools, in corporate schools, in schools that are designed to be models of "common schools," and which therefore must remain "common schools," as I am proud to say our school is, for we have Catholics, we have Protestants, we have Jews, we have rich and we have poor, seated on the same benches, subjected to the same influences.

I say that we must make every effort to retain the "common schools," because without them we shall see the gulf widening between the social classes, which is already far too wide. Only then can there be coherence between the members of the social classes, when children in their infancy are impressed with the democratic idea of the facts, and not merely by words. And I say to the wealthy that they deprive their children of the best that education can give, namely, the lesson of ignoring artificial and meretricious distinction, and paying respect to merit and worth and manliness, whether it be found in the son of the mechanic or of the banker. I congratulate the child that has, in its youth, the healthy friction with the children of all classes. I believe no child to be well educated in the largest sense that is not educated in a "common school."

And thirdly, this school is to be a progressive school. As the sick have the right to the latest advances in the science

and the art of medicine, so the child is entitled to the latest advances in the science and art of education. But these latest improvements are costly—and may I here dwell incidentally upon one point, namely, that it is worth spending largely on schools. Let us be simple and austere if necessary, in private expenditure, but let us be generous and liberal to public objects; and of all public objects, none has a claim more valid than the school. Let us have laboratories, art rooms, libraries, kindergartens, gymnasiums. Let us make the school the kind of school that we dream of, and that we ought to have. But all this is costly. Well then, in a "common school," that depends only partly on the rich, we must depend for aid on the generous public, and we are glad to see that the generous

public, especially the men of means, are beginning to change their policy. Until recent years, men of great means devoted lavishly only to the higher institutions of education: millions on millions were spent on colleges and universities. Now I do not say that these millions should not have been spent on colleges and universities, but I note with satisfaction that the men of large means in this country have of late years begun generously to subsidize and to give endowments for the lower class schools, of the "common school" type, the elementary and the high schools, subsidizing even public schools practically in parts of our country, giving outright endowments to model schools intended to serve the public system. This is as it should be, because while only one in a thousand, as the figures show, of the population of the United States, attends a college or a university, the remaining nine hundred and

For

Progress.

*Endowment
for Schools.*

*Preserve the
"Common
School."*

ninety-nine derive their education from the lower schools. The development of their intelligence, and of their morality, in great part, and their fitness to appreciate and follow what the highly trained experts are able to teach them, depends upon the lower schools. Let us therefore have endowments, let us have generous consideration for the elementary schools and the high schools; let not the college and the university suffer; let the one end not be slighted, and the other end not be neglected.

And, lastly, this is to be a school for good citizenship. We wish to impress upon our pupils that the elevation of the masses of mankind to fairer conditions and a juster share in this world's goods, is the burning question of the day; but we wish also to impress upon them that the pursuit of that goal must be conducted within the limits set by the eternal laws of right; and that that goal can only be safely attained if pursued within those stringent restrictions. We wish to make our pupils progressive, we wish to make them servants of humanity, but we wish also to attach them in a special way to their city and their commonwealth; we wish to give a kind of sacredness to the idea of the state. We wish to inculcate and to impress that the duties to the State are sacred duties; that whether they consist in the payment of taxes, or in jury service, or in service in the National Guard, a duty to the State should be performed in the same spirit as a good son performs his obligations to his parents, no matter how onerous the sacrifice which may be implied; because the State, as Socrates said generations ago, "is our mother and our father." We wish to educate a class of citizens who

will not be tax-dodgers; we wish to educate a class of citizens who will not be jury-service-dodgers; we wish to educate a class of citizens who will be ready, not only on the battle-field, or on critical occasions, to sacrifice for their country, but who will realize that the patriotic citizen must daily sacrifice for his country, daily postpone his private interests to the public good. We wish to exalt the idea of the public good; we wish to send out men and women who will glory in their citizenship, and be an honor to City and Nation.

Such are our aims, such is our spirit; and with these aims, and in this spirit, using the tools which you my friends have just conferred upon me, I shall now proceed to lay the stone, in the hope that the building which will rise thereon, may become a center of light, a means of shedding beneficent influence into the lives of the generations of pupils who will pass in and out of its gates long after we who stand here to-day are gone; that it shall be the means of spreading the knowledge and the practice of the things that are best and purest and truest throughout this entire community.

* * * *

After laying the stone, Dr. Adler continued:

Now, therefore, I declare this stone to be well and truly laid; and, taking it as the symbol of that righteousness which is the true cornerstone, I here express the hope that the building which is to be raised thereon may bring nearer the time when that stone of righteousness, which the builders of States and Commonwealths have so often rejected, shall indeed and at last be accepted as the chief cornerstone.

Keeping Christmas.

The three great festivals of the year,—Easter, Thanksgiving, and Christmas,—are all of them essentially festivals of joy. They are, therefore, the touchstones of our spiritual health; for there is no surer test of that health than one's capacity for joy. The up-welling of joy in the heart is the up-welling of the very spirit of life; the very rhythm and rhyme of the world, beating full in the heart of man; the sign and assurance of his being in harmony with the music to which the world moves.

It is at Christmas that this tide of the year's joy is at the full. No festal season is so rich in its varied expressions of gladness; song and story, rite and symbol, frolic and revel. So universally are the peoples of the Western world caught in the sweep of its gladness, that it becomes, of all the festivals of the year, the one that most grandly expresses the largest interests and hopes of the race; man's mingled love and gratitude and good will, his worship of nature, his human enthusiasms and adorations, and, above all, his tribute to childhood, his tender glorification of the child and the child-like.

In Christmas mingle the mythologies and the legendary lore, the scenes and the genius, of many races and lands. Here North and South, East and West, are in happy concert. Much of the symbolism of Christmas as it is still kept among us,—the lights and the evergreens, the yule-log and the mistletoe; even the plum pudding and the mince pie,—is a survival of man's primitive celebrations of the returning light of the sun after the winter solstice. Christmas is still largely the nature-festival that was before Christianity was; before it had received that crowning humanization at the hands of the early church which

made it the feast in honor of the birth of that little bringer of light, who

"In Bethlehem town was in rude manger born."

This is a festival that has slowly grown. It is a garland of flowers culled from many countries and many folk; and although its loveliest flower is that one plucked from the soil of Palestine, we need not slight those which have been gathered from other soils. It is so important to keep this in mind, because it enables one and all of us, regardless of affiliations,—religious and racial,—to keep the feast, and to join hands and hearts in that larger human carol of peace and good-will which are the dominant themes in our Christmas joy.

There are still some classes of people,—among Christians, those who, like the Puritans, frowned upon its levity; among non-Christians, those who recoil from the orthodox Christian implications of the festival,—who do not keep the feast. Let these remember the great fact upon which we have been insisting,—that as a matter of history, this festival commemorates many creeds and deities, pagan and classic, ancient and modern: their objection then will lose much of its force. What? we ask; shall the plum pudding or the Christmas cake be withheld because it commemorates the Orient spices which the Magi offered to the babe of Bethlehem? Or our mince pie because it was traditionally made in the shape of a manger to recall the story? Surely, no more than that our mistletoe should be banished because it recalls ancient Druid rite, or the story of Baldur slain by a shaft of the offended tree; or because yule-log and circlet recall the pagan altar fires and the mystic wheel of Teutonic and Scandanavian festivals.

If only we would recover for ourselves

the meaning of the manifold customs of Christmas-tide, reach back to the lovely lore, the fascinating story and legend associated with our scruples would surely disappear altogether.

Our plea, then, for the retention of these old customs and the traditional insignia and decorations of Christmas is this; that they enshrine so many suggestive and affecting fancies and beliefs, which may and should give to our Christmas festivities grace and significance. Not one of our evergreen decorations but has its interesting folk-lore; not one of our Christmas dishes but may shed its fragrance of story and fable; not one of our fireside customs and games but has its quaint and bewitching history. The old minstrelsy and mumming; the old carolling and wassailing; the old ceremonial and ritual of the Christmas season, from

its fortnight of busy preparation to the closing revelry of Twelfth-night,—all have meaning and charm for those who know their ancestry, which must endear them to the hearts of all sane people of imagination and good cheer.

And for the children what a wonderland of legend and light this is! What stories for the Christmas circle round the hearth! What memories of olden times! What rites and mummings! What games and gaieties! What carols and frolics! And all these things only await rediscovery and reappropriation. Without them we cannot have our ideal Christmas. Without them Christmas cannot truly be the festival of joyous children,—the festival of light and warmth, enlightening the minds and kindling the hearts of all the unspoiled children of men.

PERCIVAL CHUBB.



The Light of the World—The Sun of Righteousness.

The sun, the sun! they rail

At me the Zoroastrian. Let the Sun,

Who beats our earth to yield us grain and fruit,

And laughs upon thy field as well as mine,

Symbol the Eternal! Yea and may not kings

Express Him also by warmth of love

For all they rule—by equal law for all?

By deeds a light to men?

* * * * *

.....but we hear

Music, our palace is awake, and morn

Has lifted the dark eyelash of the Night

From off thy rosy cheek of waking Day.
Our hymn to the sun. They sing it. Let us go.'

HYMN.

I

Once again thou flamest heavenward,
once again we see thee rise.

Every morning is thy birthday gladden-
ing human hearts and eyes.

Every morn here we greet it, bowing
lowly won before thee,

Thee the Godlike, thee the changeless in
thine ever-changing skies.

II.

Shadow-maker, shadow-slayer, arrow-
ing light from clime to clime,

Hear thy myriad laureates hail thee mon-
arch in their woodland rhyme.

Warble birds, and open flowers, and,
men, below the dome of azure

Kneel adoring Him the Timeless in the
flame that measures Time!

—Tennyson (from "Akbar's Dream.")

Christmas Forethought.

In the name of those to whom this season means not peace and good cheer, but over-work, worry, and anxiety, we gladly reproduce here the following notice; hoping that it may interest those who have the happiness of humanity truly at heart:—

“To Christmas Shoppers;—

The season of Christmas shopping is approaching. Cruelties, in the form of overwork among children and women, travesty the festival of rejoicing over the coming of the Holy Child.

“In some cases horses are treated better than employees. Last year a driver was compelled to work so many hours delivering goods that it was three o'clock in the morning before he reached home; the horse had been changed once *en-route*. A boy of sixteen, after delivering packages until late at night, was so exhausted that he lay down in the wagon, pulled his blanket over him and slept in the stable. He was found frozen to death on New Year's morning.

“The Consumers' League appeals to all to do their shopping as early this month and as early in the day as possible, not insisting that goods be delivered on the day purchased. An amelioration of the holiday season may thus be secured.”

We also refer our readers to the story entitled “Price of a Boy's Life” in the Evening Post, Dec. 6, by Miss O'Hagan; and to a pamphlet by Mrs. Florence Kelley, published under the auspices of the League in the interest of the over-worked shop employees.



*Long years I sought for truth,
But still she did elude me;
I wasted all my youth,
And then—found Truth in Duty!*

Leila R. Peabody.

Is Popular Education a Failure?

This is the question that has been started on all sides by the noteworthy series of addresses which President Eliot of Harvard recently delivered in New England. It was to the insufficiencies of our Public Schools more than to anything else that he ascribed most of the deplorable features of our social and industrial situation to-day,—in particular the evils of the recent Coal Strike. We are not spending enough upon our education, he contended; and, that he might not be accused of mere complaining, he subsequently enumerated the various reforms which, in his opinion, are called for. The list of these reforms is long. Each is set forth in that terse business-like manner which is so characteristic of President Eliot. We name them in their order; better school buildings, more adequately equipped, with large open spaces, yards, and gardens to surround them; the appointment of school physicians to take charge of the hygiene of the school, to advise at the homes about the diet, sleep, and management of children; more highly trained teachers; greater opportunities for the outdoor study of natural history, geography, and physiography; a great reduction in the number of pupils handled by a single teacher, making possible a larger personal contact between teacher and pupil; a system of retiring allowances for teachers, permitting the steady infusion of new blood into the teaching staff; the employment of highly trained superintendents in both urban and rural systems; the enrichment of the school program for students between nine and fourteen, especially by a choice of a foreign language; in which respect the programs of public schools are distinctly inferior to those of private and endowed schools; the devel-

opment of departmental instruction, which increases in both teachers and pupils, and brings the pupils under the personal influence of certain teachers through several successful years; the incorporation of manual training schools and mechanical arts high schools and trade schools as parts of the American system, with optional instruction on these lines in the normal schools and colleges; the development of drawing and music; and, lastly, the much more adequate equipment of schools with books, models, slides, museums, pictures, etc., without which a truly modern education is impossible.

All these improvements, involving a great increase in our expenditures which it would be true economy to incur, were urged by President Eliot in no spirit of pessimism or dejection; but, on the contrary, with a hearty recognition of the increasing power of education in the United States during the last half century. He urgently counselled a continuance in well doing. "I think I see," he said, "that education is the one agency for promoting intelligence and righteousness which has ever unquestionably gained power during this period; which has not only retained its hold on the democratic masses, but has distinctly gained more and more public confidence and received from the democracy greater and greater moral and material support." This he contrasted with the fortunes during the same period of legislative assemblies, which have failed to keep up with American progress in other fields; and of the courts which are as a whole less efficient and less respected to-day than they were a generation or two generations ago." So, too, with the Church and its ministers, which cannot be said to have risen in public estimation since the Civil War. The control of the church over education "has distinctly diminished. In some of its branches, it seems to cling to arch-

aic metaphysics and morbid poetic imaginings; in others, it apparently inclines to take refuge in decorums, pomps, costumes, and observances; and so as a whole has to-day no influence whatever on many millions of our fellow men—called Jews, or Christians, Protestants or Catholics though they be."

Here then are the tasks awaiting education; it is called upon to redeem and vivify legislatures, courts and churches; and it must, as President Eliot urged in another speech, make itself felt in reducing the intemperance, dishonesty, and other national evils. Such are his chief reasons for appealing to the public to spend much more generously on popular education than heretofore.

All this incisive criticism is most salutary. It is perfectly clear that the schools must, under modern conditions, assume new responsibilities and meet new demands. Its moral mission must be more definitely and vigorously undertaken, and it is in this relation that a deeper note is to be sounded than any that President Eliot has struck. Education can never be productive of its finer fruits in citizenship and manhood unless animating it in something in the nature of a moral and religious spirit and purpose. To this end it must be much more a matter of the heart and conscience than it is today. It must quicken and feel the higher conditions. We educate too much for knowledge; too little for power,—moral power, moral insight, moral enthusiasm. The secular spirit, must be supplemented and transfigured by the humanitarian and religions, which is the very breath of life in education. By the spirit and method of its work more especially in literature and history, it must build up in the child a sense of reverence for man, and his heroic struggles in the past,—a sense of gratitude for the inheritance that has come down from that past: and, above all, a determination to

carry forward in the spirit of consecration, the work that has been so slowly and so valiantly, and often so tragically, accomplished. Reverence and love for the town, the city, the state, the nation, the brotherhood of nations to which the child belongs must be generated; these results will be accomplished only when the teacher first of all shares this reverence and devotion; when the teacher brings to his vocation the sense of his having what is virtually a cure of souls; of being, in short, something in the nature of a lay priest of humanity; in whose hands are to no small extent, the destinies of his country's children; whose function it is to help in establishing the ideals which shall rule his nation's life and to provoke a sense of dedication to them in his pupils. Not by machinery then; not by improved plants and greater expenditures merely, will the civic and social progress be achieved; but by infusing into our educational system a sense of its true mission which is no less than that of fashioning young souls to the pattern of a noble citizenship and exalted manhood and womanhood.

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Is There a Moral Crisis at the Present Time?

That is the question we asked ourselves when we saw it announced that certain prominent leaders of opinion were to discuss the topic. "The Present Moral Crisis," at the Congress of Religion, recently held in this city; the crisis in the business world being dealt with by Mr. Mornay Williams; in politics, by Mr. R. Fulton Cutting; in the Church, by Prof. George T. Ladd, of Yale; and in the family, by Dr. Lyman Abbott. As a matter of fact, we found that none of the addresses carried with it any urgent sense

of there being any such crisis; while one speaker, Dr. Lyman Abbott, distinctly affirmed, in speaking of the family, that he did not believe there was any real crisis that threatened its integrity and sacredness.

Nevertheless, although the feeling of crisis was not conveyed by any of the speakers, what they said does enable us to gauge the relative emphasis which is being put upon the moral problems and needs of the day by our representative men. Mr. Williams made a general plea for the "rule of righteousness in business," and for that regard for the common welfare which finds its expression in our codes of law. Mr. Cutting pleaded for a recognition of the inseparability of politics and religion. He found evidences of a more deeply stirred moral life in the field of politics in the public demand for the referendum, open primaries, and municipal ownership.

There is dissatisfaction, he said, with our representative system because it does not represent; the people have risen to a higher moral level than their representatives, and have morally outgrown the time-worn political parties. The same idea of getting back to the people underlay the agitation for open primaries; while the tendency towards municipal ownership had a distinctly moral and religious source in a demand increasingly forced among us that the great potentialities of the community shall be employed in the general betterment of the condition of the less favored classes in the community. "There is a greater demand," said Mr. Cutting, "that the sympathy of the community should be expressed by its corporate life, and not simply left entirely to the action of the individuals." Finally, emphasizing the responsibility laid upon the teachers of every religion to work for the union of politics and religion, based as both are

on the great principle of the value of the individual, he said: "Is it not true, that the freedom of our democratic institutions is nothing more than the expression of religious freedom in the corporate life of the community?"

In speaking of the church, Prof. Ladd presented the mighty conflicting forces of the hour as on the one hand avarice, involving insolence, cruelty, and cowardice; and on the other, the spirit of true religion devoted to righteousness. The imperious emphasis he put upon the moral element in religion may be gathered from this striking passage: "As a religious believer, I may lose faith in the infallibility of the sacred books of religion, and not be lost; I may lose faith in revelation and inspiration, and not be lost; I may lose faith in the immortal life, and not be lost; but if I lose faith in God as the source of righteousness, the everlasting pledge that in the last righteousness and truth shall prevail,—then I *am* lost."

Dr. Lymann Abbott's address was one which did homage to the home, and to woman as the chief creator and custodian of the home, as the basic institution of human life. He found the home endangered by certain changes in the position of women which were leading them so zealously into the work of self-government that there was not so much time left for the home as there used to be. He combated the notion recently set forth in the newspapers, and ascribed to the President of Bryn Mawr College, that a woman who devoted herself to house-keeping found no sufficient opportunity for self-development. "On the contrary," said Dr. Abbott, "there is no career on earth that compares with the career of a mother;" and his enthusiasm reached its climax when he said, "I hope I am a patriot. I love my country; but I love my home more than my country. Destroy the nation and leave patriotism in

human hearts, and out of families a new nation would grow up: destroy the Church; put all the Synagogues together, and all the churches, and all the schools of Ethical Culture; take all the bibles and prayer-books, and then put all the priests and rabbis and Christian ministers in,—and burn them all up in one great holocaust; yet leave but piety in the hearts of fathers and mothers, and out of the homes there would grow a new religion, and a new faith, and a new church."

All this is very general; and, with the exception of Mr. Cutting's specification of definite political issues, we find in it no reflection of the concrete and living problems upon which our moral energies should be engaged, the real premonitions of possible crises: the great Labor Problem, which so many of us are attacking with prejudices instead of principles; the pressing problem of Child Labor, a sense of the gravity of which is to be gained from the article elsewhere in this issue; the profounder problems of education which President Eliot has been bringing into relief in his recent remarkable speeches which are also discussed here; and also the evils which are the underlying causes of our civic and social corruption;—gambling, the low level of our amusements, and especially of our contemporary drama, and such like questions.

"Be not good merely," says Thoreau, "be good for something." Our religion is all too prone to be a religion of amiable generalities,—of being good only, and not good for something in particular. It lacks the sense of specific causes and definite issues. In truth, every age and every year presents a crisis in some respect or other. It is vain to spread the sense of it over the whole field of life: our energies must be concentrated upon this or that definite issue maturing towards crisis, and ripe for effective cure.

World of Social Effort.

THE PATH TO CIVIC PURITY: THE EAST SIDE CIVIC CLUB.

I.

PUBLIC spirited citizens have tried to expose the evil designs of the ward politician by warning the people that his oily handshake is nothing but a temporary display of friendship, designed to further his own selfish interests. The cry of the good citizen, though heard for decades, has proved futile against the successful efforts of the professional politician. Why is this?

Without condoning the corruption of the ward politician, there is a profound truth in his appeal to the masses which many public spirited citizens do not yet comprehend. The people will not respond to a merely intellectual appeal, however strong and irresistible its logic. They must be addressed in terms of their human instincts as well as their intelligence. This no one knows better than the professional politician, and this explains his success.

Our "good citizen" will speak to a group of laborers about "sound business methods" in our municipal administration, of "tax rates" and "just assessments"; and he will wonder why he receives no warm response. The reason is that the poor man is not immediately concerned about tax rates and assessments: these are the business of his landlord. The chance to get a license to vend his goods on the streets, to breathe fresh air in an open park, to bathe in a public bath, to help his neighbor out of a scrape, or to lend him a hand when he is in need,—these are social FACTS which concern him and which he can comprehend. They are the woof and warp of his daily life: and when the district leader addresses him in the language of these

experiences, his response is quick and sure. It is a mistake to suppose that we can separate politics from the social life of the people. Such separation is merely academic. When the good citizen appreciates this, when he expresses his principles in terms of the social life of his community, he will prove a dangerous foe to the self-seeking politician. He need not compromise his principles, he needs only to vitalize them with the flesh and blood of the plain man's social interests and experiences.

The "good citizen" must be like his successful opponent, the district leader, in this—that he ministers to the real wants of his district, is almost invariably a native of the neighborhood, sympathizes with its spirit, shares its pride, is a keen student of its problems, and knows how to meet them: he must be unlike the district leader in this,—that he must turn the currents of local feeling and local opinion toward the goal of a high civic life.

II.

In the recent organization of the East Side Civic Club, a modest attempt is being made to raise the civic tone of a neighborhood, without directly antagonizing the political machines, by making this social appeal to the citizens for the civic betterment of their locality. The objects of this club are clearly set forth in the following

DECLARATION OF PRINCIPLES.

1. Our object is to unite those who are interested in the betterment of the social, economic, and political conditions of the lower East Side.
2. We believe that the needs and interests of our section of the city can best be promoted by uniting public spirited citizens, irrespective of racial, national,

sectarian, vocational, or political affiliations, into an organization to accomplish this purpose.

3. The club shall never nominate or endorse any candidate for any salaried political office, and no person holding any salaried political office shall become an officer of the Club or a member of the Executive Council; and the acceptance of any nomination, or of an appointment for such office by an officer of the Club or member of the Executive Council, shall be deemed a resignation from any office in the Club.

By insisting that the club be non-political in character, though civic in spirit, the founders have made it independent of election results, and have sheltered it from every political wind that blows. Instead of depending upon a particular party for its influence, the club will interpret the social and civic needs of the East Side by advocating such measures as *must* interest the candidates of any party. The club welcomes therefore all citizens of any political faith who are interested in the objects for which it stands.

The club house is a two story building, situated on the corner of Grand and Chrystie streets, a central location in the neighborhood. The dues, at present \$3 per year, will very likely be changed to meet the running expenses, and to pay off a loan. In its short life of eight months, the membership of the club has grown to 210 with over 30 on the waiting list. It is calculated that in one year, with the present rate of admission, the membership will increase to 500. The personnel of the membership is a gratifying feature. Heretofore, only young men have been attracted to movements for social and civic betterment; but in the East Side Civic Club the representation of older men is very large. Conservative East Side merchants, who usually regard a movement of this character with

suspicion, have found their way to the East Side Civic Club, and a number of them have offered to lend the club money to pay off its floating debt.

We do not aim to revolutionize the district: we shall modestly help in solving some of its pressing problems, awaken public opinion in support of its social and civic needs, not only by educational propaganda, but also by establishing a centre where the men of the neighborhood can come together in a spirit of good fellowship, to discuss public questions, at dinner or in the café.

Such civic centres established in other neighborhoods would tend to attract the best intelligence and public spirit of those localities. They would be managed by the natural leaders drawn from among the people in the neighborhood; and they would aim to raise the civic tone. Finally, they would help to show that democratic citizenship is based upon the principle that the good of the whole is the good of one, and, conversely, that the good of one is the good of the whole.

The East Side Civic Club is a democratic institution. It was born among the people and is nurtured by them. Its life depends on their continued interest. We are confident it will succeed. We believe it will deepen the faith of those earnest men and women that democracy, civic, social, and industrial, will some day be real.

HENRY MOSKOWITZ.

ETHICS WITH THE PEOPLE.

The work at Cooper Union this winter includes a new and noteworthy feature,—a free course in Ethics. This is the first time that such a class has been held at this old and influential Institution. It is conducted by Dr. John L. Elliott, who feels much encouraged by the interest so far shown. It has been largely attended by young men interested in ethical problems; and more especially

by members of the trades unions, attracted by the first group of problems presented. After an hour's lecture, there is a full and frank discussion by the class; the most interesting part of the evening.

Two facts have made themselves evident. One, the great need for such a course, brought out by the interest which has been exhibited. The class has a membership of about 60 and there are sometimes 75 to 100 present. And second, it has been shown that to look at the questions of the day from an ethical standpoint is entirely a new experience for many. The class is beginning to feel that there is something new laid before them. It has puzzled many. They feel that a new doctrine is being expounded; that there is a side to their own lives which has never been touched upon; that outside the field of economics, religion and social panaceas, there is a great field of interest and enlightenment into which they are being ushered. The topics to be covered by the course are as follows:

ETHICS OF WORK, including a discussion of the labor problems and social questions.

ETHICS OF THE FAMILY, particularly an attempt to understand the nature of the filial and fraternal duties.

ETHICS OF AMUSEMENT. Under this head will be discussed the different ways of getting amusement; and those institutions which are supposed to furnish it, such as saloons, social clubs, public playgrounds, etc.

SUNDAY CONCERTS IN THE SCHOOL BUILDING.

Mr. Jacob Riis has said that 'the first day of the week in New York City was often not the Lord's Day, but the Devil's day.' This statement he made to a number of ministers. It was a pity that these gentlemen did not catch the full signifi-

cance of his meaning. It seems as if some of the clergymen of New York City do not yet appreciate the Sunday situation, since some of them have been opposing the opening of the school houses for music on that afternoon. This, fortunately, is not true of all of them; for some have attended, and have expressed their approval of the concerts which are being given every Sunday afternoon at Public School No. 33.

In allowing this school to be opened, the Board of Education has made a beginning of the Sunday opening of the schools; which, if properly carried on, may make possible the Sunday closing of saloons. Until we have more such Sunday openings of places where refined pleasures may be enjoyed, it will never be possible to have a true sabbath, to create which is the earnest effort of those who are working for the betterment of New York City.

Let us look facts in the face. People will not spend the day in church. The homes of the tenement house people are such that they will not spend the time there. Where will they go? Here is the opportunity for father, mother, and children to spend at least a pleasant and quiet hour together in a well-warmed and well-lighted room; while they listen to pleasing music, which is often explained and commented upon by the performers.

Which is better,—music, or saloons and gambling? Is secular music on Sunday an evil? About that there is a question. Are drunkenness and gambling evils? That is a matter about which there is no question. If the reverend gentlemen have time and effort to spend, let them attack the real evil. Is it not strange that we should find clergy in this day and age spending their time trying to stop a concert on Sunday, when drunkenness, gambling, and vice demand all the time and energy they have to spare.

Democracy vs. Feudalism.

In an essay recently published by the Macmillan Company,* remarkable for its painstaking study of economic statistics as well as for its bold directness of phrase, Mr. W. J. Ghent characterises the social and industrial status towards which America is drifting as a "benevolent feudalism." The paragraph which sums up the chapter entitled "Combination and Coalescence," and which strikes the keynote of the book, reads as follows: "Thus with a great addition to the number of subordinate classes, with a tremendous increase of their individual components, and with a corresponding growth of power in the hands of a few score magnates, there is needed little further to make up a socio-economic status that contains all the essentials of a renascent feudalism."

This statement Mr. Ghent then fortifies in a series of forceful chapters on the "seigniorial spirit" of our great magnates; the deplorable conversion of farmers into tenants, and of free wage-earners into bands of bossed drudges; the complacent tyranny of the makers and the interpreters of our laws in the interest of great federated corporations; "the seasonal migration to Washington" of whose representatives "has become a salient feature of our political zoölogy"; the servile acquiescence of public opinion in the existing industrial régime, hypnotized by a press that panders to a cheap curiosity in its sickening mess of detail about the rich, mixing in enough "amorphous sedative miscellany" to charm the mind from serious thought; the assured support of the respectable classes of society under the guidance of "safe" professors and ministers, who, from chairs and pulpits heavily subsidized by the magnates, invoke the witness of history and the sanction of heaven for the blessings of a ruling class, "to whom," in the words of

a prominent railroad president, "God in his infinite wisdom has given control of the property interests of this country."

Whether or not the prophecy of the eventual and inevitable prevalence of a "benevolent feudalism," extending its irresponsible paternalism over a population mesmerised into mute acquiescence, is intended to be fully serious; the appeal to thinking men for a remedy cannot but gain immensely in strength by the very fact that the appeal does not at all appear on Mr. Ghent's pages. The author simply sets before his reader a condition, a definite, unmistakable trend of social and industrial forces as he comprehends them. And there he leaves the matter. But the thoughtful reader does not leave the matter there. He does just what Mr. Ghent wishes him to do and by his artfulness of suggestion, forces him to do: he asks, Is it well that such a state of affairs should be? Is feudalism better than freedom? If not, is there a way to prevent the growth of feudalism? Is there a spirit to appeal to in American manhood to prevent it? Is there a fibre of social protest strong enough to resist it?

It is not a singular coincidence, as some have bene inclined to regard it, but it is the most natural and inevitable thing that the voices of social and industrial conservatism should be raised loudest just at the moment when the cry for reform is most vigorous. That action and reaction are equal and opposite in direction is a law of social as well as of physical dynamics. We have a book, for example, of the eighteenth century, published by the Comte de Boulainvilliers in Paris and dealing with the feudal government of France. In this book the distinguished nobleman maintains that all popular rights (even the meagre popular rights of eighteenth-century France) are in the nature of usurpation and treason against the absolute and rightful dominion of the conquering Franks. And this

extreme claim of feudalism came almost late enough to be a preface to Rousseau's *Social Contract* and *The Rights of Man*!

So today we have the recurrent question of feudal paternalism *versus* self-assertive democracy presented in clear and sharp antithesis. On both sides there is confidence, conviction, appeal. Mr. Ghent's book is a challenge in the fray—but, unlike most of the challenges that come from socialistic writers, it is a challenge, not to feudalism to prove its reason for existence, but to democracy to prove its right to its name.

Democracy means the power of the people. Without power and the consciousness of power, the people are a blind mass, swayed by the will of the autocrat and the plutocrat. When envy of the rich, absorption in sensational details of society, indulgence in cheap and unremunerative pleasures, and disinclination to accept the burden of one's own responsibility for the improvement of society invade a people, then democracy is sapped of its strength. For envy, excitement, self-indulgence, and laziness are the traits of weakness. They obscure and confuse issues. They dim vision—and still, as in the days of the prophets of old, "Where there is no vision the people perish."

So the problem of Democracy *versus* feudalism, in the last analysis, is lifted out of the purely industrial and social sphere of interest and raised to the ethical plane. The hypnotic influence of feudalism, benevolent or malevolent, cannot be exerted over a people vigorous in its moral lift.

Mr. Ghent, in his concluding chapter, draws a vivid picture of society under the "benevolent" rule of the new feudalism—a society flattered, threatened, cajoled, lulled into peaceful acquiescence in the *status quo*; a society bribed by all the lesser gifts of "bread and shows" to forego the one supreme gift of freedom; a

society from which the "kratos" has been taken, leaving only the "demos"—the people without the power.

Yet I venture to think that this is all a warning rather than a prophecy, and that the true concluding sentence of his book Mr. Ghent has left unwritten, to be supplied by the mind of his reader—a sentence commencing with the word "Unless."

DAVID SANVILLE MUZZEY.

Labor and the Railroad Franchise.

A word or two should be said here, *a propos* of Mr. Salter's article in this issue on "A phase of the Eight Hour Question," concerning the particular and rather novel form in which the struggle for an eight-hour day presents itself, in connection with the granting of the tunnel franchise to the Pennsylvania Railroad in the city. Mr. Salter's arguments do not contemplate such a situation as that which has arisen here. He has urged that the eight-hour rule should be insisted upon in the case of any work which is to be done by any contractors on behalf of a public authority. Here a further extension of this principle is asked for by a stipulation that all work done by the Railroad Company to whom a public franchise is given shall be done under an eight-hour requirement. Such stipulation, it is said, is illegal. It may be; but it may be practicable to make it legal; and so the main contention issue cannot be silenced.

The question now at issue, then, is whether a public authority, our city government, shall insist, as a condition of the granting of a franchise, that all work to be done by the contracting corporation shall secure to the laboring masses of the city certain conditions of labor which it is generally conceded are human and proper.

Books That Concern Us.

THE NEW EMPIRE. By Brooks Adams. Macmillans, \$1.50.

Mr. Adams calls his book "an attempt to deal by inductive methods, with the consolidation and dissolution of those administrative masses which we call empires." Although he modestly calls the work "tentative . . . to serve as a stepping stone to something better," nevertheless he has worked out his thesis with a wonderful wealth of careful historical detail and brilliant, daring generalization.

The main thread of Mr. Adams' treatise is the proposition that the course of empire follows the lines of least resistance opened by the discovery of the precious metals; and in support of this proposition he shows how the great empires of Central and Western Asia, Rome, Germany, England, Russia have risen with the opening of trade routes for the exchange of their mineral wealth for merchandise, and have decayed, or are decaying, as the trade routes so opened have fallen into "eccentricity," i. e., have been abandoned for more direct routes to the new centres of the world's exchanges.

The startling feature of Mr. Adams' remarkable book is the complete subordination of all other factors, religious, intellectual, social, and even political, in the rise or fall of countries, to the one supreme factor of economic development or decay. We are told that even the reformation was caused by a disturbance of the Spanish bourse.

An introductory chapter criticising the timid conservation of historical study in our colleges is suggestive, even if a bit severe.

D. S. M.

THE ECONOMIC INTERPRETATION OF HISTORY.
By Prof. E. R. A. Seligman. Macmillans, \$1.50.

The interesting articles of Prof. Seligman in Volumes XVI and XVII of the "Political Science Quarterly" have been published in a neat little book by the Macmillan Company. In the first half of the book, Prof. Seligman traces the history of the economic interpretation from its earliest hints in Lessing and Herder down to its theoretic perfection in the works of Karl Marx's followers. The greater part of the discussion in this section of the book is rightly devoted to the great protagonist

of the theory in question, Karl Marx. Prof. Seligman points out carefully that Marx's socialism had nothing to do with his economic interpretation of history—a fact which is overlooked by most of Marx's critics.

The second half of the book is devoted to a criticism of the theory, especially to answering some objections which are constantly urged against it, mainly; that it neglects the spiritual and ethical factors in history; that it is based on assumed historical laws which have no justification in science; that it tends to gross exaggeration; and that it neglects the "great man" as a moving power in history. Prof. Seligman maintains that the economic interpretation of history, wisely and moderately applied, is not obnoxious to a single one of these charges.

The book is more interesting reading in the critical part than in the rather abstruse statement of the theory of Marx; but throughout the author shows that clear, logical forcefulness which characterizes his work.

D. S. M.

RICH AND POOR IN THE NEW TESTAMENT. By Orello Cone, D.D. Macmillan's, 1902, \$1.50.

Professor Cone, a Unitarian theologian and one of the foremost American scholars in New Testament criticism and exegesis, has produced a valuable monograph on the attitude of Jesus and the writers of the books of the New Testament toward the great question of the ethics of wealth.

After an introductory chapter on the Jewish conception of the value of earthly goods, Professor Cone considers successively the teaching of the Gospels, of St. Paul, of the book of Acts, and of the remaining books of the New Testament; concluding with a discriminating chapter on "the transient and the permanent" in the Christian teaching and the application of that teaching, in its permanent aspect, to the vexed social problem of capital and labor to-day.

Dr. Cone comes to his work splendidly prepared. He has taken cognizance of the important books and brochures of that branch of the social democracy of Germany and other European countries which claims to find the social "programme" in the New Testament. Against the radical idealists he maintains that

Jesus and his early followers had no remotest dream of modern conditions; whilst against the more conservative idealist who would "soften" Jesus' denunciation of worldly goods, Professor Cone, like Dr. Peabody, stoutly maintains the palpable sense of the passages of "Luke" and "Matthew."

We may say, perhaps, that Dr. Cone's book is valuable chiefly for this corrective feature of it. The author abhors the plan of beginning with a thesis, and finding the proof in the texts. He rather examines the texts carefully, and concludes that such theses as have been maintained lack corroboration or support.

The chief positive interest of Dr. Cone's investigation of this fascinating topic is developed in the closing chapter, in which he shows that, while Jesus and his followers championed no programme against social inequality, nevertheless the inevitable outcome of adherence to their spirit would be the transformation of our present heartless commercial phalanstery into a human brotherhood. D. S. M.

THE BOOK OF JOYOUS CHILDREN. By James Whitcomb Riley. The Bowen-Merrill Co.

This volume is rightly dedicated to grown up folks. Birdlovers will add "The Jaybird" and "Old Bob White" to their collection of character poems; mothers will recognize the little boy's evensong; and there may be many who will receive suggestion from "The best times, when Old Folks they wuz young" and "The good, old-fashioned people 'at Uncle used to know." The illustrations are not all free from objection; that of the truant boys makes them unnecessarily disreputable; while the picture on page 113 of the self-conscious baby in the attitude of recitation is unwholesome and unchildlike, although it is the manner chosen by most public readers.

Half-grown boys and girls will appreciate many of the poems and enjoy their humor, and a healthful tone may be given to their growing altruism which sometimes needs encouraging to begin at home. They will remember the "good time long ago," "When We First Played Show;" will recognize a brother or sister in "Find the Favorite" of the little girl who loved cats; in the "Intellectual Limitations" of "the boy who wanted to know," and in the delight of "Thomas the Pretender," in "playin' jokes." Everybody's small brother makes rhymes like "Our dog Fred et the bread," our sisters imagine climatic sorcery," and are like "Little-Girl-Two-Little-Girls."

"A song of singing" has a strong ethical note in its happiness, and "One of his animal stories" contains food for thought for hunters of any age. For any age also is the delightful "Little Dick and the Clock," where the sick boy hears the clock talk to him in the night.

The frequent italics imply a lack of understanding which most readers will think they possess, and occasionally a phrase or stanza strikes a note which offends one's sense of what is childlike; but on the whole, this "Book of Joyous Children" will be enjoyed by all who were once joyous children themselves.

M. S. M.

JUST SO STORIES. By Rudyard Kipling. Doubleday, Page & Co.

In this collection of stories, republished from the magazines, Kipling manifestly shows the advantage of recent experiences in the education of his little daughters. His morbid, priggish, "Bah, Bah, Black Sheep," and "Wee Willie Winkie," were stories neither of nor for children. These later stories, while they contain clever inuendo and aside, with much deep philosophy for grown ups, possess certain fundamental attributes which insure their success with the child. The endless repetition or refrain, the use of long words, the fantastic explanations, all appeal to his imagination and are fascinating to him. All but three are animal stories; and, of these three, two, "How the First Letter was Written," and "How the Alphabet was Made," are unchildlike, and farfetched in the extreme; while the third, "The Butterfly that Stamped," is an allegory for children of a much larger growth. The animal stories deal mostly with the physical peculiarities of the animal, as is shown by the titles, "How the Leopard Got His Spots," "How the Camel Got His Hump," etc. One only, "The Cat That Walked by Himself," is a remarkable bit of character study, a clever summing up of the traits of horse, dog, and cat, not to mention man and woman.

A good word must be said for the illustrations by the author. They remind us of Stevenson's venture on the same line, and are fascinating for their very rudeness. The explanatory texts are exciting stories in themselves.

The book is attractive as to print, paper, margination, etc.,—a boon to the seeker after children's gifts at holiday time; but not so much can be said for the cover, which is merely a replica of one of the least pleasing illustrations.

K. C. B.

THE THEOLOGY AND ETHICS OF THE HEBREWS.

By Archibald Duff, M. A., LL. D. Scribner's, 1902.

Dr. Duff, of Yorkshire College, Bradford, contributes to the admirable Semitic Series, now being edited by Prof. James Craig of Michigan, one of the three volumes on the Hebrews which that series will contain. Dr. Duff has a very difficult task set for him, to treat in a single handbook the theology and ethics of the Hebrews from the earliest days of their history down to the close of the exile; but he has handled his material with excellent judgment. The foreshortening is often regrettable, especially in the treatment of the pre-Prophetic period, but the plan of the book makes this necessary.

Dr. Duff is strongest in his treatment of the Prophets: his summation of the ideals of the Prophets (pp. 111-123) is a very appreciative and sympathetic piece of writing.

The latest scholarship is evident in Dr. Duff's book, and the results of the higher criticism which have quite generally commended themselves to Old Testament specialists are heartily endorsed. In fact, perhaps the most unfavorable criticism of the book would be that such results are too readily assumed to be familiar to the reader—whereas the book is one of a series of popular handbooks.

An excellent feature of Dr. Duff's book is the analysis of documents in the appendix.

D. S. M.

THE CAMBRIDGE MODERN HISTORY. Planned by the Late Lord Acton, LL.D. Edited by A. W. Ward, Litt. D., G. W. Prothero, Litt. D., and Stanley Leathes, M. A. Vol. I: the Renaissance. The Macmillan Co.

This is the first appetizing instalment of the Modern History in twelve bulky volumes, conceived and mapped out by the late Lord Acton, one of the few English scholars competent by his vast range of learning to work out such a plan. It is an outcome of modern specialism in the field of history, necessitated by the great wealth of material—records, monographs, etc., which has accumulated during the past fifty years. Its nineteen chapters are from the hands of as many scholars, working in collaboration upon a broad conception of history, as involving "a continuous development," moving "in a succession to which the nations are subsidiary," whose several stories are told "not for their own sakes, but in reference to and in subordination to a higher process, and

according to the time and the degree in which they influenced the common fortunes of mankind."

Such a conception involves a principle of selection or appraisal on the part of its promoters which supposes something like a philosophy of history. It is illustrated in this volume by the large share of attention devoted to Italy, who bore both the earliest and the finest fruit of the Renaissance; and was the great European centre of battle and intrigue as well as of culture at this period. Hence, after three introductory chapters on the Age of Discovery, The New World, and The Ottoman Conquest, we have a group of chapters dealing in turn with Italy and her invaders, Florence (I)—Savonarola, Florence (II)—Machiavelli, Rome and the Temporal Power, and Venice. Then follow the other nations in chapters on Germany and the Empire, Hungary and the Slavonic Kingdoms, The Catholic Kings (Spain), France, The Netherlands, The Early Tudors (England). After this come general chapters on Economic Change: from Dr. Cunningham's well-known hand, The Classical Renaissance; from the masterly pen of Prof. Jebb, The Christian Renaissance, Catholic Europe, and finally, leading to the next great historic movement, The Eve of the Reformation. There is a full bibliography to each chapter.

The book will surely prove an irresistible temptation to the student of history. It is no merely formal chronicle, but an interpretation of those events in history that have greatest human import and are the chief factors in the actual development of civilization.

PERSONAL IDEALISM. Philosophical Essays by Eight Members of the University of Oxford. Edited by Henry Sturt. The Macmillan Co.

From our point of view, this very interesting collection of essays, symptomising a noteworthy current of philosophical tendency in England, might be characterized as a defence of ethics. "It develops and defends," says its editor, "the principle of personality," which is indeed the cardinal essential of ethics, involved, as it is, in the conception of human freedom. The foes against which this vigorous and varied defence is made are two: Naturalism, which, regarding man as a product of nature, means fatalism in morals; and Absolutism, which makes man the victim of an impossible effort to see things from the standpoint of the absolute, and fails in the field of ethics to take account of the volitional side of human

nature. The first of these foes, Naturalism, receives less attention than the latter, perhaps because it has already been dealt something like a mortal blow by Prof. Ward in his "Naturalism and Agnosticism," a work frequently cited in this volume. It is Absolutism in general, and in particular the sterilizing Absolute of Prof. Bradley, on which the most energetic assault is made.

The ethical motive of the volume is directly indicated by three of its eight essays, namely, "The Problem of Freedom in its relation to Psychology," by W. R. Boyce Gibson, M. A., "Origin and Validity in Ethics," by R. R. Marett, M. A., and "The Future of Ethics; Effort or Abstention," by F. W. Bussell, D. D. Indirectly it is suggested by all. In the two opening essays, for example, one on "Error" by Prof. G. F. Stout (whose influence among his fellow essayists is attested by frequent allusion to him in their essays), and in the second on "Axioms as Postulates," by F. C. F. Schiller, M. A., the theme is the ethics of intellectualism. Prof. Stout's objective point is Mr. Bradley, his aim being to show "that there is such a thing as logical unconditional truth;" and that "it is by no means necessary, in order to attain absolute knowledge, to wait until we have attained an adequate knowledge of the absolute." It is the second objection to Absolutism before referred to, namely, its neglect of the volitional side of human nature that is dealt with in Mr. Schiller's essay: which, despite a certain jauntiness of style which once or twice is out of key, is a strong plea for taking into account the whole personality and the unity of the organism, in the endeavor to reach a true philosophy of life. He presents this sound conclusion: that "*theoria* must not be separated from *praxis*, but related to it as means to end; thought must be conceived of as an outgrowth of action, knowledge of life, intelligence of will (page 85); and again, more summarily;—"in the last resort, it is our practical activity that gives the real clue to the nature of things, while the world as it appears to the Theoretic Reason [of Kant] is secondary.

Of the other essays, interesting and stimulating as most of them are, we can here say little. Our negative criticism, we limit to the objection, as against Mr. Sturt's essay on "Art and Personality," that it lacks unity and focus, and as against Mr. Rashdall's on "Personality, Human and Divine," that it opens the door to a hoary and feeble procession of scholastic entities, and into a world of all sorts of debatable theological issues. We have no such feeling in

regard to Mr. Bussell's suggestive, modern, and concrete treatment of "The Future of Ethics." He too, like Mr. Schiller, insists that the questions of the mind can never receive a valid answer from the theoretical reason alone; they ultimately lead us into the realm of faith. "We must presume," he says, "that the life of striving, of conscious advance and progress, has some ulterior sanction, some as yet hidden significance; that to be merged in contemplation of the Eternal order is an unprofitable counsel of despair; that the "single life" with its pressing and immediate duties, has some import; and that the social fabric is maintained by recognizing and conciliating individual rights,—that social fabric which only can be termed an end in itself because it exists only for persons." (Page 350.) His individualism is rather too strenuous and one-sided; a reaction against the engulfing Monism, and its sister Quietism, which he seems to think are unduly infecting our western world. Let him come further west to this land of feverish activity and strident individualism, and he will rather be convinced that a little more oriental contemplativeness and quietism is one of its pressing needs. C.

RELIGION AS A CREDIBLE DOCTRINE. By W. H. Mallock. Macmillans, \$3.

The plan of Mr. Mallock's argument for the credibility of theism is unique. Instead of attempting to show either that science ultimately supports theistic conclusions or that metaphysics leads inevitably to the postulates of God, freedom, and immortality, he adopts the quite opposite method of refuting the arguments of those champions of theism (notably Maher, Driscoll, and Prof. W. G. Ward) who undertake such scientific or philosophic proof of their position. This polemic against the unwise defenders of theism who "rival each other in leaving as unbelievable and as completely discredited as they find them" the religious tenets of theism, occupies about four-fifths of Mr. Mallock's large book. In the three remaining chapters the author briefly sets forth the positive side of this contention, which is summed up in the following statement: The theistic position, which both science and philosophy are unable to prove true or even possible, is simply necessary as a working hypothesis if civilized life is to continue on the earth; for we *must* act under the assumption that the will is free, that God exists, and that relations between Him and man are possible.

It is a remarkably willing surrender of the

use of intellect in all questions of religion that Mr. Mallock makes. Those who know his surroundings and his previous work are interested to see whether this is the prologue to Mr. Mallock's *apologia*. D. S. M.

THE HISTORY AND POWER OF MIND. By Richard Ingalese. The Occult Book Concern, New York.

Mr. Ingalese prints as his text: "Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

With such a motto, the reader searches naturally for one of two incentives to life; either religious enthusiasm, that leads to service for mankind; or to the devotional life of priests, priestesses, and monks of all ages. But nowhere in the book is found any inspiration. It is, instead, a research into those psychic powers which entrap the superstitious.

The key note of the book is "Demand:" Demand from the Universal Consciousness anything which you desire and you shall obtain it. This may be true, but we fail to see in this teaching any advance upon the commercialism of our day. Demand we should, but demand only light to live nobly. L. B. L.

THE LEAVEN IN A GREAT CITY. By Lillian W. Betts. Dodd, Mead & Co., 1902, \$1.50 net.

The impression which a careful perusal of the book leaves upon the mind of the reader, is that at best the volume is a collection of miscellaneous facts of the lives of the poor, with commentaries upon them, and hints as to the need of civic reform. If any attitude on the part of the author can be discerned from this array of facts, it is the attitude of the pseudo-scientific charity worker—the old fashioned missionary minus some of the more glaring defects common to that class of well meaning people. The one who yields to the primary impulses of the heart to alleviate distress without looking for its cause and permanent cure; the other represents the ill balanced admixture of the "heart and brain" with no philosophy to guide it. We must reluctantly class our author among the pseudo-scientific class of charity workers. On no other hypothesis can we explain the strange mass of ill digested facts, which unquestionably represents years of sincere effort. This book is replete with facts of more than passing interest, which are divulged only to a person who has won the affection of the

unfortunates of whom she writes. The work is not the record of a boastful missionary in the "slums," "pointing with pride" to her achievements; for her denunciation of the old time mission and its pauperizing effects because of its search for "numbers" is very clear and thorough. In fact the chapter dealing with the vices of the old time mission forms by far the best portion of the volume. Nor is it the work of a passive observer, the student of social conditions. The volume is plainly the work of one who has spent many years in active work among the poor. The mediaeval chronicler carefully noted all the abnormalities of his day. The normal was of no interest to him, and thence of little value, in his opinion, to the world. The result of his work has been "centuries of falsely written history." The modern "observer of social conditions" commits the same error. The results of these observations "are already seen in the wrong impressions which people have of the lives of the poor." For example, in the second chapter, inaptly called, "The Development of Social Centres," the writer speaks of a man residing on Orchard Street who had voted 23 years in the same ward, and who had never walked out of his district north of Houston, west of the Bowery, or south of Hester street. The inference drawn is that the lives of the poor are narrow and confined to a radius of a half dozen blocks. The facts cited are true, but the case is exceptional. In the same chapter proof is adduced of the power of the "pull" in the sections of the city where the poor live. The case is cited of a little girl who was boisterous and noisy in the settlement reading room, and was offended when reproved because in her opinion she was a privileged character, her father being a school trustee. We are furthermore told that all the girls were "afraid of her" because of her "pull." "Pull," we must admit, is a factor in the lives of the tenement dweller, but it has not as yet succeeded in changing completely the nature of children.

On page 57 we are told that "not one influence is at work to raise the general morality of the community." We had supposed the "supremacy of the moral ideal" was one of the postulates of social workers—the class to which the author avowedly belongs. Now, the doctrine of the supremacy of the moral ideal means that every community, no matter how degraded, has in it self-generated forces that tend to elevate. Such was the doctrine of the master in whose steps the author is attempting to follow. But she denies the existence of such

moral forces in the Ghetto of New York. The fact is that no other community of poor people has so many moral influences at work, influences, be it admitted, that are of the people, and not forced upon them.

This tendency to exaggerate is shown in the choice of illustration. A high class apartment house with elevator, electric lights, and all modern conveniences, which rents for prices beyond the ability of even most skilled mechanics, is labelled "a type of the present." There are less than half a dozen such houses in the district bounded by Fourteenth street, the Bowery and the East River. The chapter on "Homes Under One Roof," is a statement of the influence which good housekeepers and decent neighbors wield among the tenement dwellers. While the facts brought out are not new, they are of value, and confirm the theory that is gaining ground, apparently unbeknown to the author, that the best settlements are not institutionalized buildings, nor even modest neighborhood houses, but flats in tenement houses. It must be said that our author does not mention this new view of settlement work.

The chapter on "Dawning Consciousness" treats of the old and newer view of mission and chapel work among the poor, and it is the strongest portion of the book. The chapters on "Working Girls' Clubs" and on "A Social Experiment," with a mothers' club are very readable, although the latter is filled with far-fetched generalizations. In her enthusiasm the writer would have us believe that the parents' club is the only place where husband and wife really come to know each other.

The chapter of the book dealing with lives of the poor in their homes shows an intimate acquaintance with the external lives of tenement dwellers. The difficulties that a neat housewife has to contend with are well set forth. Due credit is given to the high moral standard prevailing among working girls, a fact confirmed by so high an authority as Carroll D. Wright. The spirit of independence of the working girls is also rightly extolled. But in spite of the mass of information set forth, and the clever recital of interesting incidents in the lives of the poor, we cannot but feel that the book is heavily discounted by illogical generalization.

Again in the chapter on "Financial Relations in Families." The writer cites some distressing cases where the "system" prevalent among the poor by which working girls give up their entire earnings to the family, has led to most unfortunate results. We must class these cases

as exceptional, not typical, and the conclusion unwarranted. A wider experience and an intimate acquaintance with the lives of the poor, show the contrary condition to exist; namely, that in normal families, where the girls contribute a considerable portion of the family income, they are an influence for new ideas. In fact it is through such girls that the settlement influence—the best of the settlement influence—penetrates the home.

The uncontrollable desire to give expressions to the broadening experience which this work has given her, must be accepted as an all sufficient reason for the publication of this book.

PAUL ABELSON.

DEVELOPMENT AND EVOLUTION. By James Mark Baldwin, Ph.D., LL.D. The Macmillan Company, \$2.60.

Under this title, Prof. Baldwin brings into closest union the problems of psychology and those of biology in their common bearing upon the great unanswered questions that the Theory of Evolution has placed before us. He comes forward again as a champion of that new position in the field of Evolution, the theory of "Organic Selection," a theory which has the unique distinction of having been conceived independently by three different men and from three different points of view, namely: by himself as a psychologist; by Prof. H. F. Osborn as a paleontologist; and by Principal Lloyd Morgan as a naturalist. He comes also as a mediator between those two main schools of current evolutionary doctrine, Darwinism and Lamarckism.

After showing the inadequacy of Darwinian "instinct" and "natural selection" as able to account for the trend of evolution, and having made clear the difficulties in the way of the free operation of the Lamarckian principle of "use-inheritance," our author impartially pronounces the verdict of indifference as to which theory of heredity one is to hold, only provided that either be supplemented by the Baldwinian theories of "organic selection" and "social heredity." In sketchy fashion, Baldwin's presentation of this latter principle is somewhat as follows: "In the child's personal development, his autogenesis, his life history, he works out a faithful reproduction of his social conditions. He is, from childhood up, excessively receptive to social suggestion; his entire learning is a process of conforming to social patterns. The essential to this, in his heredity, is very great plasticity, cerebral balance, and equilibrium, a readiness to overflow

into the new channels which his social environment dictates. He has to learn everything for himself. And in order to do this he must begin in a state of great plasticity and mobility. Now, my point, put briefly, is that these social lessons which he learns for himself take the place largely of the heredity of particular paternal acquisitions. The father must have been plastic to learn, and this plasticity is, so far as the evidence goes, the nervous condition of consciousness; thus the father learned, through his consciousness, from his social environment. The child does the same. What he inherits is the nervous plasticity and the consciousness. He learns particular acts for himself; and what he learns is, in its main lines, what his father learned. This process has been called "social heredity," seeing that the child really comes into possession of the details; but he comes by them socially, through this process of social growth, rather than by direct physical inheritance."

It is such telling emphasis as the above upon the possibilities of social environment, together with the correlated doctrine to which Baldwin holds that man is able to shape even the trend of this social heredity, that commends the present work to the attention of all who are interested in the progress of ethical and social movements. Of interest to the student in economics will be the chapter on the "Struggle for Existence and Rivalry," and to the historian, the chapter on the "Theory of Genetic Modes" cannot fail to be suggestive.

From the literary standpoint, the book is characteristic of its author in an almost utter lack of articulation; but when one considers that it is after all, as the author frankly states, almost wholly a collection of papers on differ-

ent phases of the subject and published at different times in the scientific periodicals, and always under the pressure of other university work, one does not so much wonder that coherent treatment is lacking. L. R. M.

"LIFE THE INTERPRETER." By Phyllis Bottonie. Longmans, Green & Co.

The scene is laid in London, the heroine taking up her abode in the tenements, and her life here being contrasted with the scenes and the life of the so-called fashionable community. The characters are types and the descriptions lacking in color.

A BOOK OF MEDITATIONS. By Edward Howard Griggs. B. W. Heubisch, Publisher. New York. \$1.50 net.

The many admirers of Mr. Griggs will welcome this collection of his impressions as a traveller in scenes of historical interest; his reflections on the masters in art and in literature; and his meditations in the country and under the stars. Appearing at this season, the volume makes a holiday greeting.

The following publications have been issued and may be obtained by applying at the office of the New York Society for Ethical Culture, 48 East 58th street:

- (1) "The Basis and Obligations of Ethical Fellowship," by Percival Chubb.
- (2) "The Distinctive Aims of the Ethical Culture Schools," by Dr. Felix Adler.
- (3) "Ethical Culture Schools," general circular.

Work of the New York Society for Ethical Culture.

THE ETHICAL CULTURE SCHOOLS.

The Thanksgiving Festival passed off successfully, and was enjoyed by both parents and children. Among the scenes presented by the Fifth Grade, none was more enjoyed than a picturesque incident from "Hiawatha." The simple costumes of the children and the effective Indian march were especially happy. Next in popularity came the interview between Miles Standish and John Alden, followed by the general meeting before which Priscilla appeared to plead for peace. The Thanksgiving offerings, a veritable feast of color, were effectively arranged in the Kindergarten Hall. After his address, Dr. Adler presented the prizes to those who had been most successful in summer work.

The Christmas exercises will be held at the School on Friday, the 19th of December, at 11 o'clock. The program will be of a general character, in which all grades will play a part. It will consist of a musical and declamatory rendering of the old Christmas carols and rhymes, illustrating the passage of Christmas from its beginning with songs and wassailing of the Waits, going on through Christmas Eve and Christmas Day to the end of the Christmas period at Twelfth-night. Parents and friends will be welcome.

There has been not a little activity of late, literary and otherwise, on the part of the teachers in the Schools. In the Elementary School Teacher for November, Mr. Manny has an article on the Grammar School. Miss Haven had an article in the Kindergarten Review for September on "The National Kindergarten Union." Miss Hoxie, in the same Review for June and October, and Miss

Jacobs in the October issue, had a "Migration Song." Mr. Richards read a paper at the summer meeting of the Education Association, and Miss Haven is to lecture at Boston and Providence in March next. Two volumes have recently been published; one on "Spiritual Heroes," by Mr. Muzzey of the High School; and one on "The Teaching of English" by Mr. Chubb, who spoke on the same topic last month before the Male Teachers' Association of this city.

THE SUNDAY SCHOOL.

The Christmas Exercises will be held in the Assembly Hall, 109 W. 54th Street, on Sunday, the 21st of December, at 10 o'clock. All parents and other persons interested are cordially invited.

DOWN TOWN ETHICAL SOCIETY.

The Down Town Ethical Society begins its fifth year's work under happier circumstances than ever before. There are many evidences of an intenser interest among the members in the future prospects of the society as a strong moral force among the younger element of our neighborhood. What augurs more for healthy progress, the Director, Mr. Henry Moskowitz, is now enabled to devote his entire thought and energies to the work of the Down Town Ethical Society.

Four years' experience in class work has brought out into strong relief the problems that must inevitably arise in a school operating on foreign, unbroken soil. A clear view of the real difficulties is the first step toward their solution.

Eighteen classes meet weekly in Madison street. The subjects of instruction are:—Fables; Fairy Tales; Stories from Greek and Roman History; Ethics through Picture Study; The Duties; Biography of Great Men and Women; Hebrew Legislation; Civic Duties; Political Ethics; The Old and New Testament; Trade Unions; Plato; etc.

The first of the monthly assemblies was held on Sunday, November 30. One hundred children were present. The following program suggests the procedure at these assemblies: Song by the children, proverbs recited, a Christmas story by Miss B. Lindner, music by one of the pupils; the central thought of the day's exercises was developed in a talk; by the Director, on Uncrowned Kings. Its purpose was to deepen the reverence of the children for their parents, who were characterized as people of kingly virtues, doing kingly work,—unsceptered, uncrowned kings. The exercises closed with the song "The Uncrowned King."

JACOB J. SHUFRO.

THE SOCIAL AND ECONOMIC ETHICS SECTION.

In his address on the Charity of Millionaires, Mr. John A. Hobson emphasized two points: First—Before accepting a large donation, the source of the millionaire's wealth should be investigated, in order that the recipient might learn whether or not in receiving it, dignity and self-respect might be maintained. Second—The plan in America of having the beneficiary responsible for a sum equal to that of the donor is superior to the custom widely obtaining in England, where absolute dependence often impairs the self-reliance and vigor of the institution. The public, like an individual, is injured by patronage; and the charity of

millionaires, even if given to public causes, if discriminate, becomes dangerous. The education of the masses should be cared for by the living, not the dead; and should be in coöperation with all classes of the community, so that these public benefactors aid most when helping on the cause of justice, rather than that of charity.

COUNCIL OF THE S. E. C.

The next meeting of the Council on the 17th of December, will be a note-worthy occasion. In the Council, the Society has, for the first time in its history, a body by whom the function of receiving new members might appropriately be entrusted. The Council is a representative body; every organization in the Society being represented upon it. It therefore offers a means by which new members may come into touch with all phases of the Society's work, and some of its leading workers in each line; and so may be introduced into those organizations which may especially interest them. The Council will fulfill this function of reception and initiation for the first time on the date above-mentioned. There will be an address of welcome, and music to give additional interest and sociability to the occasion.

SOCIAL SECRETARIES.

In our March number we emphasized the vocation of Social Secretary as a new one for college women. Hitherto, the profession has been followed only by those whose natural inclinations lead them into it. But "Social Service" recently suggests a method of training for persons ready to enter this new field; so that this calling, like others, promises to assume the dignity of a trained profession.



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THE LEAVEN IN A GREAT CITY

BY LILLIAN W. BETTS.

With many unusually interesting photo
graphs. 12mo, cloth, ... net, \$1.50

The effort is made in this book to show the advance in social life among the working people in New York. No student of social conditions among the working people can fail to see that their moral and social advancement depends to a large degree on the character of the administration of the city's government. The writer, leaving out of the problem the organizations created for the purpose of dealing with the incapable, with the victims of chronic or acute poverty, tries to show the influence of the altruists and the churches in the lives of those who ask for nothing but the opportunity to earn wages. It is hoped that the book will make clearer the needs of a great class who, maintaining home and social standards; add, by the bravery and purity of their lives, to the financial, political and moral capital of the city.

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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor

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THE ETHICAL RECORD, a magazine of practical ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical Movement, but include those who are especially qualified to deal with current issues from this standpoint.

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The Ethical Record

HAS a threefold purpose, and addresses a threefold public. Its controlling aim is to promote the profounder and steadier application of ethical standards and ideals to life, public and personal; to interpret, clarify and deepen the ethical consciousness. It seeks to do this, first, by dealing sympathetically and critically with the ethical issues and interests, the ethical thought and effort—religious, social, political, philanthropic, educational and literary, of the time. Second, by bringing itself into closer touch with those distinctively ethical organizations that have a similar purpose, it endeavors to promote more effective and helpful union with them. Third, more specifically, it aims to advance the ethical movement and cause, here at home, through the corporate, institutional expression of it in The Society for Ethical Culture of New York. It makes appeal, therefore, at once to all those who are interested in the treatment, from the ethical standpoint, of the urgent problems of civilized life; to all adherents and friends of the ethical movement in this country and abroad; and, more directly, to the members of the New York Society.

THE ETHICAL RECORD

VOL. IV

February–March, 1903

No. 3

The Settlement as a Sociological Laboratory

THE appellation "Settlement" is so universally used at present that it is fast losing its original significance, and is made to include every kind of ethical, educational, evangelical, and even so-called "rescue" work that has any club or neighborhood phases. In much of this "settlement" work there is neither the spirit nor the place for any scientific investigation. It is not the evangelist alone, however, who will repudiate the use of his working field as a laboratory for any spectacled and notebook classification of the phenomena through which the "socius" expresses himself. To the strongest believer in scientific investigation there appears at times as a nightmare a personification of what is popularly called "The Dismal Science," that crude and heathen investigation of iron laws, for which man is not a fellow "human," but simply a "subject" of investigation. And the time is not yet past when our daily papers gibe at the results of what they are pleased to ridicule as "Scientific Philanthropy."

The initiation of the settlement movement was a protest against this impersonal spirit of philanthropy; and it may be well for those of us who believe in making our altruism scientifically effective to realize the dangers into which our zeal may lead. A settlement defeats its own best end if the impersonal attitude is felt in any relations with its neighborhood. Even in the English settlements, which are usually so much better con-

nected than ours with institutional work or educational and civic authorities, the work is so intensely personal that they connect a settlement with its founder or its workers much more than we do here. Any consideration of the value of sociological work, then, must include only such settlements as are instituted for the furtherance of civic and social helpfulness in the realization of democratic ideals. And we would insist that the terms "sociological laboratory" and "investigator" become robbed of the odium of their early significance when they are used simply to imply the collection and arrangement of data with the scientist's truth in detail, combined with such altruistic spirit as may enable the student to be mindful of that brotherhood of man which the settlement is attempting to express.

The social settlement has a double field of usefulness when considered from the point of view of such an investigator. It is a natural neighborhood centre where he may observe his subject, whether the subject be the neighbor himself, as sweatshop worker, or the buildings and conditions that form his environment. "The study of man in relation to his fellow-man," as sociology has been called, must always be pursued under one great difficulty when we attempt to raise it to a science. The social phenomena are so easily misinterpreted; the personal equation of the student must always color his conclusions to such an extent that it is only by a combination of

several investigations that final accuracy of conclusion can be gained. For truth of observation in human affairs is a matter of proper understanding between human subject and human object; so that there are two chances of misinterpretation with two minds, instead of one, where we are concerned in observing other kinds of scientific phenomena. Any relation, therefore, or environment that gives the investigator the simplest, most truthful understanding of his subject, promotes to just so great an extent the value of his scientific observations and the resulting conclusions. *

There is nothing new in this realization of the value of the settlement as a centre for social inquiry. But it is with the advance of practical philanthropy on the basis of economic principles that the college and university have grown to feel the need of such a field of observation and training for their students. It is part of our new interpretation of the duty of being our brother's keeper that we take the responsibilities of such keeping very seriously, and we are making the beginnings of a new science based thereon. Whether our brother be a dependent or a criminal, or a non-American immigrant, we must know how to deal with him and with ourselves, that our democracy as well as our ideals may be advanced by our intelligent "keeping."

There is in every college to-day a wonderful awakening to the meaning and the value of the study of economics and sociology. Professor Patten has pointed out the analogy between the laboratory of social science and that of other sciences. The laboratory training has long been considered an essential to the pursuit of scientific investigation, as well for the mental training of the student as for the collection of data and the observation of phenomena essential in inductive sciences. And almost everywhere from these departments there

comes the demand for co-operation with the active fields of work. To meet this demand and the complementary demand of the social settlement and of organized philanthropy for trained workers, many of the settlements have established scholarships; and several of the colleges have founded settlement fellowships, while at least one of the colleges has reversed the usual order, and, as an outgrowth of its settlement fellowship, has established a settlement of its own. Under the conditions of these scholarships or fellowships, the student of any special subject is a resident either of some one settlement or a number of them that afford the required conditions for such study. The college or organization with which he is connected usually co-operates in the theoretical part of the work, and the settlement head-workers usually by partial supervision co-operate in the collection of data.

The "Hull House Map and Papers," by residents of Hull House, Chicago, and "The City Wilderness," by residents and associates of South End House in Boston, are perhaps the most notable published results of such investigations, and have been of great service to students and to practical social workers.

South End House has a notable system of scholarship endowment and supervision. Besides such scholarships as are provided by friends of the settlement, those for men are raised by the subscription of Harvard and Amherst graduates who are residents of Boston. The fellowship is then given to the economic department of the college for appointment.

Hartley House, in New York, has a fellowship which is used to supplement one of the regular courses in sociology. At Columbia, Mrs. Elsie Clews Parsons, the holder of the fellowship, has planned a series of tables to be compiled from the results of investigations by the

Barnard students who visit certain families at stated times. Some of the students were "friendly visitors" for the Sixth New York District, C. O. S., and others were collectors for Hartley House Penny Provident Bank. The student has the double training of doing neighborhood work and of developing the ability to collect data and conclusions at first hand. The director has met with the students each week to consult with them as to their methods, the collection of data, and their conclusions. Both the Hartley House and the South End House have direct academic connection between settlement and college, and at the Chicago Commons.

The Michigan University Fellowship has also been under the supervision of the college authority and has resulted in useful investigations, among which were Mr. Melendy's "Social Function of the Saloon," and Miss Edith Clarke's "Study of Juvenile Delinquency and Dependency." The latter study was especially significant as showing the working of Chicago's establishment of a Juvenile Court.

It may be interesting to note that the University Settlement and the College Settlement of New York have had full scholarship connection with the probation work done in that city under the new laws. The New York University fellowships have not been in direct connection with academic work, but have several times been awarded to university students for special investigation in connection with their work.

A new system of fellowships has been established by the College Settlements Association, which, though not distinctly academic in the sense of being under the direction of a college department, serves, nevertheless, as a valuable connection between settlements and the college department to which the student belongs, or which is repre-

sented on the fellowship board. Miss Coman, Professor of Economics at Wellesley; Mrs. Parsons, Hartley House Fellow at Columbia, and Professor Franklin H. Giddings, of Columbia, have been members of this board. These scholarships and fellowships are open to graduates (preferably women) from any college, and have been instituted for a double purpose—the provision of trained workers for the social professions, and of a proper field of co-operation in sociological investigation. The first holder of a fellowship, Miss Mary Brill Sayles, made a valuable study of housing conditions in Jersey City, while a resident of Whittier House in that city. The "Commons" for October, 1902, and the C. S. A. Report for 1901-02 publish accounts of Miss Sayles's work. The experience gained while resident at the settlement, together with the definite acquaintance with sanitary and building conditions, has assisted Miss Sayles in taking first place in the Civil Service examination for the new office of Sanitary Inspector under the newly constituted Tenement House Department of Greater New York.

The two fellowships voted at the May meeting of the Electoral Board of the College Settlements Association for the year 1902-03 have been awarded to Miss Frances A. Keller, a graduate of Cornell University, and Miss Lydia G. Chace, a graduate of Brown. Miss Keller has also been a graduate student in the Department of Sociology of Chicago University. She is the author of a text-book entitled "Inductive Sociology," and has also published several magazine articles.

Amos G. Warner said in his *American Charities*: "Training in the new profession will be important and will guarantee success in proportion as the basis of philanthropy becomes scientific. It should include both didactic instruction

and practice under expert guidance; yet most of those who offer themselves for the work have either had instruction without experience or experience without instruction; either the theoretical or the practical side of their preparation is defective." The summer school of the New York Charity Organization Society was planned to meet these requirements, but, excellent as it is, it is for so limited a time that it cannot afford much more than an outline idea of methods. Those scholarships and fellowships, therefore, that combine both practice and theory are most valuable agencies in fulfilling the demand of our enlightened public for well-ordered social work and an efficient scientific conduct of philanthropies.

Perhaps the greatest need and the greatest attraction of social science was

epitomized by Richard Dugdale, when he said: "The subject has great attraction; as science, because it links phenomena to phenomena and reveals their laws; as philanthropy, because the *knowledge of these laws may be used as a weapon to conquer the vice, the crime, the misery, which science investigates.*" Certainly no greater incentive could be needed than this to discover, and, through discovery, to devise means for conquering the misery and vice that make necessary so great a part of the social and ethical work of to-day. It would seem that, when to this motive is added the broadening of personal insight and sympathy that comes by such work, no better training, mental or physical, could be provided to one interested in altruistic work. SUSAN E. FOOTE.

The Social Secretary as a New Profession

THE changed conditions of modern industry have for some time been leading out from the old individual relations which formerly existed between employer and employee into a new collective form, wherein it becomes impossible for the industrial head of an establishment to know personally the thousands of operatives dependent upon his capital. The enormous and rapid development of business is largely responsible for this; for when thousands of men and women are employed under one roof, the proprietor cannot personally know even their names and faces, to say nothing of their individual needs and necessities.

The old personal touch is wanting; and social workers are struggling to establish a new point of contact to relieve the too frequent conditions of suspicion and estrangement. Such a factor it is now believed has been discovered in the "Social Secretary," a functionary maintained in large industrial establishments

for the purpose of acting as intermediary between the unskilled workers and the officials of the house, and of keeping a finger upon the pulse of popular feeling in each and every grade of labor. This Social Secretary watches for causes of discontent and ill-feeling; removes such when possible; and when this cannot be done tries to reconcile the disaffected employees by a judicious course of reasoning and explanation, and brings before each side the point of view of the other.

It is generally recognized that we should have few strikes, could the existing causes of offence and discontent among workers be brought directly to the head of the house before the matter has reached a crisis. It is generally the sub-boss or the ignorant and tyrannical foreman who is responsible for the outbreak. The Social Secretary should act as a brake upon this class. The foreman, knowing there is a moral influence in the house in close co-operation with the head

of the establishment, fears to exercise his domineering sway, and is quiescent. Thus the presence of a Social Secretary becomes a power for good, establishing a condition similar to that when the big brother is on the playground, and by his very proximity prevents the bullying of the little fellows.

The Secretary also becomes valuable from a humanitarian point of view. She visits the sick and those in trouble, attends to individual wants, administering relief; and, by keeping in touch with every charitable institution, knows how to make use of them in the hour of need. She exercises personal supervision over the lunch and reading rooms, the library and sanitary conditions, holds regular informal talks with the employees, discussing points of business, hygiene, and practical matters, physical, mental, and moral. She conducts the girls' club, and advises the girls in personal matters.

In our grandmothers' times a new gown meant some sixteen different processes to be performed in the home, and a lapse of some eight months before the wool growing upon the back of a sheep could be washed, sheared, spun, woven, cut, and sewed into a garment. Now, however, few women perform any of these processes, each being consigned to the specialist—the manufacturer—who has left the home worker far behind in the race. In other words, our social conditions—concentration of capital, and the massing of humanity in immense hives of industry—have taken the daughters and sisters from home employment into the factory or shop.

Not all of these daughters and sisters find it necessary to go into the workshops. When there is no pecuniary necessity in the family, the young women are discouraged from manual employment, which in many cases yields but a pittance. These girls have found a re-

source in pursuing the "higher education"; the rapid increase in the number of women's colleges being one result of this demand. Leaving college, these girls return home to find themselves with well-defined systematic habits of work and study established; but in the anomalous position of having no work except to dust the parlor, arrange flowers in the dining-room, or write invitations to luncheons. Society offers its attractions; but these, to a girl trained to an earnest purpose in life, seem vapid and unworthy. She has read the masters, has rubbed against vigorous minds, and in so doing has more or less unconsciously imbibed the fine spirit of life—the spirit of helpfulness and of progress.

To such an one the profession of "Social Secretary" opens an inviting field. For many years wives of proprietors have frequently devoted untiring energy to such efforts as we have detailed above; and it is well known that in one of our large manufacturing concerns in the East, the wife of one of the owners has devoted her whole life to the work.

The time has arrived, however, when work of this kind requires special training. One who deals with the moral life of operatives must be a professional. This new profession invites both men and women; and where women are employed in large numbers, it calls for the broad sympathies and wide culture of the college woman. The natural instinct of woman toward helpfulness adapts her for the humanitarian professions; and, as the possibilities of this new field present themselves, women will surely be found to take up the work with a delight and enthusiasm which will both insure the approval of the employer and become to the workers themselves an *open sesame* to higher and better things than they have hitherto known.

ELIZABETH C. WHEELER,

Social Secretary.

*Jean de Bloch and "The Future of War" **

I.

THE original of this great work was published in Russia some five or six years ago. It differs from all previous treatises against war in resting its case, not upon reasons of abstract morality or sentiment, but upon "hard, matter-of-fact, material things, which can be estimated and measured with some approximation to absolute accuracy." "I maintain," said Bloch, shortly before his death, to Mr. W. T. Stead, "that war has become impossible, alike from a military, economic, and political point of view."

This is the theme of the book. A word may be said in passing concerning the author and his admirable fitness for his task.

Jean de Bloch, born a poor Polish Jew, began life as a pedler in the streets of Warsaw. By a stroke of good luck he was enabled to get an education, which he utilized to the utmost for his intellectual and material advancement. He became the most eminent of Russian financiers, a sociologist of note, and the author of numerous works on economics. Out of a lifetime of wide and varied experience and careful thought has grown his greatest book, "The Future of War" — "the most powerful arraignment of

war and the most powerful argument for the peace of the world which has been written in our time, or perhaps in any time."

II.

About one-half of the book deals with the subject exclusively from the military point of view. Although not posing as an authority in the technical sense, Bloch so informed himself of the practice and theory of the science that, being invited shortly before his death to lecture before the Royal United Service Institution in London, "a body of military experts with a major-general in the chair, he proved himself the superior of those practical and learned military men upon every technical point, and worsted them in the debate." The argument against war from the military side involves so many questions of detail that it is difficult to speak briefly of even its cardinal points. When Bloch declares that war is impossible he means "that it is impossible for the modern State to carry on war under the modern conditions with any prospect of being able to carry that war to a conclusion by defeating its adversary by force of arms on the battlefield. No decisive war is possible."

This is so, first, because of the perfection of the "mechanism of slaughter." The increased deadliness of fire, since the last European conflicts of 1870 and 1877, has revolutionized the conduct of war. The latest modern rifle now under examination is declared thirteen times as effective as the Mauser rifle of 1870, and the rifle of to-morrow will be forty times as effective. The modern bullet penetrates four to five human bodies from a distance of 400 metres, and kills even at two miles. In artillery, too, explosive

* We referred in our last issue to the noble work initiated by Mr. Edwin Ginn, of Boston, in behalf of international peace, and to the publication in the series of great works on Peace, under the editorship of Mr. Edwin D. Mead, of a translation of the sixth volume of Bloch's great work on "The Future of War." It has been rightly felt by many people that this book is epochal, if only because it was on the strength of its arguments that the Czar was led to issue his rescript for The Hague Conference. We, therefore, gladly embrace an opportunity to present a summary of the book, with the hope that our readers may be induced to turn to the volume itself, and to aid in its circulation.

power has been heightened to such a degree that modern artillery fire kills from a distance of three and a half miles. A second factor is the use of smokeless powder. The veil which concealed some of the terrors of battle and afforded a certain protection, is gone. Experience has already shown that the morale of armies is undermined when the shots of sharpshooters as well as the shell of cannon may rain down without visible or audible cause.

Further, war is impossible because of the vast size of armies, any such war, for example, as the war between the Triple Alliance on the one hand and France and Russia on the other. The numerical strengths of the Powers are approximately equal, judging by the figures for 1896: Triple Alliance, 5,135,000 men; France and Russia together, 5,354,000 men.

Again, the nations are overreaching themselves in their vast preparations for war. A dizzy see-saw of rivalry and invention goes on year after year among them. With more than ten million men engaged in a continental war, the enormous difficulty of directing and manœuvring such numbers is as great as that of provisioning them. Moreover, in modern warfare the mortality of officers is so much higher than that of the men that armies are in danger of degenerating into helpless and irresponsible mobs. It is for the advocates of war to explain, says Bloch, "how they hope to overcome the difficulties created by the very magnitude and unwieldiness of the machine which they have created."

Finally, there is the necessarily long duration of any future conflict—two years, said Moltke, in any great future contest. But as the increased number and strength of frontier fortifications make it apparent that wars will of necessity partake of the nature of siege operations, Bloch concludes that

long campaigns will be terminated not by fighting, but in the last resort by famine.

All these factors, and many more, go to make up the argument that modern warfare is impossible except at the price of national suicide, because with equal powers it would lead to mutual annihilation, or else to the destruction of one combatant and the economic ruin of the other.

III.

Thus we are brought to the second contention of Bloch's book, which technical writers have heretofore ignored. "They look on the question of future war so objectively," he says, "that they fail to see its relation with psychological and sociological questions—to express it in a word, they disregard the human side of the question." This he proceeds to investigate with all the data that may bear upon it—"national character, culture, preponderance of urban or agricultural population, and those political and social ideals which in certain times influence the various countries."

It should be noted in passing that Bloch never speaks in the tone of the fanatical reformer. Indeed, the rôle of the agitator fills him with distrust, and socialism seems to him dangerously akin to social revolution and anarchy. Occasionally his sympathies with the people find expression, as in the description of Russian peasant life. He confines himself chiefly, however, to a potent assemblage of facts.

The conditions of Russia are examined in great detail. Nine-tenths of her population are peasants, most of whom make their living from the soil. Russia's economic strength lies in agriculture, which renders her independent of foreign staples. Yet even in times of peace her agricultural wealth is threatened by many dangers. The peasants live under such a pressing load of debt that they

are forced to sell even their labor in advance. There is thus no fund of savings to be drawn upon in time of need; and war, by interrupting the exportation of grain, would throw the peasants into even greater destitution. Russia's present expenses on armament constitute one-third of the whole budget. But, further, Bloch says: "If we deduct the sums devoted to interest on the imperial debt, we find that all expenditures which might in any way be productive taken together are less than the expenditure on armament alone." In 1893 the expenditure on public education was one-twelfth of the £42,000,000 devoted to preparations for war. The imperious need of the country is to convert this financial and equally valuable intellectual outlay to productive uses, "for the interest of the people . . . and the development of the vital forces of the country."

The economic difficulties of the other Powers in war-time are more briefly reviewed. Both England and Germany would suffer from the loss of imports. Germany requires certain breadstuffs from Russia, while England would soon be brought face to face with famine if she were dependent on her own resources. The home harvests of wheat supply her only thirty-two days out of the year, and the need of other grains and staples is scarcely less great. Her maritime communications might be broken by a few fast cruisers, in spite of the great navy which suffices to defend her coasts. Loss of export by war would mean stoppage of work and wages for the large industrial and trade classes of both England and Germany. The income tax statistics of Prussia go to prove that forty per cent. of the population are in need, and fifty-four per cent. have incomes too small to allow of savings. War would not only add to the suffering of these classes, but would aggravate the revolutionary doctrines which are every-

where gaining a foothold, especially in industrial localities.

This danger of social disturbance is what particularly threatens France also. The disorders of the Commune of 1870, Bloch contends, would be repeated on a larger scale, as the proportion of the unemployed has increased, it is estimated by some writers, to one-sixth of the population. The most serious danger, however, would be the loss in men. It is well known that the growth of population in France is insignificant, and in some years stationary. Meanwhile the other countries increase at various ratios; hence France, even without an artificial drain, cannot hold her own with her neighbors.

IV.

There remains to be noted the question of naval warfare, which Bloch passes over rapidly as of little moment. Except for England, whose naval power he admits to be of the utmost importance, he sees no use in the present unlimited increase of sea-power, and cites the example of the Franco-Prussian war, when France's superior navy was valueless. The expenditures for naval armament have grown unceasingly since the invention of armored ships and steel projectiles. In twenty years the cost of ironclads has increased threefold, and during that same period the expenses of the Russian Ministry of Marine have grown 122 per cent. Yet, says Bloch, coast defence is comparatively unimportant for Russia in continental warfare, and her trade interests are too small to need protection so unproportionally great.

He does indeed touch upon the political influence of a fleet in the Far East, but contends that Russia's interests in China are too small to lend significance to that situation. Had his book been written five years later he might have revised his opinions in regard to the East-

ern complication. As every year the commercial and colonial rivalry of nations increases, so does the danger of collision in the rich and unexploited East. The complexity of this problem, so germane to the peace or war of continental Europe, has had but scant justice dealt to it.

Moreover, Bloch's book suffers somewhat from a certain preoccupation with his theories. Is not his estimate of human motives unduly narrowed when he says: "It is most probable that war will break out when the harvest of the country which takes the initiative is above the average. With a bad harvest peace may be considered guaranteed"? Is this not to look upon men and nations as purely prudential beings, and to ignore those springs of passion and of impulse which have too often precipitated great conflicts? To deal too exclusively with figures and statistics in any human transactions is to blind oneself to the inevitable elements of chance and of caprice.

V.

Yet these criticisms do not touch Bloch's essential contribution. Without doubt he has presented an authoritative and vivid statement of his case, which should be of incalculable value in its educational effects. That he did not himself expect an immediate and fundamental result is evident enough. The submission of six nations to The Hague Tribunal during the past year is an indication of what has been accomplished in the settlement of small disputes without an appeal to arms. It remains to be seen in how far men will consent to abide by a judicial decision when large and burning issues arise. The illuminating words of this discerning and enthusiastic student of affairs should do much to help the gradual encroachment of reason and morality on the passions and prejudices of men.

JOSEPHINE C. GOLDMARK.

Is the Incorporation of Trade-Unions Advisable?

A Discussion * by

Mr. John Graham Brooks,
Mr. J. W. Sullivan, and
Mr. Bernard Naumburg.

JOHN GRAHAM BROOKS:

As there is no one here to stand by the incorporation of unions, I will state briefly what I know about the claim that they should be incorporated. I always notice that everyone, especially those who are not in the trades-union, says, at first, that they ought to be incorporated on the fundamental principle, "If you have power, you must have responsibility." I suppose that no principle should be accepted more heartily than that "with power should go responsibility." I accept it; but another question is raised: Do you necessarily get by legal incorporation alone the form of responsibility that goes with this form of power?

Next, those who say they believe that trades-unions should be incorporated give you instances of the breaking of contracts and all sorts of lawlessness, and contend that they cannot be expected to form any agreement with trades-unions, because the unions cannot be held responsible; that while action may be taken against the individual criminally, or for trespass, practically it is altogether too difficult; that in trespass you cannot get any money, because the trades-union man has no money usually. Because of these practical difficulties, then, we must have incorporation. However, it does not follow, even when admitting that responsibility should go with power, that you are confined to the legal form of it; there may be other ways of getting re-

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sponsibility besides that of enforcing it legally.

Aside from these commonplace views in support of incorporation, there is a much more ingenious one. I have heard it in a debate by one of the most clever Boston lawyers, who understands trades-unions, and is thoroughly in sympathy with them. Mr. L. Brandeis, of Boston, in a debate with Mr. Gompers, although he took the point of view of the trades-unions, and as if arguing in their behalf, urged incorporation for the unions' sake. He held that the injunction now brought against the trades-union is unfair to the union. That, it may be said, is not the view of most lawyers. I have asked hundreds of lawyers what they think about the injunction, and three out of four think the injunction has not been abused in this country. Here, however, is a lawyer of high standing who believes it to be fraught with great danger. Mr. Brandeis said the only cure for the injunction is the incorporation of the trades-union; and his is the nicest point I have heard in favor of incorporation. I do not see how it can be altogether put out of the way. He showed how, in large cities, in specific strikes, the violence was nine-tenths attributable, as in Waterbury, to the roughs and toughs of the town generally. Mr. Brandeis held that the matter of unfair injunctions would be remedied by the incorporation of the trades-union.

The Taff-Vale case would give another argument in favor of incorporation. All those who hold that the unions should be incorporated, lay great stress on that case. The trades-unions have for years been registered, because they could not protect themselves against a defalcating treasurer, for instance. They had no other reason whatever, but here, for the first time, is this incorporation.

Admitting that with power there should be corresponding responsibility, the question still remains, How are you

going to get that responsibility? My claim is that legal enforcement, with accompanying penalties, is only one way to get it. There may be others, and these I shall take note of.

My first objection against incorporation of the trades-union is that, so far as any evidence I am able to get, it would instantly weaken the trades-union. My belief is not merely theoretical; I have been at pains to ask many persons connected with the unions. Already in three different States bills to enforce incorporation are under consideration, and, obviously, this feeling that the trades-unions should be incorporated is going to show itself legally in several other States. During the anthracite coal strike I asked many of the more intelligent men their opinion about incorporation; and I believe there is no question whatever that the first result would be the weakening of the union. The courts could then get at the funds of the union, and the instinct of every trades-union is that this would lead them, from a thousand different causes, into perhaps interminable and dangerous litigations. The unions know they cannot control their own men, and, therefore, they want to evade the penalties that incorporation will render them liable for by the misconduct of the uncontrollable men. The reason, then, why trades-unions are against incorporation is the very reason which the lawyer uses for it—the getting at the funds.

This is the strongest proof I can give: I am absolutely certain that in the trades-union, into which come the foreign classes (and in the anthracite regions there are some nineteen of such classes), the larger part of which are afraid of the judge, the policeman, and the law,—let it once be known that they are incorporated, and instantly the large class that is now making the strength of the unions will refuse to join them.

To weaken the trades-unions is in my opinion as grave an affront as we could put upon any form of our social development at present. I never dare to speak of the trades-unions without making exceptions of the building trades in most of our cities. They are in such a wretched condition of leadership; their leaders are bought for cash to such an extent (and I can give ample proof of this) that one must except them. The leaders are hand in glove with the corrupt city officials with whom they come in contact, and from whom they probably learned their first tricks. I do not want the building trades to be stronger until they learn to behave better. But generally, barring these, I do not believe that anything that weakens the trades-union is socially safe, because, on the whole, the stronger a trades-union, the more socially responsible it becomes. Remember the lawlessness of the locomotive engineers twenty years ago. With more strength, they have learned conduct. I could mention scores of unions, which, when their strength became sufficient to keep their best men in the front, showed good behavior, on the whole, in proportion to their increase of strength. That process should go on, I can prove that if we can get responsibility persuasively or voluntarily instead of by legal enforcement, the result will be educational, and we shall get a higher kind. To weaken the unions leads precisely to the status of things throughout the United Mine Workers; it was at the weakest point of the anthracite workers that the ratio of strikes was highest; and where the leaders had real power, lawlessness was least frequent and strikes fewest.

If you go among the bituminous miners you find that just in proportion as a joint agreement is reached among the men, strikes disappear, and that friendliness toward the joint agreement grows

in proportion as the union grows in strength. You will find that after the joint agreement—and this is my substitute for incorporation—is established between the bituminous operators and the men, the representatives of the employers and the employed come together systematically, and that strikes are stopped until an understanding is arrived at. There have been practically no strikes of any importance since the joint agreement was established, an agreement between roughly 300,000 men and their employers. I was in those regions four different times before the joint agreement was reached, and it was perpetual misunderstanding, warfare, and strikes,—the same as I have seen year after year in the anthracite coal regions.

More than seventy per cent. of the awards of decisions under the Bituminous Coal Fields Arbitration Board—representing the miners on one side and the operators on the other—have been against the miners. They have accepted these with frankness, and have gone on with their work. I believe the educational process of the joint agreement is as effective as our educational forces in the church or university, or, indeed, any agency in the United States. I have never seen an educational force work more rapidly or more wholesomely than in the several industries I have examined where the joint agreement has become established. It is in about nine or ten industries. An able lawyer who drew a joint agreement between the printers and the Press Association, where there had been warfare and waste, writes me that although he has had much trouble with trades-unions, it has settled all this question for him. This, then, is what I urge: an extension of the joint agreement to do precisely what it has done now for twelve successive years, and often under the greatest provocation, in the city of Chicago, as

between the printers and the Daily Press Association.

If you go to any soft-coal operator who has been bred to the dictatorial power of the traditional employer he will get red in the face when you talk to him about joint agreement. He is provoked, simply because someone has risen to dispute his arbitrary authority; but I submit that if we care for democracy, if we want to break up old ways a little, to get one step toward democratic administration, then we ought to rejoice that this dictatorial power is in this country, if not broken, at least challenged. We should hail with delight the slightest indications that the laborers, as groups, through collective bargaining, are coming into this conflict and are beginning to divide authority with the employer.

I will give one illustration: In my own city, after much warfare of the sort you are having right along, a cool-headed master-builder set himself to work to see what he could do. He got three or four of the ablest employers together and made, for the first time in the building trades, an agreement between the masters and the men, under which they agreed not to strike until every resource of arbitration had been tried, first locally, whether among plasterers, or the painters, or the decorators; then, if they could not settle it, before the General Board representing the affiliated different trades-unions; and, if they could not settle it, before a judge of a certain court. In thirteen years only two outsiders have been called in. They have settled the matters precisely where in all decent arbitration they should be settled, within the business itself.

I believe it is the only solution of that most delicate question before the public to-day, the non-union man. This problem will eventually settle itself under the joint agreement system. I believe in what the leaders of trades-unions, like

Mr. Sargent, say; and in what, in the strongest spinners' union, I believe, in England, Mr. Ashton said: "We know the business as well as the employers do; we know they are not making large profits. If a non-union man wants to get to work when we are out of work, we let him go in and never think of intimidating."

That is the opinion of Mr. Sargent, head of the locomotive workers here, and the opinion of the best labor men in this country—that eventually the labor unions can be brought precisely to that position after we have this education. If I wanted to do just as much harm as I could to trades-unions, I should incorporate them to-morrow; but it would harm the social state as well. I do not dare to discuss it here, but, in my opinion, it would drive trades-unionism, because it would weaken it, straight toward a crude form of political socialism. From the conservative point of view, from the point of view of those that want incorporation, that must be reckoned with. Just as fast as any force cripples any trades-union, we get the appearance of the Socialist Mayor. I have told a good many, "You may take your choice." Ultimately, therefore, on the basis of the principle of "power with responsibility" we may expect, when we have trained trades-unions, as the English spinners have been trained, that they will say: "Well, we are willing to do it if you want; we are doing what incorporation will do." It seems to me that the educational influence of this solution is so precious that to preclude it by legal incorporation is simply a mistake.

MR. J. W. SULLIVAN:

After stating that most of the arguments against incorporation had been put forth by Mr. Brooks, Mr. Sullivan said that the only ones who were asking for incorporation were a few legislators,

probably instigated by the great monopolists who are managing this country. Why should the unions be incorporated? Do they ask anything of the State? They are not agencies of the State, not even secondary agencies; they have no relation to the State as State, as an organization.

Responsibility! For what and to whom? There is a certain responsibility within the law. In my own union we have had judgment against us, in the case of disputes as to whether we should pay the heirs of certain men who died as members of the union. In one case judgment was given against our officers; but we had to pay the claim. So there is responsibility already. We may be sued in such a way.

The responsibility that is asked for is responsibility to the employers. I do not see whom else we should be asked to be responsible to. We become responsible to the employers in proportion as they become responsible to us. There are employers breaking contracts continually, spirit and letter. In one case an employer engaged a certain lot of men to work, promising to pay them five cents more than the union scale per hour, and after a time he said that the union scale was not the prevailing scale, and refused to pay. The men waited about a year, and then told him they regarded him as a breaker of contracts, and that they would therefore retire from his service. By the aid of the union they brought him around to the contract.

The ideal situation is, in the minds of all union men to-day, consultation as over and against arbitration, voluntary or compulsory—consultation as carried on during the last week or so between the operators and the bituminous miners in Indianapolis, and as is carried on every year, where hundreds of delegates talk the matter over, argue prices, methods of work, etc.

As for our own union—the Typographical Union—without any legal responsibility, without incorporation, it has been brought about that employers are willing to meet with us in both branches of the trade. We have made contracts extending for years ahead with most of the newspapers.

There is one paper in this town which holds out—one daily paper. When there is a strike in this town the foreman of that non-union paper takes a body of men and goes in to try to break the strike. The conductors of that paper know that matter is set up in that office by non-union men and carried to other offices on strike, for the purpose of breaking down the union. That paper regards itself as one possessing the most profound morals, and tells the rest of us what we are to do as good citizens and as good men.

We have learned in the unions not to have anything to do with making more laws or with consulting courts. We do not trust the lower courts as a rule. There was a strike in this town in our trade a few years ago, in which a sweeping injunction was granted by one of the lower courts. If we had not had money, and plenty of it, to employ the right sort of lawyers, that injunction would have stood. We reached the upper courts, and they wiped out many of the points made by the lower courts against us.

In concluding, Mr. Sullivan stated that the unions have no use for incorporation.

In the absence of Mr. Frankenhimer, but with his points of law on hand, Mr. Naumburg presented the legal aspect of incorporation under the laws of the State of New York, as follows:

There is no necessity of incorporation in order to hold the union responsible; because, under provisions of law, the officers of an unincorporated associa-

tion, as a labor union, can be sued. Cases like those cited by Mr. Sullivan happen every day. The union is bound to answer mandates of the court; if not, contempt proceedings can be taken against the officers, and the funds of the union are held liable. The funds of the union are put to the credit of the union, and certain officers sign as treasurer, etc., just as in the case of a corporation.

The main advantage of non-incorporation under the laws is this: A corporation of the State requires a State charter; it must perform certain functions, and make certain reports. A member of it, if it be a stock corporation, has certain franchises, certain privileges. If there is any desire to expel him, any desire to use the government of the organization, he has a right to take the matter before court; and in that way the courts will control the union or corporation. That will bring about the result that outside authorities will come in, and have to decide questions of internal management without having the experience or knowledge or sympathy with the conditions.

The strongest trades-union in this country is situated in New York—the New York Stock Exchange. The New York Stock Exchange has never been incorporated, and has always maintained the brokerage commission, has maintained before the courts its right to handle the organization, to expel members or to punish members, as it will. Very many cases have come before the courts in which a man has desired to be reinstated, and the court said over and over again that the Stock Exchange is like an individual. Mr. Sullivan brought out the point that the unions do not want anything from the State except the ordinary privileges of an individual; so that they may manage their business as an individual can, and the court has no right to question whether the Governing Board has acted rightly in expelling or

inflicting penalties upon the members. The Stock Exchange has been held liable for Gratuity Fund Insurance—there it is a question of contract; that same thing would prevail in trades-unions. Cases happen daily where the trades-union has benefit privileges, and partakes of the nature of benefit insurance, and, of course, suits are brought and recoveries had, and moneys paid.

The trades-union must not be confused with an ordinary commercial corporation. The trades-union is not for the purpose of making profit, and therefore could not incorporate as an ordinary industrial corporation; and therefore, the desire of employing corporations to treat with a corporate entity of the same nature would not be met. The trades-union is a membership corporation. It wishes to assert certain rights for the individuals in it, but the trades-union itself receives no profit from either a higher or lower wage. I think, in the entire discussion, that point of view should be borne in mind. Many think a trades-union should be incorporated as a business enterprise; but it does not come under those terms.

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“It is not to the clever folk, nor even the scientific folk, that the empire of souls belongs; but to those who impress us, having conquered nature by grace, passed through the burning bush, and as speaking, not the language of human wisdom, but of the divine will.”

* * * *

If thy Soul smiles while bathing in the Sunlight of thy Life; if thy Soul sings within her chrysalis of flesh and matter; if thy Soul weeps inside her castle of illusion; if thy Soul struggles to break the silver thread that binds her to the Master; know, O Disciple, thy Soul is of the earth.—*Eastern Fragment.*

*Religious Forms and Ceremonies**

[Dr. Adler began his address by stating the difference between the ancient and modern conception of forms and ceremonies. To the primitive mind that is real which is physical; but to the developed intelligence the inner life is more real than the outer. To the ancients holiness inhered in things—to a church, to the bone of a saint, or a hair from his head. But from this point of view there has been a great reaction. The modern religious man feels that holiness is a subjective attitude of mind, and forms and ceremonies, places, etc., are holy only by virtue of the holiness of the concept which they represent.]

The enlightened mind to-day feels that there is no holiness in a church, that the stone is not different from other stone; and, if you build a little platform or a little table and call it "altar," that that altar is not anything more sacred than any other platform; that a church is not of itself sanctifying, but that you may sit in it in a most unsanctified state of mind. A place is holy if we have holy thoughts in it; and if you happen to have holy thoughts in a church, why, then, it is a holy place for you. But some people find that they are apt to have the holier mood away from the church and the crowd of worshippers, perhaps in silent communings with Nature, in the solitude of woods or by the shore of the ever-sounding sea, listening to its music, more sublime than any pealing organ. Or, perhaps, in your attic chamber some books stir you to ponder on the solemn mystery of things. Well, then, that attic chamber is a holier place for you than

the church would be if you sat there with unsanctifying thoughts.

So, too, there is no such thing as a sacred man; a priest is not more sacred than other people. And similarly special times and seasons are not more sacred. A Sunday, for instance, is not in itself a holier day than the other days of the week. All these conceptions of a sacredness inhering in things, independent of the subjective condition of the mind, are for us to-day obsolete.

Still, these externals may help us as aids—as means toward creating the right state of mind. For example, as to the church, I certainly agree that no church itself is more sacred than any other building; and yet when it comes to meeting for religious purposes, I do not wish to convene with my friends in a barn, I do not wish to convene with them in a circus, or in a theatre, or even in a hall of music—a reason why we wish and hope to have an appropriate meeting-place for our use.

And so it is perfectly true that the Sunday is not peculiarly holy, but that any day upon which the holy mood comes upon us is holy. But let me ask you: Does the holy mood come to you on a Monday, or a Tuesday, or a Wednesday, or a Thursday, or a Friday, or a Saturday? In the midst of this over-busy, hot and hasty life of ours, full of business and professional interests and duties, is it usual that we have the time or even feel, as we ought, the necessity of reserving time for self-recollection, for poise, for surveying our whole life?

So in regard to persons, to priests. No man is a priest in the old sense, and yet I do think that it is important to set aside certain men who have a pro-

* The Substance of a Discourse Delivered by Dr. Felix Adler at Carnegie Hall.

nounced interest in moral and religious questions, who have the ability to express moral and religious ideals, and to train them so that they may help others.

Please do not forget—this is really the central thought of my whole address—that it is necessary to express ideals in order to give them force and efficacy; that ideals which merely slumber, which remain inchoate in the mind, which are merely felt, not expressed, are apt to become faint and inefficacious: and religious forms and ceremonies are to be based—if you will admit that they ought to be continued in any form—upon this need of expressing what otherwise would remain unexpressed.

And so, also, I think we shall need festivals; and I want to say a brief word as to festivals. The great festivals of religion have been religious accentuations of the change of the season—spring festivals, summer, autumn, and winter festivals. Originally, among the heathen, these festivals were observed because it was believed that divine, supernatural beings interfered to bring about the change of seasons. The early peoples had no conception of law; they thought the change of seasons was brought about by the interference of gods, and they kept these festivals in order to propitiate the gods, and that the change of seasons might be beneficial and favorable. Later on, in the ethical, in the monotheistic religions, there was superadded the idea of supernatural interference in history. For instance, in the Hebrew religion the great spring festival is the Passover. Then there was added to it the celebration of a miraculous, supernatural interference of God in human history, namely, in the spring-time it was supposed God led out Israel from the house of bondage; He emancipated the slaves, which would not have been possible without His miraculous intervention. At the Pentecost there was another supernatural interfer-

ence, the giving of the law on Mount Sinai, and in the fall there was another, and so on.

In the Christian religion you find the same idea. There is the festival of the winter solstice, the twenty-fifth of December, when the light begins to increase after it has reached the lowest ebb. But in connection with that natural basis of the festival there was for the Christian the idea of a supernatural light that had been kindled, supernatural interference in the affairs of the world, namely, the birth of Christ. And at Easter there was another supernatural occurrence in history, namely, the Resurrection of Jesus from the tomb; just as Nature resurrects in the spring, so He resurrected from the tomb. And in summer, the summer festival was commemorative of the outpouring of the Holy Ghost, and so on. So we find at first just the Nature festival, the celebration of the change of the seasons, and then the notion of some supernatural interference.

Now, we do not believe in supernatural interference either in Nature or in human history; and yet our festivals, too, must be primarily festivals of the seasons. It seems to me that the most harmonious way, from our point of view, to celebrate them is to commemorate on these occasions the analogous events in human life, and to bring out their meaning. For instance, Christmas shall be for us a festival, not of one Holy Child, but of Holy Childhood in general, a festival on which we should try to realize what childhood means for the world. At Easter-time we should celebrate the festival of adolescence (in connection with graduation exercises of our schools), and bring out the meanings of that period of life. In the summer there should be a festival of maturity; and in the fall, when the leaves drop, we can have our All Soul's Day, on which we remember the great men and women of the

past, who have given us of their strength and have helped us along the ways of progress.

But these are the public festivals, and would be public religious exercises. The religious forms and ceremonies which apply to households and to private life are of even greater interest; and of these I wish to speak now.

Let me preface this part of my discourse by defining what I mean by the word "holy." Holy are not things; that is our difference from the past. The past said things are holy, but holiness is not in things; holiness is in us—in certain moods, certain aspirations, certain yearnings, certain raptures, certain thrills of reverence, which we call "holy." Holy is our thought when we give our life to the oppressed; and when we espouse their cause, we espouse what we should say is to us a holy cause. Holy is our attitude toward the State when we sacrifice ourselves in its service. Holy is the state of mind in which any genuine man looks upon the mother of his children, or in which a refined man would take the hand of his bride at the marriage altar—holy is his thought of her. Holy is any thought, or mood, or act which is inspired by that representative self of which I spoke to you last Sunday. I said then, there are two selves, the public and the private self; and that the public self represents humanity and its sacred rights, and especially the human life, the perfect life that is to be. So, then, let me say for brevity sake, any thought, any word, any act is holy which is inspired by the thought of the perfect humanity that is to be.

In speaking of those religious forms that apply to the private life, to the household life, a word, first, about marriage: Is there to be a marriage ceremony? If you admit the necessity of a ceremony, of a religious form of any kind in the case of marriage, you have

practically admitted my whole contention. You cannot say, "I am opposed to forms and ceremonies," and yet admit that you want a form of some kind when your son or daughter is to be married. Now there are very few people who would not admit that; there are very few people who are so incrustured in radicalism that they would be willing to have the son and daughter go to the marriage altar, enter marriage, merely with the contract view of it emphasized, the legal view. Everyone feels that there is a higher meaning in marriage; that it stands for more than a mere legal bond, and the ceremony is just to bring out this higher meaning.

What is the higher, holier meaning? I said that all holiness is derived from the notion of future perfection. To my mind, marriage is one of the prime institutions, which is dedicated, which has for its object, to promote this ideal of moral perfection. Marriage is an institution in which not only happiness is to be secured—that is far too low a plane on which to put marriage; but it is an institution, in which each is to be helped to secure the highest perfection possible to him, to advance the human race in his person, as far as he possibly can, through the guiding, shaping, and loving influence of the other. Indeed, that would be my notion of love. I think the highest kind of love is not that which dwells on physical perfection, or that which is merely tender, but that which sees in the other a possible perfection; that which spends itself in redeeming the finer, nobler, grander qualities in the man and in the woman. That is love. That it is which means to love another, to be busy over him, serving him, spending one's self for him, for his sake or for her sake, in order to reveal those possible excellences. If all holiness is derived from the idea of moral perfection, then marriage is a holy institution, and the object of the

marriage ceremony is briefly to indicate this meaning, to say a proper, becoming word to those who pass the threshold of this new estate, to acquaint them with its franchises and its opportunities.

The same need of ceremony also underlies the address which is given in the hour of bereavement, in the hour of affliction; but as I have frequently alluded to that, I shall content myself with a bare reference and pass it over. I wish to speak of certain other ceremonies to which I have not yet made allusion.

I think we ought to have something that takes the place of baptism. Of course, the sacramental view, the idea that the word spoken is the channel of an influx from above, or that the drops of water can wipe away original sin, and all that, is out of my mind entirely; but I do think that the great occasions of life should be ethically pointed, should be spiritually accentuated, on the ground that things need to be expressed, and fitly expressed; and that the ideal which remains unexpressed, however you may feel the pressure of it, and the warmth of it at heart, is apt at times to grow faint and inefficacious in the world. Now I have called this ceremony the name-giving ceremony; and several times in the history of the society—but, I am sorry to say, not as often as I should have wished—I have been called upon to perform it. It consists in an address, with music preceding and following, then the solemn giving of the name to the new-born child, and then the recording of the name in the book of family record. And the thought underlying the ceremony is that the parents should become conscious of the responsibility which they assume; that they should, as it were, dedicate a quiet, solemn moment, in which they gather up to a point the meaning of this new event in their life—the birth of the child; what they are undertaking, what they are pledging themselves to, what

they have committed themselves to in giving birth, in giving life, to this child, namely, not only to bring it up physically, not only to give it schooling and develop its intellect, but to bring it up to the fulfilment of its highest destiny. And that is well expressed in the name-giving ceremony, because the name means—is the sign of—individuality. The name is something by which this particular person is to be known throughout all his life; it stands for his singularity, his individuality, his own personality, that which is distinctive about him. And so, perhaps, we may say that the highest destiny to which we can educate the child is to make him truly distinctive, to educate him into that uniqueness which the name ought to stand for, to educate him so that he may become in the finite world the distinctive manifestation of the infinite.

I have referred to marriage and baptism; I wish now to say just briefly that the great ceremony, that of communion, is represented to us by our assemblies. Holiness is derived from the idea of moral perfection. That idea is presented in these assemblies in its various aspects; it fills the mind; it appeals to the feelings; it stirs the will; and at the same time we have the sense of union with others in the pursuit of this highest aim. Now, that is communion, a sense of union with others in the pursuit of life's highest aim. But this idea ought to be brought out better, more definitely than it has been, and can be, with the help of congregational singing, and of responsive service; all of which, however, is not possible in a hall of music, but will become possible when we have our own hall.

There remain two other sacraments, the analogue, the counterpart, of which I wish to speak of. One is the absolution from sin, the confessional. It may shock some of you to hear that I am thinking

of something like the confessional. You will not misunderstand me; I do not for a moment believe that any sinful man has the power to absolve his fellow-man from his sins; that can only be attained by contrition and sincere penitence, and so forth. But all the same, in modern New York, in commercial New York, just as in old Palestine and elsewhere, there is a great need of something to take the place of the confession of sins. The need of confession is one of the prime moral needs of man. It is based upon the feeling that a double life is intolerable; that somehow here there is great guilt; you have got to make a clean breast of it; that somebody has got to know it before you can get relief. Somebody has got to know it. You do not need an authorized priest or clergyman for that; any friend whom you can trust will serve you. He must, however, have two qualifications: he must be inexorably just—you do not want a sentimentalist who will pat you on the back and try to make light of your guilt—he must be one who weighs the scale of justice with a firm and even hand; and at the same time he must be merciful; he must have the power sympathetically to follow through all its intricate windings the experiences of the stricken conscience. Because such people, such friends, are rare, therefore there must be public men who will take their place; and the moral and religious teacher is specially suitable, or should be, when called upon to render this service to others. You can well imagine that I am not drawing on my fancy in speaking of these things. No one can live in public life for many years in a great city, either as a minister or as one who somehow fulfils the functions corresponding to those of a minister, without having been frequently called upon to listen to such tales; and I wish only to express my regret that some of those who have come

to me have come so late, as if they felt it was an intrusion, as if they were too shy, or as if they dreaded undergoing the painful ordeal of self-revelation, and hoped to be able to put it off until they were scourged by their consciences into coming. I wish they had come earlier in some instances; it might have been possible then to more quickly undo the mischief, and to unravel the wretched tangles.

The moral teacher, the religious teacher, is not a lecturer. What a paltry view to take of the Ethical Society! The Sunday meeting a lecture! The Ethical Society and its leaders must fill in many ways the place in the religious life once occupied by the church. The marriage ceremony, the baptism, the name-giving ceremony, the communion of the assembled body, of those who aspire together after the same ideals, feel their union, and then these private functions, the listening to the confession, and one more.

I do also believe in something analogous to what is called in the Catholic Church extreme unction. This means by certain external ceremonies preparing for death, preparing the dying to meet their end. In this connection certain great death-beds, great death-scenes, come to mind. For instance, we read of Alexander the Great, at thirty-three, suddenly stricken down in the midst of his conquering career; and as he lies there dying, unable to speak, just able only to move, the flaps of his tent are thrown back, and behold! vast armies file before his death-bed, salute him once more, their great imperial chief. What a dramatic scene! We read of the less dramatic but more affecting death-scenes, the farewell of Socrates that I described last week, and the last parting of Jesus from His disciples. We are deeply touched by reading these things, but we also realize that these men were the great ones on earth; and it was no

wonder that, being so great, they had the courage to look death in the eye, and to meet his approach with clear, full conscience.

But I imagine the general opinion is—if indeed one can guess at a general opinion in such matters nowadays—that the preparation, a deliberate preparation, for dying, on the part of those who are near the end, is rather to be avoided. I think if we were to be frank with one another we should most of us confess, if we had our way, we should prefer to go off unconscious.

But I believe that in those last hours the crowning victory of life is to be won; that in the victory over the fear of death the crowning lesson of life is to be learned, viz., the lesson of complete resignation, of an absolute willingness to accept our lot, though we do not know what it will be, in the firm assurance that in a world morally ordered nothing evil can happen. Everything is for the best. He who can go through the mystic portals with that feeling, accepting his fate, sure that it is best, though he know not what it be, he has learned life's crowning lesson; he is made perfect, so far as mortal man can be made perfect in his last hour. And if the end of life is moral perfection, have we the right to deprive ourselves and those we care for of the chance of taking that long step forward, the longest step in all our life, toward their goal? And those last moments, too, are apt to be moments of strange illumination.

Now this is what I mean by extreme unction, winning the crowning victory over the fear of death, learning the crowning lesson, making one's peace with one's past. And if any brother can render this service to his brother man, be he layman or authorized priest or teacher, let him not fail to perform extreme unction for his brother.

The life of men on earth should not be

unblessed when the twilight of the gods shall have come—as it is coming—and they descend below the horizon. The sanctities of life are immanent, not external. Human life in all its relations has divine meanings, if we have but the wit to perceive them, and the felicitous faculty to express them; for expressed they must be, because if unexpressed they lose their strength and become inefficacious. It is the part of the Ethical Society, in speech, in music, in song, in architecture, in significant painting, to express the everlasting human sanctity, the divine meaning, that inheres in human life itself.

Mr. M. M. Mangasarian, the lecturer of the Independent Religious Society of Chicago, has come out in rather a vehement address pointing out some of the defects threatening American institutions and manners. He arraigns the materialism of our civilization, in which money-making and comfort so frequently affront the claims of beauty and culture, and insists that our social and political institutions are in danger of being corrupted by this materialism, unless the supreme power now in the hands of the people be used vigorously to promote universal education.

* * * *

Thou canst create this day thy chances for the morrow. In the great journey causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring actions, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.—*Eastern Fragment.*

* * * *

"A duty is no sooner divined than from that moment it becomes binding upon us."

Wilhelm Foerster

From an Address on the Seventieth Anniversary of His Birth (December 10, 1902) by Dr. M. Kronenberg.*

EVERY age will create for itself personalities appropriate to its distinctive characteristics, just as much as it will establish its special institutions. But the term "personality" should be used only in connection with those men who, in their development and through their work, are in the closest possible touch with the sincere and noble aspirations, the highest ideals, of their time.

In this sense Wilhelm Foerster is a personality. He belongs to that small class of public men who, in their manner of life and their work, by every detail of their multifarious activities, help to impart distinctive characteristics to their generation.

Prior to the year 1892, Wilhelm Foerster's name had been known only to a comparatively small group of scientists. Now it is a household word with the German nation. For, at that time, abject despair and despondency had taken hold of its noblest and best. The almost insupportable oppression of a reactionary government had been weighing down the young German Empire to such a degree that even the most patient and optimistic citizen despaired of the future. Above all, those who still clung to the liberal traditions of the past, who believed in enlightenment, in the ideas of the Humanitarians, were inclined to take the most mournful view of the future. What now confronted them was but the direct, distinctive, brazen negation of the best aspirations of a glorious past: a paroxysm of hate, of meanest persecution and denunciation, such as only a

few years ago would have been thought to be utterly impossible, now held the land in thrall. Racial prejudice and class hatred, religious and political persecution, grew at an alarming and ever-increasing rate.

The attempt to place on the statute books the notorious Zedlitz School regulations aroused many from their lethargy and awakened them to a realization of the danger threatening the most valuable possessions of modern culture. Now men were only too eager and willing to organize and transplant into German soil that Ethical Movement which had already taken root in other countries, especially in the United States of North America. With the establishment of the German Society for Ethical Culture, new hope for the future came to the Liberals in the Fatherland.

Nobody probably has worked harder than Wilhelm Foerster to nurse the small faint spark of hope and expectancy into a beacon-light of renewed confidence. He assumed the leadership, gave wise counsel to his co-laborers, and planned systematic, energetic work. Here was a man who had passed the zenith of human activity; who continued to act as Director of the Berlin Observatory, as mathematician and astronomer; who could look back upon long, successful years of service devoted to science; who could not be accused of promulgating ill-considered doctrines of immature dreamers. He closed behind him the door of his quiet study, and abandoned for a while the pursuit of his beloved scientific investigations, in order to preach the gospel of humanity and faith in the higher life. He proclaimed that "although heretofore the strongest will and the purest aspirations have been hampered by isolation, by the all-pervading despair and lack of confidence in the ultimate success of the ideal and the good, yet it should be possible gradually

* Translated from "Die Nation" and "Ethische Kultur" by J. D. L.

to revivify the confidence in the final attainment of the good, if persuasive yet persisting efforts are used to carry our message into the remotest corners of the land. We may then expect with utmost confidence that this innermost stagnation will be overcome by a rejuvenated humanity, animated by a high idealism. An ethical atmosphere of invigorating purity will float around the landmarks of unselfish human progress. We must climb to this beautiful world of liberty and high ideals."

Thus Foerster indicated the road that should be travelled in the Ethical Movement—a *new road*; and yet, after all, the old, well-known highway, but to be travelled only after the journey had been planned with care and with a clearer perception of the goal to be reached. All those modern ideas and aspirations—liberalism, liberty, progress, enlightenment, the humanities—where do they have their common source but in human nature, conscious of its ability to develop from within all its gifts and natural propensities, but not relying upon outside assistance, not leaning on authority or upon speculations as to a possible hereafter. If now this foundation of modern culture, this common human nature, be sufficiently strong and rich and productive to ripen in ever-increasing perfection the finest fruit of civilization, should it not also be sufficiently powerful to suppress and extinguish those noxious weeds of our social life which seem to be inseparable and unavoidable in every rich soil? External development had proceeded faster than internal, had not kept pace with the slower study of social and political ethics. This conflict had to be overcome, and, therefore, it was necessary at the outset to dig deeper and with greater care into the soil of human development and culture; to throw across the chasm of party strife and struggle that bridge which should lead

to the dwelling of finest thought and most gracious life.

It would be impossible to do justice to Foerster's incessant, willing, laborious work in this direction within the limited space of this speech. And so we will mention only his participation in a movement for public lectures on science and art; his efforts to interest the people in nobler forms of amusement and recreation, and to reform charitable work on ethical principles. He desired to have justice untampered with by money in the courts of justice, he labored for honesty in every branch of public life.

A Frenchman, fighting in the vanguard of the battle for Social Ethics, once said: "It will be necessary to create a new aristocracy in modern democracy. We would call aristocrats those who appeal to the nobler conscience and the innermost soul of the great masses of the people, leading them on to the consciousness and love of nobler aims." Surely, it would be difficult to find a man better qualified than Wilhelm Foerster to personify such aristocrat. According to Schiller, we owe the highest gratitude to those nobler natures who give their all, their entire being, to their people; and such gratitude is offered to Wilhelm Foerster now, when he has reached the age of which the psalmist sings. This offering is made by every friend and well-wisher of the movement for Ethical Culture.

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Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind.—*Eastern Fragment.*

* * * *

"Do not hope to excite love except by love."

The Ethical Significance of Maeterlinck

JUST as, on the side of his plays, Maeterlinck is often called the Belgian Shakespeare, so on the side of his prose writings, concerned as they are with ethical and spiritual considerations, he is frequently referred to as the modern Marcus Aurelius, and, as we think, with a considerably greater degree of truth. For Maeterlinck resembles Shakespeare in but a single phase of the English dramatic poet's wonderfully wide human range, in that sense, as Maeterlinck himself puts it, of terror of the unknown horrors that surround us—a perception which, while it completely dominates his own outlook, is fully developed in only one manifestation of Shakespeare's genius, the character of Hamlet. The mood of Hamlet, so far as it resembles Shakespeare's questionings and uncertainties, constitutes but a fractional part of his entire consciousness. Shakespeare loved the world of action and actuality, had faith in it for the most part, and formulated no general conception of that "*tragique quotidien*," the daily tragedy of existence, which is fundamental alike with Maeterlinck and Marcus Aurelius in their pessimistic view of nature as something hostile or indifferent to man's happiness. Shakespeare lived in an age of buoyant youth, when the problems of life seemed simple and the imagination a sufficient instrument for the redemption of the world. Maeterlinck and Marcus Aurelius represent ages of disillusionment, of world-weariness, in which religion and poetry, and even science, having successively failed to increase perceptibly the sum of human happiness, men turn disheartened from a fatality which seems to pursue them in the physical world, in-

solent, irrational, and inevitable, to a little world within themselves in which they try to realize a happiness independent of circumstances as well as of ultimate reward.

The ethical significance of Maeterlinck lies in his attempt to justify on the grounds of this higher happiness the ancient call of man's conscience to right living, to show the truth in the highest spiritual sense of the old adage that to be happy one must be good; and that such happiness as consciousness of rectitude brings is alone permanent, satisfying, and as inevitable in its sphere as natural law is in the world without. With him this ethical doctrine—the reflowering of the finest pagan moral philosophy taking root in an age whose soil of disillusionment is so like that in which it flourished under the lofty rule of the great emperor-philosopher—takes on a peculiarly modern form and expression. It is the result of a curious combination of mysticism and positivism, of a desire to see in the spirit the sole reality, and of a conviction that the spirit itself has connections with that real world which it seeks to repudiate. The fusion of these two elements was not immediately realized in Maeterlinck's own consciousness; and so the ethical significance which we have indicated as being his has been rather a slow growth and development than a fully comprehended message from the first in his writings. This development has often taken on the form of contradictions and inconsistencies, and many have been at a loss to know what Maeterlinck has actually believed and stood for.

In his earlier works—that is, in the plays before *Mona Vanna* and in *Le*

Trésor des Humbles, his first book of essays—there is no trace of moral import whatever. In these first essays he shows complete sympathy with a mysticism of that transcendental type which finds in the soul an entity entirely separate from that other entity in which it is housed, the body. Such mysticism is opposed to a moral view of life, since morality is a practical matter, having to do, whatever its ultimate significance, with real things as objects of choice affecting the welfare of the individual. Even the happiness of conscious rectitude, which follows as a result of right choice, is unrelated to the soul. Such happiness is a sensation rather than a state of pure being. It involves limitations, and it is essential to the soul that its sensations should be unlimited. This relation of the soul to practical ethics is discussed in an essay on *La Morale Mystique* in *Le Trésor des Humbles*.

"What would happen," Maeterlinck asks, "if one soul became visible absolutely, and had to advance into the middle of its assembled sisters, unveiled, but charged with its most secret thoughts, and leading in its train the most secret acts of its life that nothing could express? For what would it blush? What would it wish to conceal? Would it seek, like a woman abashed, to cast the long mantle of its locks over sins without number in the flesh? It has ignored them, and these sins never have touched it. . . . It will have no shame for what it has not done; and it can remain pure at the heart of a great murderer."

It is the same with other sins, even those commonly deemed of the spirit, such as lying and treachery. But these do not involve the soul in their guilt and debasement any more than the grosser carnal acts of viciousness and passion. Maeterlinck hints that there may be a special morality for the soul itself and for certain sins of which it can be ac-

counted guilty. But what this morality may be, what those sins are, he cannot determine. The one sin which we can imagine in an essence so unlimited as the soul is strife against itself, or denial of its own divine existence—the old sin of the soul against itself as it is met with in the more mystical form of Christianity, the sin against the Holy Ghost, which alone is held to be unpardonable through the Atonement.

In *La Sagesse et la Destinée* (Wisdom and Destiny) and in *Le Temple Enseveli* (The Buried Temple) this earlier conception of the spiritual, interior world as something unmoral—that is, remote from and superior to the limitations of morality—passes over into the belief that morality itself is a spiritual thing having its significance within us. This change is the result of a change in the very nature of Maeterlinck's mysticism; something unexpected and unexplained has intervened in his intellectual life—reflection, experience, or conviction arising from the study of the natural sciences—to deflect his mind from its earlier courses. Instead of the older opposition of the spiritual world and the natural, we now have these two conceptions fused in the single conception of a universe undivided in essence, whose processes are all related and continuous. At times it is difficult to believe that he has not become a pure positivist, so slightly does his statement of these processes differ from that employed by science. And yet behind this positivism his mysticism has intrenched itself even more strongly than before. We know much about the processes of nature in the physical and even in certain tracts or territories which we used once to differentiate as the spiritual world. But what do we know about the ultimate cause or meaning of those phenomena? All our knowledge of the universe is of this superficial and imperfect nature, and

the facts that we accept as final are saturated and transformed with mystery. The more we extend this knowledge which science offers, and the nearer we approach the farthest confines to which it can be advanced, the more conscious are we of this underlying, pervasive mystery.

It is in this new alliance between mysticism and positivism that Maeterlinck finds his ultimate justification of moral law as something at once natural and spiritual. Since these processes are so bathed, enwrapped, and pervaded with the unknown, no one phase may assume ascendancy over the other as a fundamental principle of positive knowledge, and the pure idea of the mind is on the same footing as the manifest facts of nature. In the realm of man's consciousness there is no appeal to a physical as opposed to a moral instinct, for both alike are at once natural and spiritual. Since this is so, intuition rather than knowledge must be the criterion of choice in action—human intuition for the race as opposed to animal instinct on the broader plane, and individual intuition for the individual on the plane of personal desire and conduct. Thus, though the idea of the soul may, when judged by standards of external nature, be an illusion, it is still a human illusion, and, as such, in view of the ultimate mystery of the whole process of nature, it must be obeyed as if it was an objective as it is a subjective reality. It is the same with morality. Analyzing moral law, and allowing for its variations in external characteristics, there is still embodied in it a permanent spiritual element which is as much a desire of the soul as God himself. This, too, may be an illusion. But, again, it is a human illusion, and we may not find intuition at fault in seeking to extend moral judgment over the field of our activities even though they often seem so ineffectual and so con-

trary to the law of our natural environment.

Maeterlinck makes good use of this in opposing the followers of Nietzsche, who claim that moral judgments, since they arise out of an apparent illusion concerning man's place in the universe, should be abandoned by humanity, which should accept instead the laws of force and superiority governing all the rest of nature. But, says Maeterlinck, though there may be a principle of justice in nature—of a superior justice, perhaps, since it works on a scale so much grander and more extensive—man has no right to abandon a form of justice which he understands, and of which he perceives the purposes, for another which he does not understand.

In pleading the cause of spiritual happiness Maeterlinck does not exclude happiness of other kinds. Happiness is good in whatever field it may be encountered. Thus all means of acquiring happiness are moral. Maeterlinck speaks of science as the little sister of sagacity, or that moral wisdom which men exercise in making the choices that assure their spiritual welfare. For science tends ever to make these choices simpler by bringing external nature under man's jurisdiction, and thus rendering natural law without and natural law within—for such we may regard conscience—identical and coextensive. But Maeterlinck does not delude himself or his audience, as Zola does in his later novels, with the idea that this work of science will ever be fully accomplished. There will always be an element in nature, no matter how much we may rationalize and subdue it, that will remain alien and unconquerable, and that will operate to make permanent and illusory all happiness man may make for himself in the natural world. Therefore, no matter how much we may plan by science to fortify ourselves from assaults from without, our

chief concern must still be, even under the most favorable auspices, to erect an unassailable citadel in virtuous rectitude, "Four-square to all the winds of Heaven."

As pessimistic as Maeterlinck may be with respect to man's physical destiny, there is nothing but optimism in his view of moral nature. For him virtue is the law of man's spirit, in accordance with which he lives naturally and necessarily, if he is to live at all in the spirit. The soul is an organism like the body. Each has a law of its existence. For the body there are the laws of external nature, hygiene and the like. For the soul there is the law of virtue. In each case a violation of law threatens not only happiness but very existence. And so the soul's happiness that is sought after by the observance of moral law is not merely a phase of supersensuous enjoyment, however refined, but the very existence of the soul itself. Thus there is given a sterner cast to the moral philosophy of Maeterlinck than if it were merely a question of a little more pleasure one way or another which we could accept or throw away indifferently.

For Maeterlinck an immoral act, independent of its consequences in the external order, violates the inner harmonies of the soul's organism. A lie or an act of treachery is not so much important because it entails injury and suffering for ourselves or others, but because it has placed out of adjustment the delicate mechanism of our moral sense, and makes it more difficult with each successive act to discriminate justly between what is false and what is true in the field of choice; until, finally, the soul is but a wrecked instrument, like a compass incapable of feeling the electric North. And this condition, though spiritual, has its practical consequences. The first and more important result, of course, is, as has been said, the fact that we have shut

ourselves out of our own inner sanctuary—for what man to whom bad thoughts and evil purposes are familiar can find solace in self-communion? But there is another result, and one that is largely overlooked by men who attribute all their evil fortune to destiny. For how much bad luck is not brought on, after all, by this very incapacity, increased and nurtured through constant evasion of conscience, which is but the voice of the highest wisdom showing the way to a secure well-being?

So far there is a rather rigorous note of cause and effect, of a moral fatalism comparable to that of Greek tragedy, in which the violation of moral law sets in train certain inevitable consequences. This is the poetic and ideal light in which Maeterlinck is rather inclined to view it. Given one false spiritual choice, and we seem to see the disintegration of the soul set in by a process that cannot be stayed or reversed by any later act. But however this may so present itself to our imagination, in the practical sphere—and it is with the practical sphere that morality deals—there is not this necessary progression from term to term in the process of decay when once the first false step is taken. There is always the opportunity to regain the proper balance in our spiritual life and to stem a tendency which, although inherent, is less strong than the will to work out our proper destiny. Maeterlinck recognizes this, and there is in his philosophy a healing power as well as logic and imagination. In one essay, entitled *Le Passé*, in *Le Temple Enseveli*, he deals with this question explicitly, and with a view to determining the precise power of the past to fetter us with its old failures. The past fetters us, says Maeterlinck, only when we regard it as accomplished, once and for all, as something permanent and petrified. If, however, we regard it as in reality a part of the present, some-

thing from which we may reach toward a life finer and higher and better because of the lessons we have learned, it has not only no power to oppress us and weigh us down, but it becomes the greatest spiritual force making for righteousness. Thus, though we may temporarily derange the inner harmonies, we may learn even from life's discords and dissonances how to establish those harmonies more perfectly and permanently.

There is no denying the nobility of a moral faith through intuition, which finds in the revelation of justice, fidelity, honesty, chastity, and temperance, with no apparent justification either in nature or in God, and without fear or hope of happiness other than can be realized here in this world within one's own heart, a sufficient authority for the practice of those virtues which others practice through restraint of one kind or another imposed upon them from without. Such a view of morality, if lived up to as well as preached, argues an inner nobility that seems perhaps the highest human ideal of development. There are, however, two objections to it. The first is perhaps a perverse one, since it seems to argue that the lesser good is to be preferred if it is the more practical; it is this—that for the majority of men that sense of honor, which alone would make binding a law imposed by no one but oneself, would not be a sufficient incentive to virtue, and that an element of superstitious force is necessary to prevent mankind from falling into moral anarchy. Also the peculiar form of spiritual happiness as promised by this mystical morality is of a sort to be appreciated by few men, or its loss little to be felt in a world so abounding in more immediate, ever-alluring promises of happiness, however false they may be in the proving through sensual enjoyments.

A second and greater objection is that such a moral scheme is in the main, after

all, a selfish one. Moral perfection becomes under it a form of self-cultivation, and so seems to lose the very fragrance and essence of the spirituality which, since the opening of the Christian era, we have ineradicably associated with love and self-forgetfulness. There is indeed an altruistic application of Maeterlinck's morality which he himself makes. Christian as well as pagan virtues, love as well as justice, are included in his moral self-cultivation. And, surely, if the universal happiness of mankind is the desired end, in no way could this be more certainly brought about than by the self-cultivation in happiness of each individual, especially when this, as we have said, implies the Christian virtue of loving one's neighbor as oneself.

But, says Maeterlinck, in order to love one's neighbor one must love himself first; and if this love is to be of advantage to the neighbor, love of self must be generous and complete. One does not care to force the point too far, for there is so evidently in Maeterlinck a striving after an ideal of life higher and nobler than we are accustomed to find in our material and unspiritual world to-day. And, besides, in his greatest play, *Mona Vanna*, the action turns upon a sacrifice that is offered by a woman of all that is most spiritually dear to her, for the sake of a townful of citizens whose lives depend upon her self-abnegation. But one feels that to complete the spirituality of this teaching there is need of some higher motive force than the cultivation of our own ethical being; some love of man through the recognition in him of a divine image stirring our deepest love and leading us to make the sacrifice for the sacrifice's sake without stopping to consider if the time be ripe, and whether we can offer in the sacrifice the highest development of our own ego, that the act may be æsthetically complete. This may do for a drama like

Mona Vanna, where the heroine is an ideal creation of the imagination. But what of the ecstatic martyrdom of the imperfect beings who have gained their whole perfection in this one act alone? There is in Maeterlinck's insistence on the *belle ame* a taint of pharisaism that impairs its spirituality. It is less fine than the more Christian humility of Marcus Aurelius, just as Maeterlinck's paradoxes and too refined rhetoric commend themselves in a moralist less than the simpler and more self-contained utterances of the stoic philosopher. And yet, when all is said, the teaching of Maeterlinck remains spiritual and uplifting in opposition to the crass utilitarianism and materialism of an age in which any display of fine feelings is hopeful; and we should be grateful that there is one breath, at least, in the world to-day to fan the flame that shall light new altar fires.

WILLIAM ASPENWALL BRADLEY.

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In connection with the foregoing article on Maeterlinck we may refer to the helpful address on this writer given recently by Mr. John Graham Brooks at the League for Political Education. It is significant that one whom we have come to think of as associated with the social and economic problems of the age should turn aside to interpret the very private and personal message of this latter-day mystic. For, briefly, Maeterlinck's message, as Mr. Brooks expounded it, is the old message of the East and of the Greek—"Look within," "Know thyself." Salvation is an individual task, and help dwells in every soul. Vain is the search for an outward sign of justice in history. Vain is the attempt to deal adequately with the social betterment of the masses at large. Our duty is to treat with justice every individual who comes in our path.

But we refuse, says Maeterlinck, to realize our own divinity. We allow ourselves to be hampered by spectres of the past. None of these can harm us. We ourselves hold the keys to misery or to happiness; we ourselves decide whether Fate shall mar us or make us.

Is there not in this attempt of a social reformer, like Mr. Brooks, to draw attention to such an individual message a significance which we well may heed? Are we not entering, perhaps, on a period of reaction against a too exclusive preoccupation with social problems and their solution? Are we not beginning to feel that merely to give perfect outward conditions is inadequate both to him who gives and him who takes, unless the soul of both be fed thereby? Is it beginning to strike us that we may have left our own garden unkempt in order to show our neighbor how to weed his; that we may have failed to execute our own duties because it is so much pleasanter and easier to do another's task; that we are the victims of a mistaken idea of heroic self-sacrifice in sharing the burdens of the poor, instead of honestly facing nearer, and perhaps less picturesque, difficulties at home? To get away—to give out and to expand—is the tendency of the age; and it needs a reminder from teachers like Maeterlinck—especially a reminder through one whose social enthusiasm cannot be suspected—that growth is always from within outward, and that, after all, the Kingdom of Peace dwells within us.

L. B. L.

To face the fire at sea, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of Destiny.

R. W. Emerson.

Professor James and the Quest for Religion

I.

THE student of religious development cannot fail to note increasing signs of the gradual advance upon us of a wave of reaction against the rationalism that has caused so much of the spiritual unrest of our time. Once again in the history of religious thought the heart of man—the imaginative, yearning soul of man—rises up against the merely intellectual part, with its “I have felt, I have seen; thou art the second, not the first, in the kingdom of the spirit.” No more penetrating and convincing voice has been raised in behalf of this new emotionalism than the voice of Professor William James. He has said brave and fortifying words for the encouragement of those who timidly have sought refuge, against the pale affirmations and bleak uncertainties of the intellect, in the warm intuitions and divinations of the heart. He represents the seemingly paradoxical attempt of the philosopher to rationalize this protest against rationalism—at least to justify and authenticate it.

In some important respects this reaction reminds us of the greater romantic reaction which bore its mellow fruitage in the Transcendental Movement of which Emerson was the sage, poet, and mystic. Professor James’s position is so far like Emerson’s in this, that he, too, rebukes “the meddling intellect,” and rallies men to a stancher faith in the divinity and trustworthiness of their spiritual instincts. He revives also the distinctly Emersonian belief that man is greater than he knows or can know; that he is intellectually inadequate to the comprehension of his total self;* that the

master part of him is that large unfathomable self, fed from hidden and inscrutable sources, by which he builds better than he knows, whenever he trusts to its leadings. The only striking difference between the earlier and the later writer is that Professor James finds his chief support for his doctrine in that psychological entity, the sub-conscious self, with its marginal territory of incalculable potencies and presciences, its twilight underworld of waiting forces and impulses. More fundamental, however, than any such difference is the similarity of their mystical attitude. Human passion and sympathy play little part in their religious world. Not the mystic joy which waits on deep human love and devotion, but that which rewards man’s solitary dialogue with the Unseen, engages them both. It is this limitation, and what is implied in it, that will receive chief consideration here

II.

Professor James’s latest and most impressive exposition of his view of religion is contained in his recently published volume of Gifford lectures, “The Varieties of Religious Experience.” Let us first record our gratitude for a book so large and liberating in its temper and outlook; so catholic and yet so searching in its power of sympathetic appreciation, to say nothing of the richness and delicacy of style which holds us captive throughout. And with this scant acknowledgment, let us go on to consider in what way Professor James helps the religiously perplexed to “find” religion. For, in spite of its seemingly disinterested scientific purport, we feel that the book is at bottom an attempt toward a

* “Unknown to Cromwell as to me
Was Cromwell’s measure and degree.”

solution of the religious problem of our time, and that the author's highest hope is to be of service in this direction.

III.

It is true that Professor James indulges a hope that his book may be accounted "a crumb-like contribution to a science of religion." It would be that, of course, by virtue of his accurate description and analysis of certain classic types of the religious temperament. But work for the science of religion is not work for religion. "The best man at this science," says Professor James, "might be the man who found it hardest to be personally devout" (489). Assuredly; and this curious sampling of religious types, especially in their morbid and fanatical excesses, is likely rather to depress than to exalt the religious nature. The feeling for beauty is not to be developed by a study of its perversions; the nature of virtue is not to be apprehended by a study of vice (as Plato so long ago insisted); and the fundamental simplicities of religion are not to be felt and known by converse with abnormal manifestations of the religious impulse.

This is a point that might well be energetically made. It is an evidence of that pallid intellectualism in religion which Professor James so frequently challenges, that people should think to find religion by a study of its debased origins and its wayward history. The modern historian of religion seems often to be religiously incapacitated for religious insight and emotion by his laborious studies. The truth is that the quest for religion is not primarily a quest for knowledge; its kingdom, as Professor James maintains, is not to be taken by intellectual violence. He who summons the religions of the world before him so that he may choose therefrom the one that has most points in its favor, equally with him

who endeavors to refine them all to a common quintessence for his possession, will have gained a pious opinion rather than living piety, a formal creed rather than a vital faith. It is not, then, as an analyst of religious types that Professor James achieves his practical purpose.

IV.

After this glance at the scientific aspect of the subject in its relation to the practical aspect, we may come to close quarters with Professor James's interpretation of the religious life. Our opinion of his attempt to point the way to religion by disengaging the essential minima of religious belief must depend upon our view of his conception of religion. What is it? At one moment he uses the term in the largest sense, as a man's total reaction upon life (35), only insisting, as against Renan and Mr. Havelock Ellis, that these reactions must be touched with a certain solemnity, seriousness, and tenderness. At another moment, and in his final formulation, he insists that religion is a matter of relations with the Unseen. If the first characterization is too broad, the second is certainly too narrow; for to him who is in quest of religion it says that to gain religion he must establish these intimate personal relations with the Unseen. Contrast with this the broader answer which the first position yields: "Religion," it says to the seeker, "is a matter of the range and quality of your reactions upon life—their fineness and fulness; it is a spirit and a temper of direct and sincere dealing with oneself and with the world which must pervade these reactions; its test and its fruition is a personality, a character, a life of efficiency and serviceableness. This second position is not inconsistent with the first; but the first may be sadly inconsistent with the second, and the in-

consistency is strikingly illustrated by many of the cases cited by Professor James. The religious reactions which some of these cases exhibit constitute only a small part of life's reactions; frequently they are not integrated with the normal and more basic reactions; and they are not seldom mated with all sorts of inhumanities and moral grossness and blindness, with intellectual crudity and folly, with impossible and childish views of life. What boots it that a man's relations with the Unseen are intimate and inspiring if his relations with the seen—his fellows, humanity, nature, art—are few and unworthy? There can be no separation or divorce between these two worlds.

We are not ruling out man's relations with the Unseen as a factor in religion; we are insisting, however, upon the basic importance of his relations with the seen, upon the priority of the human factor in religion.* Let a man rise into what attitudes of solitary converse with the Unseen Divine he may, but unless it be from the solid basis of reverence and love for the human, his religion is likely to be blighted by inhumanity. Scan history; note how many of these saints, smitten with the intense love of God, can be utter monsters of cruelty. Is it not largely because they have reversed the true order of spiritual growth; because their religion was not human before it was divine? Their love of God does not always involve a love of man.

Professor James, let us observe, presents us with a misleading perspective. We have none of that dark background of wickedness upon which the figures of the "Children of Grace" so frequently move in history.† Nor, on the other hand, do we get any intimations of the

heights of rapture to which human love may rise—just plain love of man for man and human causes—of mother and child, husband and wife, heroic friend, neighbor, citizen, soldier, and so on—that noble company of heroes and martyrs who have risked their lives in an access of enthusiasm which was sacredly human in its quality and its inspiring causes. Such impassioned humanists are ignored by Professor James; the humanitarian type does not figure among his varieties. And this is a very serious omission if we believe that self-surrender and self-sacrifice are religious in their depth and quality when they are human as well as when they are theistic in their nature. Equally true is it, we believe, of the love of man for man as of the love of man for God that "it makes easy and felicitous what in any case is necessary;" nay, more, that it makes a loving service and a delight of the drudgery and all the repulsive offices of daily life.

V.

It is this neglect of the human element in religion that is the first point we have to urge by way of criticism. The lack makes Professor James's valuation of the types of religious character which he passes in review inadequate and disappointing. His criticisms are uncertain. The only standard of valuation, as he admits, must be moral, ethical. These subjects of conversion, these beholders of the beatific vision, these favored subjects of mystic trance and rapture, must all be brought for judgment before the bar of the lowly human conscience and sympathy. Concerning them, we must ask, first of all, as Professor James counsels, not what was the nature of their relations to the Unseen, but, in the terms of his first larger question, what was their total reaction upon human life?—how did they live through the total range

* He that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen?

† For this dark side, see Cotter Morison's "Service of Man."

of human duties and opportunities? Was man dear and precious and divine for them, the temple of the highest, or merely filthy rags? Was this world a place of divine service and worship, or a foul inn, where they unwillingly tarried on their way to the celestial city? Did their divinity insult humanity? If so, their condemnation is swift and sure.

VI.

The second important consideration which Professor James's museum of religious types suggests is that they most of them bring into relief the uncontrollable elements of religious experience—the chance and unearned experiences of the religious life. They defy ethical valuation at times. We seem to go beyond the domain of moral causality here. It is these incalculable visitations and obsessions which give color to the doctrines of election and grace; they come to the subject of them as guests unbidden. They do not attend uniformly upon human merit and desert; they frequently reward the sinner and the culprit. They are not to be gained by normal moral striving; they are to be gained in some cases (*e.g.*, by the Oriental dervish or by the savage and mediæval flagellant) by the most trivial and contemptible disciplines. Professor James himself admits the difficulty of trying to differentiate the higher from the lower forms; admits the nearness of the gross intoxication of the intemperate to the refined ecstasies of the saint. Would any healthy nature recommend that a man's life should focus in these moments of bliss? that life should be a continuous striving or waiting for them? No; he will counsel men to live for the solid and tangible and difficult tasks of mundane life, and to win raptures first through them, with the assurance that at times the peace and the joy that pass understanding will flood

the soul that is brave and loyal; that the love and grief, the fellowship and strife, which are the lot of the average man, that the delight of the eyes and the ears which nature and art bring to him, have power to quicken with exhilarations no less deep and fine than that other communion of the soul with the Unseen Soul of the World, or whatever it be called.

This is a positive plea for a recognition of the basic, natural, moral elements in religion. It is not a negation of that other supra-human element upon which exclusive stress is laid by Professor James. That, too, has its place and part in the religious life, in our opinion; only, we would say, it must be under certain moral conditions and safeguards. There is, however, a pitfall in the use of the term "moral" in this connection; and upon Professor James's employment of the term we would add a few words.

VII.

Professor James speaks in two or three places of "morality pure and simple," as something which fails of religious quality and import.* We regard the distinction as unfortunate. Professor James's final appeal is, after all, to this same morality; his standards of religious valuation are confessedly ethical. Necessarily so. It is man's moral nature, his "ethos," that is the very core of his religious nature. The main mystery of human nature and human life is, we contend, the moral mystery—man's spiritual sovereignty as a moral agent; the moral

* *E.g.*, on page 41, where he says: "Morality pure and simple accepts the law of the whole which it finds reigning, so far as to acknowledge and obey it, but it *may* obey it with the heaviest and coldest heart, and never cease to feel it as a yoke. But for religion, in its strong and fully developed manifestations, the service of the highest never is felt as a yoke." These positions, we contend, may be entirely reversed. Morality may be a joyous, exultant acceptance of things.

strife of the higher and lower self whose battle-ground he is, that

“ . . . main mystery that I am I,
With power on my own thought and on the
world.”

Morality is “mere morality,” or “morality pure and simple,” only when it is cast into shadow in the interest of some philosophic position which seeks to beg credit from the innermost facts of the moral life. It is in the power of moral sight and the capacity of moral sensibility and moral responsiveness that we find the very holy of holies in human nature.

Finally, it is from this same point of view that we must pronounce as inadequate and misleading Professor James's characterization of the Ethical Movement as composed of “those Churches without a God which to-day are spreading through the world under the name of Ethical Societies, in which we have a similar worship of the abstract divine, the moral law believed in as an ultimate object” (57). Not the ultimacy, but the primacy of the moral law and the moral factor of human life is what the Ethical Societies insist upon; not a negative attitude toward God (several of the leaders of societies are pronounced theists), but a positive and emphatic recognition of righteousness of living and uprightness of character, and of the claim of duty, as the root conditions of human effectiveness and happiness. The stress should be, as the term “ethical” suggests, upon character, and in that large sense of the term which it receives in the light of Professor James's doctrine of the subconscious self. The ethical standpoint does insist, however, that every man is to a large extent responsible for the nature of this same subconscious-self, a point made years ago by Plato, when he showed how by education the subconscious-self may be rightly nurtured and fashioned. We cannot, we

must not, set limits to its powers. We cannot foretell the operations, the interventions, and the transforming outbursts of this self; but we can do much to determine the quality of its manifestations; we can do much to determine the line of their attractions and repulsions; and we must believe that it is out of these subconscious spontaneities, in conjunction with the less spontaneous, rational, and volitional parts of us, that will arise our convictions and creeds, our enthusiasms and antagonisms; in short, that totality of spiritual reaction upon our own lives and the world which alone merits to be called our religion.

PERCIVAL CHUBB.

* * * *

“All good things are given over and above to him who desires but righteousness. To be disinterested is to be strong, and the world is at the feet of him whom it cannot help.”

* * * *

“Don't object that your duties are so insignificant; they are to be reckoned of infinite significance, and alone important to you. Were it but the more perfect regulation of your apartments, the sorting-away of your clothes and trinkets, the arranging of your papers,—‘Whatsoever thy hand findeth to do, do it with all thy might,’ and all thy worth and constancy. Much more, if your duties are of evidently higher, wider scope; if you have brothers, sisters, a father, a mother, weigh earnestly what claim does lie upon you, on behalf of each, and consider it as the one thing needful to pay them more and more honestly and nobly what you owe. What matter how miserable one is if one can do that? That is the sure and steady disconnection and extinction of whatsoever miseries one has in this world.”

T. CARLYLE.

The World of Social Effort

A Model Flat as an Object-Lesson

It has long been known, homely fact as it is, that what a man eats, where he sleeps, and the character of his home have very much to do with the strength of his thought, his power of loving, and the unselfishness of his ambition. The genius in his bare attic is a historical fact; but these geniuses are few, and dirt, disorder, and badly cooked food never made one. Each was great in spite of the attic, while squalor has crushed many who might have succeeded with the help of a comfortable home.

To enter the tenement flat of any of our large foreign population, and force upon the homekeeper the discovery that her windows are too dingy to let the sunlight in; that the feather bed is dirty and uncomfortable, or that the food is greasy and cold, would be impertinent; and in this country, where each man's home is his castle, no one would be bold enough to do so. And yet in most cases the slovenly tenement-house resident lives in discomfort because her mind conceives of nothing better, or she places that something better in the rich man's home, too far away to be even coveted.

To bring the picture of a convenient, artistic, and really livable home within the means and vision of the tenement dweller, a flat has been taken on Henry Street, in New York City, and furnished with dainty muslin curtains (at ten cents a yard), tables, plain, solid, and stained, and made by a carpenter; a screen made from a clothes-horse and hung with ten-cent chintz; towel rollers made of broom handles. Of course, the beds are of white iron, easily washed; the chest of

drawers without ornamentation, and the chairs with no dust-collecting cushions.

In this flat there are classes every afternoon and evening, very informal, but conducted with the intention of teaching the neighbors (who want to come) how to make a fire in a stove which does not draw very well; how to wash, and dry, and iron, with the disadvantage of a clothes-line hung in a sunless air-shaft (in spite of the desire to have spotlessly white clothes); how to cook and set the table; how to keep the pipes free from grease, and the closets free from ants and cockroaches, and—as important as anything else—how to utilize space so that each broom and brush has its nail, and everything, from the cleaning cloths to the table linen, has a place of its own.

The classes are of many kinds. The little children are, of course, more attracted by the fun of cooking gingerbread than by the hard work of scrubbing the floor. The older girls, who are looking forward to homes of their own, are so desirous of living up to the new idea that has been given them, that the cleaning of the kitchen sink calls forth as good work and as much enthusiasm as the sponge-cake lessons, or the preparation of a breakfast.

Then there are those who need to be instructed by the nurses in the care of the home in time of illness. And all the time the small, four-room flat is kept clean and pretty. Tea is often served, and the hospitality is simple and bountiful.

If there were more such flats in the crowded portions of this great city might they not help many who are living in discomfort only because they have no model of what a tenement home may be made?

Lecture Courses for Trained Nurses

The Associated Alumnae of Training Schools for Nurses in New York City have for some years had a "study course" in the winter months, to bring the different members together in some fresh interest outside of strictly professional work. During one winter, parliamentary law was taken up, and another year a number of "excursions" were made, one being with the City History Club and others to the different settlements. This winter, through the kindness of Mr. Ely and the directors of the League for Political Education, a course of lectures has been arranged especially for the Associated Alumnae at the League rooms, consisting of four lectures by Miss Adele M. Field, on "How Our Country Is Governed"; four by Mr. Robert Erskine Ely, on "Social Problems and Solutions," and four by Mrs. Lucia G. Runkle, on "History in the Making." The course is open to all nurses, and promises to be greatly appreciated by them.

* * * *

The Nurses' Settlement records the remarkable fact that during the year 1902 the Settlement cared for 3,244 sick people in their homes. In order to accomplish this 25,840 professional visits were made, and 15,514 treatments were given to minor surgical cases. No word of editorial comment is needed on this splendid showing.

* * * *

The Consumers' League

At the annual meeting of the League in January, which was devoted largely to child labor, the most significant feature was the address of Mr. Homer Folks, Commissioner of Charities, in the course of which he said: "The objection that is offered most frequently to further restriction of child labor is the alleged fact that in a great many instances the earn-

ings of these little children are needed to supplement the incomes of widows and of families in which the wage-earner may be either temporarily or permanently disabled, and that without the small addition which the earnings of these little boys and girls bring in, there would be suffering and distress. It would be easy, I think, to overestimate the extent to which that is true. . . . But do let us cheerfully and frankly admit that there would be a fair proportion of cases in which the proposed legislation would deprive families of the earnings of their children, and that we propose ourselves to step into the breach and provide that relief in good hard cash or its equivalent. . . . From the point of view of one who has spent a decade in the administration of charity in one way or another, I wish to record my conviction that relief wisely given under these circumstances does not do harm, but does good, and only good. . . . In the long run it is never economical to be cruel. It is never wise to drive a hard bargain with children. I have no doubt that if we could go through the almshouses, etc., we should be able to trace the after-effects of some of the child labor which we hope is about to be restricted."

The League is endeavoring to procure mercantile inspectors for New York City. The record of the past year shows that even under a competent Board of Health the laws regulating mercantile establishments cannot be properly enforced without a staff of such inspectors. It is hoped that in time the admirable arrangement existing under Mayor Strong may be resumed, when special officers were appointed for the enforcement of these laws.

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The People's Institute

At the opening of the present season The People's Institute arranged with

Cooper Union for a redistribution of its courses. By the rearrangement the Cooper Union assumed charge of the course on "Ethics," which is being given on Saturday evenings by Dr. J. L. Elliott, of the Society for Ethical Culture. Of the other courses, four were placed in the large hall, leaving only one—"History and Social Science"—for the small lecture-room. The attendance has averaged higher than in any preceding year, reaching during a single week of last month nearly 9,000 in the large hall, which seats 1,600.

The branch at Harlem—Marion Hall, 125th street and Lexington Avenue, director, Mr. John Martin—is attracting a good, regular attendance on Sundays (Ethical addresses) and on Thursdays (Problems of the Day).

The symphony concerts organized by Mr. Franz X. Arens three years ago in co-operation with the Institute have proved a success beyond the expectations of the originators, the large hall being overcrowded at every concert.

Every Thursday evening is devoted to an address on some problem of the day, every alternate Saturday evening to a dance. The educational work is done in nine sections, as follows: Class in Civics conducted by Mr. Robert Erskine Ely; a literary section, conducted on alternate Sunday afternoons by Mr. W. W. Massee, of Columbia University; a hygiene and physiology class; a women's circle; a class in ethics, conducted on alternate Friday evenings by the Rev. Thomas R. Slicer; a class in elocution and dramatic art, conducted by Mr. Frederick Abbott; a Dante section, which meets Saturday evening for the study of the Divine Comedy, and a dramatic section for the preparation and presentation of plays.

The distinctive feature of the club is that it is not institutional in character, but a home for its members. All ex-

penses save those for the library and furniture are met by the members. The Institute believes that if clubs of this character could be established in other parts of the city they would be very helpful in providing for the social needs of wage-earners of both sexes.

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The erection of the new school building of the Society for Ethical Culture is progressing satisfactorily, and there is no reason to doubt that it will be ready for occupation at the beginning of the Fall term. The pressure of applications for seats in the Elementary School has already begun to be felt, and there promises to be considerable increase also in the High School. To avoid disappointment, applications for admission at the Fall term should be made without delay.

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The Spring exhibit of the School will be held the week before Easter, on Thursday, Friday, and Saturday, April 2d, 3d, and 4th. On the evening of Saturday a public meeting will be held, it is expected, at Carnegie Lyceum, when the work and aims of the School will be set forth, and its claims urged by some speaker prominent in the educational field.

The Spring Festival of the School will be held on Friday, May 1st, and will be in charge of the elementary grades. The old-time Maying, with Robin Hood and his Sherwood Foresters as leading characters, will form a prominent feature of the celebration.

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Mr. Frank A. Manny, the Superintendent of the Schools, has been appointed Vice-President of the School Crafts Club of this city, and Dr. Henry A. Kelly, of the Science Department, has been elected President of the New York Association of Biology Teachers.

Books That Concern Us

CONSTRUCTIVE AND PREVENTIVE PHILANTHROPY.

By Joseph Lee. With an introduction by Jacob A. Riis. The Macmillan Company.

This is a useful compendium of various forms of social betterment now becoming common in America. The chapters treat of the development of the free library; of the philanthropic savings and loan associations; of the increased attention to the health of the home, as shown by building laws and boards of health and sanitary inspectors, and the growth of "model tenements"; of the improvement in the setting of the home by means of village improvement societies, civic leagues, and other similar bodies; of the vacation school, the summer playground, the public park and its attachments of baths and gymnasiums and play-places; of settlements, and boys' and girls' clubs; of the increasing provisions for grown people in better lodging-houses, in public music, free lectures, and the many other modern social aids to the higher life. The spirit of the book is excellent, and the convenience of having so much information in these lines set down in one volume will be appreciated by the student. One of the best things in the book is the suggestion that more of all this manifold provision for better civic and social condition should centre about the public school-house. We commend especially, in this connection, the statements respecting industrial training, manual teaching, and trade schools. The series of which this volume forms a part contains valuable manuals worthy of a place in all industrial libraries of students and workers for social alleviation.

ANNA GARLIN SPENCER.

OUR TREATMENT OF THE POOR. By W. Chance, M.A. London: P. S. King & Son.

This is a very clear and strong statement of the creed of the "orthodox" poor-law administrator, and as such is instructive to American as well as to English readers; although not all the former, surely, will accept the main premises of the author. These are, that the State shall do nothing more than relieve actual "destitution," which Mr. Chance defines as a condition in which one has "not the means of procuring the necessities of bare existence, and whose life may be endangered in conse-

quence." His object is "to show how, without entirely abolishing out-door relief, people can be discouraged from making themselves destitute, and so becoming paupers."

The most progressive and important chapters are those dealing with "Poor Law and Friendly Societies," showing the value of the latter and the way in which strict administration of the former may strengthen them; and the chapter on "Public and Private Charity," showing the weakness and dangers of out-door relief and the need that private as well as public aid to the poor should be organized for purposes of moral discipline and education of the recipient in self-control and self-dependence.

The weak points of the book are the defence of "Poor Law Schools" for children; and in the assumption that poverty is, in and of itself, a basis of real classification of human beings. It cannot be; and therefore the strict application of the poor law, or the finer administration of charity organization societies, must yield to, and wait upon, a more accurate judgment of life. It is also not proved that the lessening of the number of applicants for relief always means an advance in the qualities of character among the poor. It may mean that the conditions of relief are made so severe that many move from the district to some other locality or suffer privations injurious to the health and even to the life of the more delicate members of the family. On the whole, however, any argument or recital of facts that makes for the lessening of out-door relief, *as usually administered in England or in America*, is a good one to consider.

When Mr. Chance attacks the movement for old-age pensions in England he is on ground where the arguments for self-respect of the individual involved, and the rights of the self-supporting public, are strong. Yet here, also, the argument is too much on the negative side. If we are to resist successfully, and by the highest ethics, movements to single out classes for old-age relief, we must do it, not on the old individualistic grounds, but upon the higher social plane of insisting upon better wages, better domestic and civic conditions, better education, better industrial organization, and the development of higher grades of human life among the masses. This will prevent the

pitiful conditions in which the sympathy of the public, short-sighted often, but right in its essence, declares for special relief of classes in need. Mr. Chance is a fine practitioner, doubtless, of the old remedies for social ills; but we must add the new wine of social elevation for the new bottles of social necessity (now for the first time clearly apprehended) if we would meet the present emergencies.

ANNA GARLIN SPENCER.

SOCIALISM AND LABOR, AND OTHER ARGUMENTS SOCIAL, POLITICAL, AND PATRIOTIC.
By Rt. Rev. J. L. Spalding. McClurg & Co. 1902.

The book with this rather formidable title is a little collection of religious, educational, and political essays written in the usual pleasing and easy style of Bishop Spalding, and giving us but another expression of the sentiments so well known to American readers from the author's numerous published essays on kindred topics. In "The Things of the Mind," "Opportunity," "Education and the Higher Life," "Religion, Agnosticism, and Education," and other works, Bishop Spalding has discussed with lucid and convincing power the relation between spiritual progress and human limitations; and, as we should expect from the Roman Bishop, he has always found the solvent for the irreducible elements of the problem in the faith of the Holy Catholic Church. We may not follow him in his conclusions, being skeptical of the power of Tridentine Christianity to satisfy the spiritual cravings of many modern thinkers. Yet, leaving his conclusions out of the question, we may profit by his dignified ethical discussion of our present problems in the educational and religious world.

We think somewhat less highly of his treatment of the social problem as embodied in his first essay. It lacks the sureness of touch and the ring of conviction which characterize his views on educational topics. The shoemaker has abandoned his last. Theology is called in at the end as a "god of the machine" to rescue the capitalist from the condemnation prepared for him in the earlier pages of the essay. For the cause of the people is compromised, in the author's words, by "belief in the fundamental error that denies the original taint in man's nature." This is doctrine dangerously close to the conclusions of the editorials of the trust-organs; only with the latter the "original taint" in humanity is not a spiritual blight inherited

from Adam, but rather an inordinate lust, born of too indulgent treatment at the hands of their masters, for a modest and fitting share in the vast wealth their own and their fathers' ceaseless toil has produced.

D. S. M.

ETHICS CIVIL AND POLITICAL. By David Allyn Gorton, M.D. Putnam's.

One might expect from the title to find in this book the development of a theory to promote better ethical results in the relations of man to man in society and of the State to the individual in politics. Instead of that we have a series of hortatory chapters directed against the sin of individualism and competition in the worlds of labor, trade, politics, education, and even religion.

It is not labor and capital that the author sees pitted against each other in the great strife of the present age. As Æneas of old, enlightened by the divine aid of the goddess, pierced the thick veil of sense and saw, not the Hellenic heroes, but the immortal gods fighting against doomed Troy, so does Dr. Gorton discern behind capitalist and laborer, behind industrial despot and industrial slave, eternal principles at war: the selfish principle of happiness, luxury, or fame purchased at the cost of another's bankruptcy, against the divine principle of the absolute and single worth of corporate well-being. When men, in other words, perform their duties to society with that same zeal with which they labor for individual preferment, then we shall see the dawning of a perfected civilization.

It is a utopian doctrine, and the author confesses that it is such. But, for all that, he would not have called it impracticable, for "nothing is impracticable that is just and equitable." He would have our spiritual leaders bend their powers to the accomplishment of this boldly idealistic programme until we reach that stage of social sanity in which we realize with Carlyle that "the wealth of a man consists in the number of things which he loves and blesses, which he is loved by and blest by."

D. S. M.

A HISTORY OF ENGLISH UTILITARIANISM.
By Ernest Albee, Ph.D. Macmillan's.

Professor Albee, of Cornell, here gives us a sketch of the important British school of thought called Utilitarianism. The term, he says, is ambiguous; he deplores having to use it; and he warns the reader that he uses

it only in its strictly technical sense as denoting an *ethical theory*, and not at all to the consequences of that theory in politics and social life which it stands for in so many minds. Therefore he seeks to get back to the metaphysics of Utilitarianism, to the basal ethical philosophy underlying the various historical manifestations of the utilitarian spirit in school, Church, and State.

Professor Albee believes, for example, that Bentham and James Mill, two of the three English utilitarians to whom Mr. Leslie Stephen devotes so much attention, "were much more interested in the supposed practical applications of the theory of Utility than in the theory itself, considered merely as belonging to Ethics as a philosophical discipline."

Professor Albee, therefore, will go back to the theory developed "before Bentham wrote, and before he and the two Mills undertook to deduce from it their characteristic views on society and government." And so his work covers the field from Bishop Richard Cumberland's *De Legibus Naturæ*, written in 1672, down to Professor Henry Sidgwick. It includes the discussion of the theories of Shaftesbury, Berkeley, Hume, Hartley, Gay, Tucker, Paley, Bentham, J. S. Mill, Herbert Spencer, and Sidgwick—the last three names claiming fully one-half of his space.

In the first half of the book Bentham's name is epochal, since he first broke from the "theological" theory of Gay, Tucker, and Paley, contending that the law of hedonism, or "the greatest happiness of the greatest number," was not at all connected with divine revelation, but was a simple natural law. However, Dr. Albee maintains, Bentham was of small importance compared with J. S. Mill in fixing Utilitarianism firmly on the basis of natural, rational sanctions. He says (page 267): "In his (Mill's) hands the older analytical Utilitarian method was gradually transformed into the synthetic method of to-day; and not the least remarkable is the fact that this professed agnostic did more than any of his theological predecessors to bring Utilitarianism into touch with the higher, more ideal side of religion. Seldom, indeed, has a personality counted for more in the whole history of Ethics."

Professor Albee sees in Professor Sidgwick hardly a "Simon-pure" Utilitarian. That synthetic method, inaugurated by J. S. Mill, has so far prevailed as to make the

latest representative of the school rather an eclectic, endeavoring to reconcile other doctrines (Intuitionism) with the old theory of Mill and Bentham. The fact is certainly such. But it need not imply discredit to the theory of Utilitarianism any more than the new movement in religion need shame the Fathers. It simply means that the old doctrine has done its work, and that so much of its spirit has outlived the tangible forms in which it once clothed itself as can still minister to minds hungry for the completest truth.

D. S. M.

THE BIBLE FOR CHILDREN. Arranged from the King James Version. New York: The Century Co.

From every source has gone forth the cry that the modern child is growing up lamentably ignorant of the Bible. Those who do not deplore this fact from an ethical standpoint do so on literary grounds. Perhaps all will agree with Bishop Potter that, "Not all the Bible is of equal worth or pertinency, not all of it is of equal interest or utility." Out of this belief in a possible process of elimination have sprung many efforts to compile Bible stories for children, but the attempts have failed because the compiler in his desire to talk down to the child has lost the literary value, the grandeur and poetry of the Bible itself.

So there is an eager audience ready to receive this new effort published by the Century Company, admirably illustrated from the old masters, introduced by Bishop Potter, compiled by Mrs. Joseph B. Gilder, and prefaced by the Rev. Francis Brown, Professor of Hebrew and Cognate Languages in the Union Theological Seminary, of New York.

The Bishop speaking of the superstitious potency of the Bible quotes the well-known case of the Bible, which, carried in the breast-pocket of the good soldier, saved his life by stopping the fatal bullet. Alas, this volume could never perform a like office, the weight and bulk being so great as to preclude it from any place but the library table with other *éditions de luxe*; for this means at the outset that in its present form it can never become a familiar household volume, well thumbed and well beloved.

In the contents there is much to be commended. From the narratives have been omitted long lists of unpronounceable names and genealogies, while the stories, psalms,

proverbs, gospels, etc., are given in the familiar words of the King James version, so that nothing of literary beauty has been lost.

In dropping the verse divisions it seems a pity that Dr. Brown has not followed Moulton's Modern Reader's Bible in arranging the poetry and drama in verse form. A pity, too, it seems to lose the good old titles of the books, ignorance of which will handicap the child.

A more vital mistake is the amalgamation of the four gospels. Dr. Brown says in his preface, "Children will not know * * * that Jesus's life is nicely put together in a continuous account from the four sources, of the example set by Tatian seventeen centuries and more ago." The individuality of the gospels is distinct and precious, and can be appreciated even by a child. The insistence of Matthew on the Messianic nature of Christ and his continual reference to prophecies in the Old Testament give his gospel a literary style which is lost in a composite narrative; the charm of Luke's attention to homely detail, a quality almost modern in its realism, should not be lost; while John's gospel is so rich in allegory, so full of a mysticism and spirit not found in the other gospels, that it merits being known and loved as a thing apart.

With many excellencies to recommend this Bible it is a great pity that it should be so unwieldy—a curious fault when the modern trend is for lightness, flexibility, handiness. Let us hope that it will speedily be remedied, so that our children may have in convenient form a literary and spiritual help which they sorely need.

K. C. B.

ONWARD AND UPWARD: A Book for Boys and Girls. By Hugh H. Quilter. London: Swan, Sonnenschein & Co.

This is a book for boys and girls between the ages of ten and fourteen, whom Mr. Quilter aims to interest in the duties of everyday life. "In order to achieve this object," he says, he has "endeavored to steer clear of both dogmatism and priggishness. . . . approaching his subject through Natural History. The readers are asked to compare and contrast human beings with other members of the animal world." He treats of man's place in nature, the care of the animal young and of the human babe, human and animal unselfishness, the scramble for existence, punishments of nature, evolution of the horse and of man,

knowledge and instinct, etc., topics which, if properly treated, ought to be interesting and helpfully suggestive to the child.

We wish that we could think that Mr. Quilter had succeeded in his efforts. He has given us a cold collation of moralizings of the sort that are thoroughly distasteful alike to adult and to child. No healthy child could read the book from cover to cover. One child to whom it was given read into the chapter on ants, and then returned it, saying, "It's a moral story, isn't it?" "Wouldn't you like to read it through?" she was asked. "No, indeed!" she answered.

A few passages from the book will illustrate our contention. The chapter of the Book of Nature tells us about our DUTY: "Everything in the world must do something. It is the duty [misleading use of the term] of the knife to cut, of the bicycle to run easily, of the pen to write." "The more clearly we understand our place in the world the better we shall see our work or duty." "The father and mother only want the glad smile of deep gratitude, but so often that smile does not come. Instead, the child is often peevish; grumbles because he has to go without something; because the parent cannot afford to give him what he wants, and what he thinks that he ought to have when he sees that other children, with richer parents, have these things."

Not only is the work marred by passages like these, which occur on every page, but also by the stiff manner in which the facts of natural history are presented. Mr. Quilter devotes a chapter to a description of ants and their communal life, and tries to keep up the child's interest by having him guess the name of the animal from the description given. After devoting two and a half pages to such descriptive matter, he writes: "Have you begun to guess what sort of creatures these friends of mine are? If you have not succeeded, I must give you a few hints. Not only is the largest of them ever so much smaller than the tiniest of human children, but they are also quite different in shape. Fancy an animal that has no arms coming out of the shoulders, but instead of these a pair of arms joined on to the mouth," etc., until one wonders what monstrosity the poor child has imaged. One thinks of the kindergarten visitor in Miss Daskam's story, who asks the little children, "What do you think I saw to-day as I went into my yard?" and is dumfounded by the reply, "An elephant!"

Not only does he present his scientific in-

formation uninterestingly, but not always correctly; for instance, he says that, in obtaining silk, no harm is done to the animal; whereas, it is a well-known fact that the living creature within the cocoon is roasted in order to keep it from eating its way through the cocoon, and thus breaking the silk thread.

The literary artist should tell his tale simply, naturally, and leave the moral to make its way imperceptibly into the heart. Mr. Quilter thrusts his in by main force; and, not satisfied by his untiring efforts in the body of the book, he appends test questions, like a good old-fashioned catechist. The drawings, too, are ineffective and inefficient. A bird in a cage, an outline drawing of a human hand—how do they deepen the impression of the written word?

What the ethics teacher needs is not books of this type, but collections of classic material—gleanings from biography, history, science, literature, and the great religious books of all nations. Using such material, the author must rest satisfied when he has told his tale, and must leave generalizations and special applications to be drawn very delicately from the child by the ethics teacher. To be dogmatic and didactic is to fail.

J. W.

COUNTRY TIME AND TIDE. A Monthly Magazine. Edited by Edward P. Pressey, Montague, Mass.

Interest is increasing in efforts to accomplish the regeneration of the country. One of the most recent of these attempts has been made in the district discussed by Rollin Lynde Hart in the *Atlantic* a few years back, and known also for what has been done in Deerfield and other of its towns toward the revival of native industries.

Mr. Edward Pressey, a graduate of Harvard and a Unitarian minister, with the encouragement of Edward Everett Hale and others, began at Montague, Mass., a work for a better rural life, coupling with it the founding of an asylum for misfits in the professions. It is perhaps not strange that the latter part of the scheme did not altogether succeed, and that it has been deferred until more resources are available. The other side has developed the usual village industries of weaving, furniture-making, etc. A new building contains a printing establishment, book-bindery, rooms for teaching shop-work, sewing, cooking, etc. Power is furnished by a neighboring stream. Farm-work furnishes further occupation for a dozen boys who have been brought here from

the cities and who attend the village school. *Country Time and Tide* is the organ of this movement. It reflects the thought and faith of Mr. and Mrs. Pressey. Unless one had visited the place, it would sometimes be hard to distinguish in the paper between their dream and its realization at the present time. In appearance the publication is very attractive.

M.

BOYHOOD. A Magazine. Edited by Elias G. Brown, 481 West 145th Street, New York City.

Among our many specialists it is natural that in time there should come the "boy specialist"—a man with medical training who concentrates his attention upon the many problems to be found in boy life. Dr. Brown has entered this field, and in his magazine, *Boyhood*, seeks to furnish a centre for interests in this direction. There is no doubt a need for such a publication, and it is to be hoped that it may help to meet that need.

One has the impression from the two numbers that have appeared that the magazine is slightly amateurish and is too much the work of one person.

M.

THE HARTLEY HOUSE .COOK-BOOK AND HOUSEHOLD ECONOMIST. By Ella A. Pierce, Teacher of Cooking Classes at Hartley House. New York: Lentilhon & Co. 60 cents, net.

There is a positive freshness about this book, making light and happy the commonplace duties of daily life; and it fills the two-fold purpose of serving as a manual for classes in social work and of showing the possibility of providing healthful and appetizing food at a moderate cost. It contains, also, simple rules for housekeeping (in the matter of ventilation, cleaning, care of the sink, of the table, etc.), directions for cookery for individuals and for children, the relative values of foods, time-tables for their preparation, etc. And it carries the true ethical significance of making "The trivial round, the common task," enjoyable.

L.

"SPEYER SCHOOL"—TEACHERS' COLLEGE RECORD, VOL. III, No. 5. Teachers' College, Columbia University.

Each number of the *Teachers' College Record* has been valuable, but none has greater general significance than the recent issue devoted to the Speyer School.

The fact that Teachers' College could not

give in the Horace Mann School the practice-work needed in training its students to become teachers, led it to found a mission school in which more practice-work could be done. Fortunately this need was interpreted in a large way, and a school was established which should both serve this purpose and at the same time subserve the social needs of a neighborhood. The value to our public education of what may be learned through this experiment station can scarcely be estimated at present; for we are only beginning to determine the functions of the school in a democratic society.

Much as one may regret the recognition of class distinctions in the schools connected with the college, yet the results of investigation under these very circumstances will have specific bearing upon the present condition of public schools in cities. Among the schools in America founded especially with a view to the education of the future, there is one that works with the children of members of the professional classes, another has an equal number from well-to-do and the poorer families, while this third devotes itself especially to the latter class. The need of still another undertaking is shown in the comment made in this report, that "the character of children entering the school (the third year) showed gratifying improvement." A school of this kind must deal with normal children. Progress in the public schools is greatly hindered because with those who are normal must be placed those who are mentally, morally, or physically defective. The great need is a fourth school which will show us how to take care of those cases which, although not serious enough to be sent to institutions for defectives, are yet so deficient as to need care that cannot possibly be given to them in the ordinary school.

M.

THE OLD TESTAMENT BIBLE STORIES, AS A BASIS OF THE ETHICAL INSTRUCTION OF THE YOUNG. By Walter L. Sheldon. Chicago: W. M. Welch & Co.

Recently there has been evidence of distinct effort on the part of orthodox and liberal alike to adapt religious teaching to the special needs of children and to present the Bible—as the foundation of moral teaching—in a manner well suited to their understanding. Thus the appearance of Mr. Sheldon's book is most timely and, as it were, in response to a real want on the part of parents and teachers. It is with the greatest interest that we have read this volume, which recommends itself by the

sincerity and earnestness which pervade it, as well as by the valuable practical suggestions, which are no doubt the direct result of Mr. Sheldon's many years of experience as the director of the Sunday-school of the St. Louis Ethical Society, of which he is the leader.

In his introductory chapter to teachers, the author states in detail the two purposes kept in view in teaching the Bible—that the material is "classic and essential to the culture of every educated person;" and, secondly, because of the ethical element running through them. Throughout the fifty chapters of the book these aims are consistently maintained. The reverent attitude toward the Scriptures as such, the thoughtful plan of the moral teacher, and the delight of the narrator in a beautiful tale, give the book its value and enlist our appreciation. Beyond doubt it will be hailed by many who wish to use the wonderful stories of the Old Testament for moral teaching as a trustworthy guide into a new country.

Throughout the whole book the thread of the narrative is well connected, so that children will get a clear impression of the story of the Old Testament as a whole, instead of remembering only the separate tales. The stories are told in detail and with closest adherence to the Biblical model; but at the same time with the evident intention of illuminating the moral side of the picture. Frequently the narrator arrests his tale to consider the conditions that have led the person in the story to act thus or so, to reflect on the consequences of wrong doing, or to analyze the thoughts and feelings of the actors in the story, with the intent to rouse the children to a thoughtful discussion of each story in its successive steps. Perhaps the most helpful part of the book, particularly for those to whom this method of using the Bible stories is new, are the notes to the teacher which follow each story, wherein the author calls attention to the special point to be emphasized in the lesson, suggests the development of the inner meaning of the story by class discussion, and proposes various plans for reviews and for enriching the lessons by the use of pictures, descriptions of customs, landscape, etc. Fully as much attention is given in these directions to the plan of laying stress on the classic value of the Bible and of acquainting the children with its language; many passages, selected with the greatest care, being quoted in the telling of the story. Of these the most important is set aside as the "Memory Verse" of the lesson to be learned absolutely by the

class. Also, many phrases which are in common use, as "the flesh-pots of Egypt," "the coat of many colors," etc., are to be remembered, so that the young people know where these phrases occur and what is meant by them. Briefly, this is the scheme of the volume; the merest acquaintance with the book itself impresses us from the outset with the feeling that it has been fathered by the highest ideals.

As the single stories are held together in their sequence by the underlying theme of the narrative, so there is a *motive* running through the ethical interpretation of the stories, ever now and again accented by a more insistent note: that wickedness will meet punishment in the end. The whole force of the teaching in the detail development of the stories, as in the connecting thought, is directed to establishing indelibly on the mind of the child the impression that "the general trend of things is against wickedness."

Ethical instruction for children is comparatively so new that any attempt at definite arrangement of the material must be regarded as, to a certain extent, experimental, and calls forth comment and discussion. We find ourselves in the position of appreciating deeply the value of the book, while at the same time we must record our disagreement with the author on various topics. By the above outlined method of story-telling most of the dramatic element, that strongest appeal to the childish mind, is destroyed, and with its loss there is the risk of lack of interest. Beyond doubt some discussion of the ethical lesson is necessary; but we would suggest that the *presentation* of the moral idea should be through the impressive recital of the story rather than by interpolated moralizing on the part of the teacher.

Again, while we appreciate the value of teaching the Bible as classic literature, is there not a danger, particularly with young children, in setting this up as an objective point beside the other greater one of finding the ethical element—the danger of over-emphasizing the classic detail and the learning by rote—and thus making vague and ineffectual the vital note in the story? Children need the personal application, which makes the lesson of the story fit into their own inner life. In his adherence to the classic model, Mr. Sheldon preserves certain incidents which are entirely foreign to the child's world of experience, and at the same time not essential to the special thought of the story. True, these features are mentioned only to be condemned;

but does not the very condemnation of the old custom of polygamy, of idolatry, and of adultery provoke thought on these topics? We believe that they are topics which should by no means be presented to the mind of children. By omitting certain details in the story, these remarks could have been avoided, and the practice of polygamy, for instance, mentioned in as simple and unostentatious a manner as the author does, later in his book, in the story of Jacob and Rachel.

In the Introduction reference is made to the difficulty of the problem in regard to the degree of importance to be given to the Deity in these stories. Mr. Sheldon follows, in the first place, the classic model literally in introducing the personality of the Deity as an agent in the stories; but, in his endeavor to bring the greater force to bear on the moral side, he warns the teachers, "that if emphasis is laid too much on the supernatural, there is a very decided loss in the value of the ethical element." To avoid the employment of a term which carries with it such a wealth of associations and so many varied interpretations, the *name* of the Deity is omitted throughout, and the terms "Lord," "Ruler over All," and "Ruler of the World" are substituted. But in how far is this really a way out of the difficulty? For, inasmuch as the presentation of the stories in this book will by their very nature develop a conception of the Deity little different from the traditional one of the Old Testament, we feel that this measure is rather a compromise than indeed a solution of the problem; and we venture to question the gain.

Nothing can be more helpful than to be shown a new point of view, another aspect of a subject that deeply concerns us; and even though we do not subscribe entirely to Mr. Sheldon's plan, either general or in detail, we must express our indebtedness to him for new stimulus to thoughtful study, and for the general interest which it will arouse in all those who are concerned with ethical instruction for the young.

F. D.

BOOKS RECEIVED

PURE SOCIOLOGY. A Treatise on the Origin and Spontaneous Development of Society. By Lester F. Ward. New York: The Macmillan Company. \$4.00.

LINKED LIVES: A Tale of Yesterday and To-day. By Isabella Ingalese. The Occult Book Concern.

*Notes of the New York Society for Ethical Culture***THE WOMEN'S CONFERENCE**

The Class in Philanthropy, which has been conducted by Mrs. Anna Garlin Spencer, has added to its lecture and conversation hours a series of observation excursions to various institutions and agencies for charitable work. A visit to the Out-Door Poor Department was most enlightening as to the varied and perplexing questions which come before the city officials of the Department of Charity. A trip to Blackwell's Island showed many improvements already initiated by the present administration, and indicated further progress to be attained in the care of the incompetent. The worth and need of the Industrial Schools of the oldest charitable organization in New York, "The Female Guardian Society," was very patent after a visit to one of the twelve such schools which this society supports, and gave a vivid touch to the growing feeling of the class that the public school system should add such features of personal contact between the home and the school, and such full provision for instruction, as would render these special charitable schools in time unnecessary. The visit to the House of Industry gave the happy memory of a city district largely reclaimed from the worst of evils, but also suggested many problems respecting the value of institutional life for children. The hours spent with the State Charities Aid Association officials in studying their admirable system of care for infants and mothers, for foundlings and for little children in need, gave a lesson in the best way of doing things that was inestimable. The study of problems connected with social work of all kinds should always be accompanied by such practical observation of the real work of actual helpers of their kind. The object of the class has been to gain such real knowledge of what to do and how to do it.

Lectures.—Mr. Percival Chubb's lectures on the Literary Study of the Bible are held Wednesdays, at 10.45, in Tuxedo Hall. There was no meeting on February 25th. The fourth lecture will be on March 4th.

(1) "The English Bible as a Factor in the Literary and Spiritual Culture of the English-speaking People"; (2) "The New Method of

Literary Study: The Relation of Form to Substance"; (3) "The Lyric and its Various Types"; (4) "The Narrative: Story and History"; (5) "Oration"; (6) "Prophecy: The Minor Prophets"; (7) "Prophecy: Jeremiah"; (8) "Wisdom Literature: Epigram, Maxim, Proverb"; (9-10) "Sacred Drama: The Book of Job."

Professor Moulton's volume of "Biblical Masterpieces" is used as a working text.

Cost of course tickets to members, \$2; cost of course tickets to non-members, \$4; single tickets, 75 cents.

The next meeting of the Women's Conference will take the form of a reception, to be given to the Wage-Earners' Section on Monday evening, March 2d, at 8.15, at Tuxedo Hall, 59th Street and Madison Avenue. The subject to be discussed is "Improved Industrial Conditions Among Women Wage-Earners." The subject will be divided into three topics, suggesting these possible improvements: first, in the matter of education—speaker, Professor Mary S. Woolman, of the Teachers' College; second, in the factories—speaker, Mr. John Graham Brooks; and third, in the retail department stores—speaker, Miss Leonora O'Reilly. The addresses will be followed by a composite paper, contributed by the women of the Wage-Earners, on the greatest needs they have discovered among wage-earners, with suggestions as to how they are to be met. Other speakers may be added to this list, and it is certain that the meeting will be an important and instructive one.

THE SOCIETY FOR THE STUDY OF CHILD NATURE, CHAPTER I

The Society for the Study of Child Nature, Chapter I, has been fortunate in procuring two significant lectures; one by Mr. Percival Chubb, on "The Reading Interests of the Adolescent;" the second by Professor Adler, on "The Religious Education of the Child."

The course on the adolescent period concludes this season, and the Society is planning new work. A demand for the formation of a chapter for young mothers has manifested itself. If a sufficient number apply, the chapter will be organized to begin work next

winter. Applications for such membership may be sent to Mrs. H. Meinhold, 13 West 88th Street.

BIRDIE STEIN STERNBERGER,
Chairman.

THE ETHICAL CULTURE SCHOOLS. CELEBRATION OF THE 25TH ANNIVERSARY

On Monday morning, the 5th of January, exercises were held at the Main School in commemoration of the founding, twenty-five years ago, of the Ethical Culture Schools.

On the platform were the members of the United Relief Works, Mr. Leo G. Rosenblatt, the Chairman of the Board, presiding.

The programme was very simple, consisting of one or two appropriate songs sung by the School; two papers by members of the Beta and Gamma classes of the High School, giving an account of the early history of the Schools and recording the writers' sense of the benefits conferred upon its pupils; and remarks by Mr. Chubb, Dr. Adler, Mr. Rosenblatt, and Mr. Alfred R. Wolff.

There was a cordial atmosphere about the whole proceedings, which seemed to be genuinely enjoyed by the youngest as well as the oldest members of the School. The opening papers recalled the evening, twenty-five years ago, when Dr. Adler and Mr. Alfred R. Wolff invaded the gas district about Forty-second Street, and, by distributing leaflets announcing the opening of the first free Kindergarten in the city of New York, tried to induce parents to send their children to this new and strange institution; and the gradual growth of the Schools from that inaugural enterprise up to the present was briefly reviewed.

Among the addresses made, that by the Chairman, Mr. Rosenblatt, struck so happily the key-note of the celebration, and was so generally appreciated, that we reproduce it here for the benefit of those who did not hear it, and as the best memento of the occasion.

REMARKS OF MR. ROSENBLATT.

This is a love-feast, like a Birthday or a Silver Wedding. In a sense it is a Silver Wedding. When heart and head work together for a great good, then Love and Light are joined in marriage. That is what happened twenty-five years ago, when Professor Adler and Mr. Wolff opened our little Kindergarten in the gas-house district. The people who called it a "soup-school" did not know that the spirit of Light was joined in the work

with the spirit of Love. But we all know now that there was a union which has proved not only happy, but fruitful. That is why we rejoice to-day. And that is why the Board of Trustees is glad to take part in celebrating this Silver Wedding.

But I must warn you against taking literally what Professor Adler has said in praise of the Trustees. He has spoken very kindly of us. And I, as one of those who have been on his staff of workers for twenty-five years, appreciate what he has said. But he has overpraised us, especially in speaking of the "sleepless nights" which we have spent trying to solve the money problems. He is a poet; and he has made liberal use of his poetic license. You must interpret his words with this in mind. It is true that during these twenty-five years our financial troubles have been serious. In any ordinary business venture, run on ordinary business principles, they would sometimes have driven an ordinary business man to desperation. But Professor Adler soon taught us that this was not an ordinary business venture; and he induced us to substitute for ordinary business methods the very extraordinary and unbusinesslike principles of Faith and Hope. And we have thriven. Why? Because we had as our leader one who, like Moses, was a poet and a magician. When we cried aloud that our treasury was dry, and that we were athirst in the wilderness, he simply smote the rock with his rod and the waters gushed forth. When financially we were on the point of starvation, he lifted up his hands in prayer, and there was always a faithful band of enthusiasts—like our friend Mrs. Hellman here—ready and eager to hold up his hands for our salvation. These, I say, were old-fashioned and unbusinesslike methods. But they were always successful. And that is why for a long time the Trustees have given up the habit of passing "sleepless nights."

Seriously speaking, we Trustees must disclaim all title to special thanks for what we have modestly contributed to the success of these Schools. If you want to single out, on this day of joyful memories, a class of workers really deserving of your unstinted praise and loving thanks, then turn with hearts full of grateful affection toward that earnest band of teachers who, during the past twenty-five years, have humbly, without applause, and even without adequate compensation, given to the development of your school work the best, the ripest, the richest fruit of their experience.

Time and again these teachers have generously and cheerfully rejected tempting offers of higher compensation in order that here and with us they might continue to help in building up a model school. Time and again we Trustees have been compelled to accept, if not to exact, such sacrifices because of our meagre treasury. This it is that has at times made our task, as financial officers, a painful one. But deep as was our pain, just as great is now the gratitude and pleasure with which, on this memorial day, we acknowledge what we owe and what the School owes to the loyalty and self-sacrificing zeal of its staff of teachers. They have proven their faith in the goodness of our cause. And by their faith they have inspired us with an abiding assurance that the work which they have helped to build "will not perish with the years."

THE LINCOLN FESTIVAL AT THE SUNDAY-SCHOOL

This was the first of a series of festivals to be given by our children. The chief feature was the participation by the children. Compositions and extracts of writings were read by the pupils, the main element being the struggles of Lincoln's early life—his use of those opportunities at his command for education and development. The address was concerned with Lincoln's middle life, showing the connection between the early period dealt with in the compositions and his later acts and utterances. The interest was developed step by step to the closing recitations—the Emancipation Proclamation and the Gettysburg address. The external features lent themselves to dramatic arrangement, and in spite of the commonness of Lincoln celebrations, this ceremony had all the freshness of originality.

THE SUNDAY EVENING CLUBS

The Clubs for Young Men and Boys were never so effective and strong as they are now. The membership is growing and the interest deepening. We expect by the end of the year to have at least 100 members in these groups, and there is in the Society no more effective work being done. Here is one branch of our Society which yields no uncertain answer to the question, Is Ethics teaching effective? The teaching and the work are indubitably moulding the lives of the members of the Clubs. An account of the library work, which is the practical undertaking of these Clubs, will appear in our next issue.

PROGRESS AT THE HUDSON GUILD

It has often been a point of criticism among the members of our Society that the multiplication of small organizations was constantly adding an extra burden, both of money and of labor. It may be noted with interest and approbation that there is a decided tendency at present toward consolidation among our various departments. The Hudson Guild and the Children's Guild have combined to form one organization, this union being still further strengthened by combining with the Down-Town Ethical Society. The amalgamation rounds out the work of the Neighborhood House, at 252 West Twenty-sixth Street, making it a complete and strong neighborhood guild. Beginning with the kindergarten, its organizations meet the needs of the neighborhood alike for the little children, for the girls and boys, and for the men and women. It puts the work of our neighborhood house on a basis upon which it has never been before, destroys the smaller differences, makes the work easier by organization, and gives us one large and strong society for which to work.

THE HUDSON GUILD COUNCIL

It has always been the object of the Hudson Guild to be democratic. A great stride forward was made last month in this direction. The Guild Council was formed, making a central and representative government for the house.

THE YOUNG WOMEN'S UNION

The Young Women's Union has organized two classes—one on Emerson, led by Mr. Chubb; the other on the study of Sunday-school methods, led by Dr. Elliott. Besides these activities, the members have helped in the various branches of work in the Ethical Society.

DOWN-TOWN ETHICAL SOCIETY

"The Significance of the Ethical Movement" was the subject of a talk delivered by Dr. Elliott on Sunday, February 1, 1903. This was the first of a series of three lectures planned to partly define our position as a society. The second, on February 15th, was given by Mr. Chubb, on "How the Ethical Movement Meets the Religious Needs of the Time." The third will be given on April 12th by Mr. Moskowitz, who will discuss "The Place of the Ethical Society on the East Side."

JACOB J. SHUFRO,
President.

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BOOK REVIEWS

Ethical Literature

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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor

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THE ETHICAL RECORD, a magazine of practical ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical Movement, but include those who are especially qualified to deal with current issues from this standpoint.

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THE ETHICAL RECORD

VOL. IV

April-May, 1903

No. 4

Social Education through School Organization

DURING the last decade there has swept over the schools of America a movement that has been variously named "Student Control," "Self-Government in Schools," "Gill School City," and the like. It was born of the perception that we were trying to develop men and women who should take an intelligent and voluntary part in the co-operative work of a democracy by the self-defeating effort to keep our children during most of their minority under the minute autocratic authority of their teachers. The remedy for this anomalous situation was sought in various endeavors to develop, through some form of pupil organization, the habit of a co-operative life during the school years. The diagnosis was practically correct, and the remedy for the ailment was sought in the right direction; but some mistakes have been made in applying the remedy.

The three most important of these mistakes are perhaps the following:

First:—The teacher has sometimes abdicated his vitally important position as an influential member of the school community, and has overburdened the pupils with the task of trying to secure, in an unnatural environment, a negative form of social control, or "school-room order," which had formerly been secured by the external control of the teacher. When the pupils have failed in this too difficult task, the failure has often been set down as a fault in the thing attempted, rather than in the

manner of its attainment; and the whole experiment has been given up as a failure.

Second:—The attempt has been made to secure self-control, still largely of a negative sort, on the part of the pupils, by offering certain external rewards or prizes in the form of badges, buttons, names, places, standing, etc. When the evil effects of this sort of thing have become apparent, the condemnation that has fallen upon it has likewise, as in the first case cited, often ended all effort at developing the co-operative habit.

Third:—Some teachers have tried to secure both negative social control and positive co-operation among the pupils of a school by putting into operation, often with very little change, a form of social machinery, such as a City Charter, a Constitution of a State or of the Nation, that was devised for a very different social purpose from that of the school. The justification of this course has been found in the argument that the students could thus be learning Civics at the same time they were taking their part in running the school. The result here has frequently been (as in the instance of the Hyde Park High School in Chicago) that, when the novelty wears off, the complex machinery is found too burdensome for the needs actually felt by the pupils, so that it becomes a bore to them to be compelled "to unwind a lot of red tape when they want to decide some simple school question." Here again, failure in a

part of the effort is in danger of carrying with it a verdict of failure upon the aim and effort as a whole.

All this is unfortunate, and promises little good to the cause of genuine social education through school organization unless such mistakes can in the future be avoided. The question now is how to secure that development in the habit of co-operation and social responsibility that was aimed at in the beginning, without at the same time getting any of the possible undesirable results.

At least two things are becoming clear: first, that the study of the government of City, State, or Nation must be kept distinct from the problem of the social control of the school; and, second, that the machinery for the social control of the school ought not to be imposed from without, but should grow out of the inner needs of the school community itself.

For the purpose of learning about the adult citizen's political duties and machinery, it is perhaps often worth the student's while to dramatize with his fellows a Congress, City Council, State Legislature, Nominating Convention, etc.; but this dramatic study must be kept distinct from the problem of the school organization. Each of these two worthy purposes—that of studying Civics, and that of securing student co-operation in the discipline of a school—can be and should be realized by itself. If they are confused there is an inherent tendency toward failure; but as soon as we cease to confuse them, the principle stated above for determination of the social machinery of a school will be seen to be in harmony with common sense and experience. To test this, let the reader call to mind as many cases of really effective groups of people as readily occur to him—an athletic team, an orchestra, a successful business, a

live church, a happy family, etc.; and then let him ask the question, what kind of organization each of these groups of people has. He will find that each has commonly only such organization as its own inner life and group-purpose demand. The social machinery that will really aid a group of people to do more effectively the work it has in hand is the only social machinery which that particular group wants, whether it be a group of little girls having a tea-party, an orchestra, a foot-ball team, a political machine, a city, or a school. So much social machinery it must and will have, if there is to be social efficiency.

Applying this principle to the problem of school organization, is it not clear that, from the kindergarten up, the school-room life and the life of the school as a whole can be so lived by teacher and pupils together that frequently each day the children may have the chance to think what the group-purpose for the moment is, and to devise and apply the social machinery that will best help them to realize that purpose? If this purpose be to have a quiet half hour for study, the conduct of the individuals in relation to each other to best carry out this purpose will be correctly stated by many a kindergarten child. If, on the other hand, the purpose be a game or a march around the room, passing materials for drawing or writing, collecting papers, co-operative work in the manual-training room, housekeeping, decorating the room, giving an entertainment, preparing a morning exercise for the rest of the school, passing about the building quickly and quietly, etc.,—even the young children will again give the proper methods of procedure in each case, so as to do the thing attempted quickly and effectively. Children like to have the thing in hand well done, and

they will choose, now autocratic social control, now an oligarchy, and now a democracy, according to the kind of control which the group-purpose at the time actually demands. However, for the teacher to determine in all these cases just what the children shall do, is to rob them of the opportunity of gaining that sensitiveness and power in adapting means to social ends which are the very qualities the adult citizen in a modern city needs. On the other hand, for the same teacher, as one of the little community, to face with the pupils the various problems of organization—providing for the exercise of the different functions that are possible to them under the conditions of their school life,—is so far to train them in the habit of voluntary, intelligent, and effective team work. The rules of the game may be written or unwritten,—that is immaterial: the essential thing is that they must have grown right out of the various group-purposes, and be the simplest possible for the realization of those purposes.

What part of the activities of the school-room should thus be thrown open to the co-operative effort of the pupils, and what part should be decided by the teacher, will always be a question. The point here intended is that the pupils shall have chance enough to get genuine social training.

As our schools more and more change from the passive, "empty-pitcher" type to the active, "education-is-life" type, it is evident that there will be more and more opportunity for a variety of social activities, and consequently different forms of social machinery, in a good school. All this means much to a teacher who is seeking to train citizens who can play an offensive as well as a defensive game in civic life. It is not more social machinery, merely, that is wanted in our

schools, but more things doing that will demand some kind of social machinery to do them well. The habit of mere negative self-control on the part of pupils, which results in what is often called good school-room order, is only one kind of co-operation possible in a school. This is well at times; but what the children need more is the habit of voluntary, organized, effective action together of a positive sort.

Social betterment will never come from a school membership that is trained wholly to social inactivity. Every social need of the room, school-building, school-grounds, and school district must be taken advantage of by the teacher and principal who are alive to their opportunities as trainers of the team of players that can win the game of social betterment. The "self-government" that grows up in this way, right out of the efforts of the teachers and the pupils to live a richer life together, may not have such elaborate constitutions, charters, lists of officers, badges, external rewards and incentives as some of us desire; but it will work; and it will tend to develop men and women who can do work together in various groups more effectively than most men and women can now.

HENRY W. THURSTON.

* * * *

Know that "impossible," where truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said "impossible" and tumbled noisily elsewhere, and thou alone art left, then first thy time and possibility have come. It is for thee now; do thou that, and ask no man's counsel but thy own only and God's. Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.

T. CARLYLE.

Democracy in Educational Control

I. THE STRUGGLE IN CHICAGO REGARDING THE ADMINISTRATION OF THE PUBLIC SCHOOLS

IN the administration of Federal and State Government, democracy is an accepted ideal; in municipal government it is a much-disputed point; in industrial and educational institutions it is scarcely recognized as having any influence in determining the methods of administration. This lack of harmony in the principles involved in the administration of the different institutions of society is a constant source of unrest and at the same time a constant stimulus to efforts tending toward a means of adjustment.

The struggle which has been carried on in Chicago for the past six years regarding the method by which her public schools shall be administered has exhibited the forces that must be dealt with in our large cities before any permanent reconciliation can be made. It is not strange that the tentative solutions that have been effected in response to the urgent needs that have attended the marvelous growth of the city should have proved partial and unsatisfactory. The educational system has become so complex, the body of workers so vast, the administrative machinery so complicated, that many have been lost in the mechanism of the process. A consciousness of the significance of the mechanism, the social consciousness without which complex co-operative action cannot be carried on among a free people, has been lacking. Many of the difficulties that are now perplexing those concerned in the educational process may be attributed to this source.

When Dr. E. Benjamin Andrews was elected to the position of Superintendent of Schools in Chicago in 1898 the educational system was dominated by politicians. The numerous committees and sub-committees into which the Board of Education was organized furnished easy avenues through which such influence could be exerted.

Dr. Andrews at once set about the problem of reform, and was soon engaged in a vigorous conflict with the Board of Education. In attempting to place the appointment of teachers upon the merit system he was vigorously opposed by the Board, who regarded the Superintendent as an employee whose business it was to carry out their will. It thus became necessary for Dr. Andrews to establish the authority of the Superintendent, and he inaugurated a campaign which has been carried steadily on from that day to this.

The cause of the emancipation of the Superintendent from the domination of the Board of Education received a much-needed support in the work of the Educational Commission appointed by the Mayor in January, 1898. In the report submitted, the object of the Commission is stated as being to "utilize all that is good in the present system, to discard all that is defective, and to apply new methods wherever needed." The result of the report of this Commission of eleven members, of which Dr. Harper of the University of Chicago was chairman, was embodied in a bill and presented to the Legislature; but it was defeated.

After a prolonged struggle Dr. Andrews won from the Board of Education the recognition of his right to ap-

point teachers; but as this right was later on denied, he resigned his office. The influence of his work, however, combined with that of the Educational Commission, paved the way for the victories which Superintendent Cooley has since won.

Seeing the failure of the Educational Commission to emancipate the Superintendent from the domination of the Board of Education by legal enactment, Superintendent Cooley undertook the same problem in another way. By means of the tact and administrative diplomacy which had commended him to the Board of Education for the position, he succeeded in persuading its members to recognize him as the responsible head of the system, and to give up many, if not all, of the executive powers which they had previously exercised in addition to their legislative functions. In order to insure the freedom of the Superintendent still further the Board re-elected Superintendent Cooley two months in advance of the required time, and for the term of five years.

In reorganizing the Board for more effective work, Mr. Cooley abolished the old committees and appointed four others to take their place; and in order further to unify the educational work, he abolished numerous positions (assistant and district superintendents, etc.), extended the merit system, providing conditions for the appointment and promotion of teachers, and for the fixing of salaries. In short, by means of resolutions adopted by the Board, Mr. Cooley has practically carried into the administration of the public schools the main features of the Educational Commissioners' Bill which was defeated first in 1898 and two years later under the name of the Civic Federation Bill. The Civic Federation Bill and the Board of Education Bills which are

now being fought over in the Legislature are little more than a re-statement of the original report of the Educational Commission. The object of those who favor the passage of the Bills is to crystallize the present practice of the Superintendent and Board of Education and render it permanent.

The teachers have opposed the passage of the bill in all its forms. This is not because they are hostile to educational reform, but because the bills thus far presented have been partial solutions which, while ameliorating the conditions in some parts of the educational system, add greatly to the irritation in others. Though the partial emancipation of the Superintendent from the domination of the Board of Education and that of both from the Ward Politicians is recognized as a valuable service, it is but one phase of the whole problem. Before the real problem can be stated there must be a recognition of the fact that means should be provided for each and every party that represents an interest in the educational system to participate in determining the policies to be pursued.

II. TEACHERS AFFILIATE WITH LABOR UNIONS

It was because the grade teachers of Chicago realized that they were a gradually diminishing factor in the educational system that in 1897 less than three hundred of them united to form the Chicago Teachers' Federation. The organization first gave its attention to the salaries of grade teachers, and succeeded in securing the salary schedule of '98. But since, on alleged grounds of insufficient revenue, the salaries thus provided were cut every even year thereafter, though partially restored every odd year, the Federation gave its attention to the subject of taxation. At their own expense its members employed able counsel, and, by finding the

capital stock, including franchises of more than twenty rich corporations, they compelled the State Board of Equalization to recognize it, and thus succeeded in putting a million and a quarter dollars into the City, County, and State Treasuries.

At the close of the tax campaign, however, the teachers' salaries were still further reduced. Since the school appropriation at this time was the largest that had ever been made in Chicago, and since it had been made by the City Council with the express conditions that the salary schedule should be restored, the Federation brought suit "to restrain the city from using that portion of the taxes which had been collected through the teachers' efforts and appropriated for school purposes, for any use except teachers' salaries."* The teachers claim that the Board of Education was bound by the schedule of '98 until it was abolished in January, 1902; and they ask that the balance due be paid. The Board declares, however, that "a salary schedule was adopted in 1898, but that neither at that meeting nor at any subsequent one did the Board adopt any resolution by which it fixed or attempted to fix the salaries to be paid to teachers after 1898. It claimed further that teachers accepting their elections in June do so subject to change in January under the rules of the Board."*

The most significant point in connection with the tax campaign is not whether the teachers can legally collect their unpaid salaries since the adoption of the '98 salary schedule, though that is a matter of considerable consequence. Of far greater significance, however, is the fact that an organization made up largely of grade teachers without political influence has had the courage, in

spite of vigorous and persistent opposition, to investigate a situation, to expose the dishonest practices of corporations, and the betrayal of the people by their supposed public servants. The Teachers' Federation has demonstrated that it is possible for an earnest body of private citizens to compel the enforcement of the law. The consciousness of this moral victory is a far greater step in the emancipation of the teacher than a mere pecuniary success can ever be.

The Federation was instrumental in securing the defeat of the Educational Commissioners' Bill in 1898. Two years later, when the Civic Federation Bill—which differed from the earlier bill only in non-essentials—was presented, the Federation worked to oppose its passage, and is waging a vigorous warfare upon it and the Board of Education Bill, both of which are essentially restatements of the Educational Commissioners' Bill.

The claim of the teachers that they have been living under the spirit of these Bills for the past year is borne out by the fact that the advocates of the Bills state that the purpose is to crystallize and make permanent the present practice of the Superintendent and Board of Education. The difference in opinion in regard to the new regime is doubtless due to a difference in point of view. The freeing of the teachers from responsibility in participating in the choice of text-books, methods of teaching, and school management is regarded by the advocates of the Bill as a simplification of the administrative machinery; the teachers, however, regard it as a denial of an inherent right. The clause of the Bill which states that the Superintendent shall consult with principals and teachers regarding these subjects satisfies the advocates of the Bill; its opponents, however, would make such recommendations mandatory, and

* Chicago Teachers' Federation Bulletin, January 16, 1903, p. 2.

would provide some regular and efficient means for their execution. The teachers also object to the clause that provides for the trial of a teacher in case of offense after, rather than before, dismissal.

Although the teachers have not undertaken to formulate a bill, their judgment in regard to school legislation has been expressed in the following letter:

Statement of Principles adopted by the Chicago Teachers' Federation, March 14, 1903.

1. Recognition of the principles of civil service in the appointment and dismissal of teachers.

2. Teachers' tenure of office to be, during efficient service. Before dismissal the right of trial in open session before a commission composed of an equal number of representatives from the teaching force, the supervising force, and the board of education, each body to elect its own representatives.

3. A teacher's record of efficiency to be based on (a) teaching ability as shown by actual work in school-room; (b) accredited study under recognized instructors.

4. Official recognition of the present elective school council system as the medium of expression for the teaching body on text-books and educational questions, the findings of the councils to be made a matter of public record.

5. Enactment and enforcement of a salary schedule, which assures to teachers of ten years' experience a salary equal to that of policemen, firemen, and letter-carriers; that is, an automatic salary schedule based on length of service, thus doing away with the present evil of making teachers' salaries dependent on the secret marking of 250 principals, each with a different standard of merit.

6. A maximum of forty pupils to a teacher.

It was to increase its power to oppose the passage of the Educational Bills that the Teachers' Federation became affiliated with the Chicago Federation of Labor. The Federation of Labor has not only endorsed the action of the Teachers' Federation in regard to the Educational Bills, and caused letters to be written to the members of the Legislature expressing their disapproval of

these Bills; but it has also sent a Legislative Committee to Springfield for the purpose of co-operating with a Legislative Committee sent by the Teachers' Federation in the passage of the Child Labor Law, the Compulsory Education Law, the Election of the Chicago School Board by the people, and in the defeat of the Educational Bills.

It is impossible at this date to estimate the real significance of the affiliation of the Teachers' Federation with the Federation of Labor. The tendency to pattern the organization of the educational system after that of the factory system has no doubt operated in bringing about the affiliation. That "the passive employee of an educational factory" finds it to her advantage to co-operate with her fellow-sufferers in other fields is not strange. There is much in common between the teachers and the members of labor organizations. The members of labor unions are the parents of a majority of the children in the public schools. Teachers and laborers are alike engaged in a struggle to uplift humanity. In the struggle against corporate greed to secure a higher standard of life, they are asking not for charity, but for simple justice. The method which they both must adopt is another bond of union. The position of each in relation to the system of which he is a part is such as to make it impossible to secure justice by reference to tradition alone. The recognition of new conditions, new activities, and new needs is essential to the establishment of right relations. In the working out of new methods there is little danger that the teachers will resort to the "strike;" but even should they do so, it would ill become a people whose initial steps in nearly every great achievement have been of the destructive type to condemn them.

The objection made that the laborers

are dealing with facts in the material world, while the teachers are dealing with the spiritual, vanishes when the vocation of each is conceived in its broad relations. It is quite as necessary for the workman to recognize the nature and needs of the consumer of his product as it is for the teacher to take account of the materials used in the education of the child.

This brief sketch of the struggle that is taking place in Chicago, perhaps is sufficient to suggest that democracy in education or, indeed, in government is impossible so long as autocracy and oligarchy remain powerful in industry. Until we have democracy in all of our institutions we can have real democracy in none. It is too much to expect that educational institutions, which embody many of the most conservative forces of society, should take the lead in the movement toward democracy; but they can co-operate in the general advance. In this advance there is need of maintaining the principle of balance, the principle that recognizes the place and function of each and every member within the educational system, as well as the relation of the entire system to other institutions of society. When attention is absorbed in the mere simplification of the educational machinery there is danger of establishing an autocracy; when attention is fixed merely upon individual rights and privileges there is danger of anarchy. Only when the rights of the individual are determined with reference to the needs of the entire group, only when educational machinery is made subservient to the needs of each and every interest represented, will our educational systems embody the principles of democracy. And when the machinery of democracy shall have been completed, it must not be forgotten that the work is in vain unless the spirit of democracy is incarnate, not

merely in educational leaders and the teaching body, but in the entire community.

KATHARINE E. DOPP.

The University of Chicago.

The School at Felicia

From June 22d to July 20th Felicia, the beautiful summer home of the Young Men's Union, at Mountainville, N. Y., will be occupied by about seventy pupils from the Ethical Culture Schools. During this time the aim will be to emphasize the educational values of country life. There will be abundant opportunity for games, swimming, mountain-climbing, camping, etc.; there will also be manual training, nature-study, sketching, and German conversation under competent supervision; but the underlying principle for this year will be that of economic industry. The boys and girls will share in the work of the farm and of the household because it is believed that there are educational and moral values of the most vital importance which can be obtained in no other way.

Further information may be obtained from Mr. Frank A. Manny, Superintendent of Schools, or Mr. C. S. Osborn, Director of Summer School, at 109 W. 54th Street.

* * * *

The real corrupters of society may be not the corrupt, but those who have held back the righteous leaven, the salt that has lost its savor, the innocent who have not even the moral courage to show what they think of the effrontery of impurity,—the serious who yet timidly succumb before some loud-voiced scoffer,—the heart trembling all over with religious sensibilities that yet suffers itself through false shame to be beaten down into outward and practical acquiescence by some rude and worldly nature.

J. H. THOM.

The New National Movement for Religious and Moral Education

WHEN the call was made for a convention "to effect a national organization for the improvement of religious and moral education through the Sunday-school and other agencies," we wondered whether an invitation would be extended to representatives of the Ethical Societies in this country. No invitation was forthcoming, nor were we surprised at this lack of recognition, seeing that there is still so much misunderstanding of the constructive aims and spirit of the Ethical Movement. Nevertheless, in view of the pioneer work which has been done by its leaders, and the warm recognition of its services in this field by teachers and liberal preachers both here and abroad, and in view also of the obvious indebtedness which the framers of courses of studies have been under to the work done by Dr. Adler and others, it may be held that the Convention which took place at Chicago in February did not fully represent the best that is being thought and done in this field of education. We may remind our readers that Dr. Adler's book on "The Moral Instruction of Children" is a recognized text-book for teachers on this theme; and that Mr. Sheldon, of the St. Louis Society, has recently produced a book, "Bible Stories for the Young," that has met with a wide and cordial reception.

It is not, however, so much upon what has been written as upon what is being done by the Ethical Societies to give pedagogical efficiency and dignity to the work of moral and religious education that the Ethical Societies may be held to merit attention. For years they

have been accumulating a fund of valuable experience and working out with pedagogical seriousness courses of study and methods of instruction. An outline of the course followed in the New York Ethical Culture Schools—day-school and Sunday-school—has been partially outlined in past numbers of the ETHICAL RECORD, and will be continued in future issues. Meanwhile, in this number will be found a course given with great success in the Sunday-school of the Philadelphia Ethical Society by one of its teachers, Miss Hunter, which we believe will be suggestive to workers in other Sunday-schools.

As we were unable to include in the February-March number of the ETHICAL RECORD any comment upon the Chicago Convention, we are glad to print below the conclusions and impressions of one who was present, and, as will be seen, brought to the Convention a large and disinterested spirit of discernment and appreciation. Mr. Dewhurst's report will, we are sure, be read with much interest because it shows how strikingly and rapidly the leaven of the modern spirit, the ethicising of religion and the application of scientific methods, is manifesting itself.

RESULTS OF THE CHICAGO CONVENTION FOR RELIGIOUS AND MORAL EDUCATION

The four points which won most significant emphasis are as follows:

1. The Inclusiveness of Life and of Education.

It was repeatedly asserted that no radical and permanent distinction can be drawn between religious education

and moral education, or between religious education and so-called secular education. "To get life is the goal." "The end of education is to make men see the greatest and most abiding interests." It was claimed by one speaker that even physical training might be essentially religious because of the relation of muscular activity to the will. Professor Coe declared that a place must be found for religious education within general education, and significantly added that the ideals common to the people may certainly receive expression in the public schools, since it is absurd to suppose that these schools "should be shaped by the people who have the fewest ideals." It was made clear that an ideal of education which aimed merely to sharpen the wits, to train the intellect to become the instrument of a selfish soul, is an ideal which fails not only from the religious point of view, but from the pedagogical. It fails because it does not educate. Moral idiocy is more deplorable than intellectual. To educate is to train for an adjustment to the total environment.

2. Religion, like everything else in the world, is a Growth.

Religion is a growth not only in the outward sense as an institution, but as an inner fact in the individual. It is therefore not a fixed fact to be imposed upon the individual from without: it is already within him as his response to his own situation and need. "Infancy, childhood, and adolescence are the divinely appointed channels for religious education." "Pedagogy says, 'Bring out what is in the child.' Traditional religion says, 'Bring the child to the will of God.'" The two points of view need to be brought together and reconciled. "The child," Professor Dewey said, "must live his own life." The problem is to interpret his own life to him so that he may live it to the full. It is not

enough to fix over the ideas and beliefs of grown-up people in an attenuated form. Dr. Dewey also gave a needed warning not to generalize too soon and too fast regarding the data accumulating concerning adolescence, since these data are still too few, and not sufficiently analyzed.

3. The Teaching-Function of the Church.

It was urged that the Sunday-schools are only on the threshold of their possibilities. They have thus far served to awaken the Church to the consciousness of its teaching-function. But the wealth of resources that is pouring in from the psychological and pedagogical sides and from the historical method, as bearing on the subject-matter, is making the Sunday-school of greater importance than ever before. "The Sunday-school," Dr. Coe thinks, "has wrought only feebly at the basal problems of religious education, the nature of the child, the principles and methods of instruction; and even while it has worked at the one task of teaching the Bible, ignorance of the Scriptures has taken on alarming proportions, both within and without the Church."

4. Recognition of the Historical and Critical Methods of Studying the Scriptures.

President Rhees, of Rochester, affirmed that Christianity is not the religion *of* a book, but that it is a religion *with* a book. The spirit of the convention was irenic and comprehensive; but it was clear that the lines of advance must take cognizance of the modern spirit of approach to the study of all subjects.

The constitution adopted will indicate that the new movement is organized substantially along the lines of the American Educational Association, and that it contemplates thorough and permanent work.

FREDERIC E. DEWHURST.

The Need of Vital Experience in Education

THE noticeable effects of the doctrine of evolution upon theories of education are suggested by the changes it has made in common educational phrases, and nowhere is this more apparent than in the present educational currency of the words "growth" and "development." Without going into any discussion of the philosophy involved, we will assume at once that these words stand for a principle which is entirely trustworthy, at least in elementary education. In other words, we will assume that the primary, perhaps the sole, business of the child is to grow, and that the especial duty of the parent or teacher is to make conditions such as will help on this growth, so that it may be sound and natural and wholesome.

Now as our cities get larger and our civilization grows more complex, this becomes an increasingly difficult task. The child grows through activity; that is, technically, he is continually re-acting to the various stimuli furnished by his environment. Under the old-time system, in a simple, natural home in the country or small town, abundance of stimuli of a proper sort for the earlier years of the child's life were at hand naturally. In the house there were all the manifold activities of the home,—the cooking, the baking, the washing, the churning, the butter-making,—in which the child became absorbingly interested not only because they were interesting in themselves, but because some person in whom he was interested,—not a hired servant, but mother or sister,—performed them. If the child were a girl she naturally joined either imitatively or actually in some of these home activities almost as soon as she

could walk. If a boy, there were the still more engrossing events of the forest, the farm-yard, and the barn to engage his attention and to stimulate him to effort in imitation of father or brother. And so almost imperceptibly the time came when the child not only played and grew, but he also worked and grew. The girl washed and wiped dishes and did simple sewing, and saved her mother steps in a thousand ways. The boy carried in wood, brought water from the spring, pulled down hay for the cattle, turned the grindstone, caught potato-bugs, carried water to the men in the field. He never had to go to a gymnasium to get exercise;—indeed, one of the great and overwhelming problems of his youthful existence was how to get less exercise than a cruel fate seemed inclined to force upon him. And out of it all came men and women who had stamina and fiber and backbone and character, because they had learned to meet and to overcome obstacles. They had experienced the opportunities of hardship, the blessings of work.

But their children! The fathers and mothers remembered their own toil and sweat, and said that their sons and daughters should have an easier time than they had had, forgetting that it was these very experiences which made them what they were; forgetting the principle written at the very heart and center of human life: There can be no fiber, no stamina, no character, whether it be physical or intellectual or moral, without hardship.

In the modern city home all the simple natural activities sketched above, with their abundant opportunities for hardship and for work, have been lost.

The churning and the butter-making have gone the way of the spinning and the weaving. The kitchen-maid, not sister, washes the dishes; and the cook, not mother, does the baking. The child fails to develop an interest in these activities because he is not personally interested in the persons who perform them, and because the maid and the cook won't be bothered if he does want to "help." Sad as this is for the girl, the case of the boy, whose natural opportunities for getting experience and learning to work lie outside the house, is even worse. There is no spring to carry water from—instead, he turns a faucet and the water comes; there are no cattle to feed, no grindstones to turn, there is not even wood to split. The result is that he often grows up flabby and incompetent and helpless physically; possessed only of a superficial and unreflecting acuteness mentally; and, saddest of all, a diletante or worse in morals. Should we give such a boy an ax, a box of matches, a gun, ammunition, and fishing tackle, and leave him alone in a forest, he would perish in a very short time, for he could neither shoot game, catch fish, chop wood, nor build a fire. Of course, it may be urged that the city boy will never need to do any of these things; and that is probably true; but he does need the physical vigor, the manly independence, and the sense of responsibility which can be gained only by doing them or by doing something else of an equally virile sort. It has been repeatedly stated by sociologists that families which live continuously in the city die out within a few generations because of the inevitable degeneration of their stock.

Turning now from this aspect of the matter to that which presents itself especially to the teacher, we meet at once this question: How can children with

little or no vital experience be taught in any vital way? How can a child who has never seen a blue-bird be brought to appreciate Thoreau's line, "The blue-bird carries the sky on his back"? What good will it do to have children read or sing or even dramatize the ordinary dairy-maid rhymes if they have never seen a cow milked? A bright child of ten was asked one day how many oranges at five cents apiece could be bought for fifteen cents, and she could not tell. Investigation showed that she had never bought an orange, or indeed anything else, in her life; and she had been to Europe and had had all sorts of "advantages." As a more general illustration, let us take "Snow-bound," which practically all of our school children read. We ask them to read this poem sympathetically and appreciatively; but what of children for whom these scenes have no reality, because there has never been anything like them in their experience? To ask them to enter emotionally and æsthetically into the spirit of a thing which they have never experienced really, is to ask something that is nearly impossible, and that is at least dangerous when it is possible. For I take it that any stirring of the emotions which goes no further, which simply evaporates in tears or laughter or some other immediate unreflective action, or which leads to no action at all, is immoral, whether that which causes it be a book, a play, an opera, or a sermon. This is the fundamental principle underlying the whole matter, and it must be insisted upon. The children of a great city do not, in general, need more emotional or æsthetic stimulation or more excitement, entertainment, and amusement. They have altogether too much of these things. What they do need is virile and vital experience which can be

capitalized into poise, reserve, ability to reflect and to wait.

The modern school, having come somewhat tardily to the consciousness that it was losing power because it had no longer this broad foundation of vital experience to build upon, introduced the kindergarten, manual training, athletics, the gymnasium, nature-study, and the rest to supply this want. Have they done so? Have they made good the losses in vital experience occasioned by the changed conditions of modern city life? Admitting for them all that anyone can reasonably claim, we must still answer that they leave much to be desired; and the reason is exactly that which the fact of their origin suggests: they are, historically at least, artificial, and therefore predestined to weakness on the side of vital content.

The kindergarten of the extreme orthodox type has failed to meet these requirements of vital experience for several reasons. First, it has been sentimental instead of virile. Second, it has organized its activities about objects which possess symbolic or logical value for the adult instead of about those which have personal, and so real, value for the child. Third, it has led children to imitate imitations of things instead of the things themselves; for example, the imitation bird-flying of the kindergartner instead of the real flying of a bird; the teacher's make-believe horse-shoeing instead of the real horse-shoeing of the blacksmith, etc. Fourth, in its extreme form it has ceased to be spontaneous and has become formal. Manual training, again, has often fallen short because it has not known definitely what it wanted to do. It has also caused pupils to make things for the sake of making them, instead of for the sake of using them; and it has thus been guilty of isolating that which should be only means and making it into an end.

Athletics has frequently over-trained a few to their damage, and made spectators instead of participants of the many. It has also changed simple natural play into complex, systematic, organized work. The gymnasium has failed in exactly the same ways as manual training, and for the same reason. It has also in many cases produced bigness of muscles and ability to spurt, whereas the prime need is power of endurance. The ideal should be not the strength of the athlete, but the reserve and staying power of the Indian or the industrial laborer. Nature-study has not accomplished all that was hoped for it, just because it is only *nature-study* and is not backed up by *nature-living*.

The above criticisms must not by any means be taken to imply that these attempts of the modern school to enrich and vitalize its curriculum have failed in general; what is said is that when they have failed it has been in the ways and for the reasons pointed out. The very statement of the failures naturally suggests the remedies. The point is that the isolation of the school must be still further broken down, and its work must be still more thoroughly vitalized. The school must no longer be a thing apart, a monastery of learning surrounded by its ancient walls; neither must it be a club-house for the athletes of more modern times; nor yet a monstrous combination of the two. It must be an organism, not a building or an institution; and it must become even more truly than it is at present, an organic part of the society in which it exists. To do this it must teach and use real things, not mere symbols of things; it must give vital, not merely vicarious, experience.

We have seen how the simple activities of the old-time home were lost, and how the school attempted to make good the consequent lack of foundation by

introducing various activities which it had not previously thought necessary. We have also discussed the successes and failures of these newer activities, and the possible means by which their usefulness can be increased. Can it be so increased that they will adequately meet all the demands of the situation? Again we must answer, No: they are giving much valuable experience and they can be made to give much more; but the experience they furnish will always tend to be of a formal and vicarious nature, and must be supplemented by other activities which are more natural and more certainly full of vital content.

How and where can such activities be found under modern city conditions? First of all in the home. It is quite possible even in a great city to have home conditions fairly simple and natural. In many homes much of the work now done by servants could be done by the young people of the household to the lasting advantage both of themselves and of society. When division of labor has gone so far that some persons do no drudgery while others do nothing else; some, nothing but thinking, and others no thinking at all,—it has gone too far. When the great mass of the world's drudgery is done, as it is coming to be done more and more, by machinery, and when every person does every day his share of what is left, all will then be free for a part of the time to do work that is not drudgery—work into which each can throw himself with his whole heart and soul, and which will therefore make for growth instead of for stupefaction.

As applied to the home, this program is not visionary or even radical. It involves hardly anything that is not actually done at present in many middle-class homes the world over. Nevertheless it is fundamental in the present discussion. Since there is a decided

tendency at the present time to increase the scope of the school's functions and to relieve the home of responsibilities which it has hitherto assumed, it is necessary to emphasize the fact that there are certain experiences of the greatest educational value which can be had only in the home. These things will be vital there as nowhere else; and the home must take its share of responsibility with reference to them.

But this is not enough; after the city home and school have done their best there will still be many vital experiences of the utmost importance which they cannot supply. The parks of the city should next be called into requisition. As at present administered our parks are valuable from the standpoints of health, recreation, and beauty, but they are not of the greatest possible educational value in other directions. Of course children can learn there the names and characteristics of some trees and birds and flowers. There are also many animals in cages. But the trouble is that here again the general effect is artificial. The flora of the park is not the natural flora of the locality, for it contains also many species that are not native, and so its educational value is greatly diminished; the animals also are too many and too various to be of much help. Knowledge, like charity, should begin at home. It is really most unfortunate that a child should become familiar with an elephant and not know a cow; or with a bird of paradise and not know an ordinary barnyard cock. The sheep in Central Park, New York City, on the other hand, are of great educational value, because they reproduce a real element of the actual rural life outside. Why can there not be cows also? And let them be milked in public, so that children can learn by observation that milk does not come originally from cans and bottles. May we

not have a flock of hens, too—hens that actually lay eggs and cackle—together with a cock which really crows? These would entail but a tithe of the expense occasioned by the rare birds now in evidence; and they would do something more than merely satisfy curiosity.

After the parks, the adjacent country must be called upon to give this vital experience. There are places outside of most cities to which Saturday and holiday excursions can easily be taken under the joint auspices of home and school. These trips should not be mere "picnics;" they should also have some serious purpose either in the way of nature- or industry-study or physical exercise. Few of us live up to our opportunities in the way of boating, bicycling, tramping, and mountain-climbing. It is largely through these things that the endurance and staying power, spoken of above, can be acquired.

This naturally suggests the whole general question of holidays and vacations, with which we can at present do no more than to say that children should spend them under simple, natural, and if possible, strenuous conditions—meaning by this last phrase conditions involving some physical hardship. They should be in cottages where there are no servants, or on farms where they have some of the farm work to do, or in camps which have no cooks or guides—anywhere almost where they work as well as play. It should not continue to be true that city children do no work whatever except that which they do at school or for the school; during vacations at least they should do economic work as well. When they are allowed to loaf and loiter and dawdle all through the long summer, the gains made during the school year are sure to be lost in the vacation. If we change the old rhyme, necessary in more severe times,

All work and no play
Makes Jack a dull boy,

to

All play and no work
Makes Jack a sad shirk,

we shall have not only a somewhat better rhyme, but also a maxim of much greater practical value for modern conditions. Work is not a curse pronounced upon man for his sins; it is rather the final source of character, nay, indeed, of his truest satisfaction and joy.

In passing, it should be noted that the carrying out of this plan would tend to correct the false ideals of life which are now forced upon country young people through the continual exploitation of the country by idle and frivolous city visitors. While it is true that the country environment is distinctly favorable to the development of young children, it is also true that it is likely to furnish but a narrow and meager outlook for young men and women. Hence it is of the utmost importance that the ideals brought to the country from the broader world of the city be noble and worthy.

The final thing that is needed under present conditions is the farm-school. To supplement the activities of the simple home, the school in which manual industry and original thinking are emphasized, the park reproducing rural conditions, and the excursions and country life of holidays and vacations, there should be as an integral part of the plant of a model city school a well-equipped farm. Here, every grade should spend a stated part of each school year living under actual rural conditions—not under city conditions transplanted into the country—and taking an active part in the work of the farm itself. If every grade should spend two weeks of each year on such a farm—the lowest grade having the

first two weeks in the fall, the second grade the next two, and so on each year—every pupil who graduates from the high school would have spent at least one entire school year—fall, winter, and spring—in the country and under fairly natural conditions. This would provide the experiences which would still be lacking after all the other things spoken of had been done. Children would come to have a feeling for the weather and the seasons which they cannot now have. During the mid-winter months they would live "Snow-bound," not merely read it or dramatize it. They would come to know something of nature and of industrial life at first hand. They would learn to work as well as to play and to take joy in it. They would think for themselves, and take responsibility. They would get something of that insight which comes only from solitude, and something of that ability to lead which cannot be acquired in a crowd. In short, they would lay a broad foundation of practical knowledge and vital experience upon which the school could safely build the superstructure of scholarship and of vicarious experience gained from laboratories and from books.

CLINTON S. OSBORNE.

*The Ethical Culture School,
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The foregoing article by Mr. Osborne, of the Ethical Culture Schools, gives expression to what is one of the dominant motives in the work of the Ethical Culture Schools. This motive impressed itself upon many of those who visited the annual exhibit of the Schools in April. As usual, a large number of educators from other cities and from schools and educational institutions in Greater New York came to make close inspection of the work, and comments made by these visitors

showed that at least two points stood out very clearly in the exhibit. First, the historical and evolutionary motive that ran as a thread through the work of all the grades; and, second, the relation of the work to the actual living interests of the child at every point in its development. The child was shown to be constantly in touch with some important and pedagogical interest of civilization, and, as he advanced in the grades, lived through some of the great typical processes of development—industrial and social—which have marked the past history of the race.

Another feature of the exhibit which was regarded as particularly valuable was the connection made in the science work with scientific institutions, museums, etc., which co-operate with the schools in Greater New York. The material lent by them, not only for this exhibit, but for the daily work of the School, made a valuable addition to the Museum of the School itself.

Included as parts of the regular work of the classes was the material used for the School Festivals, showing their incorporation as part of the regular work of the grade concerned. Finally, the exhibit of the music department through the presentation made by some classes in the School, of songs, original compositions, etc., gave to some of our visitors a new sense of the possibilities of musical work in schools.

Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me it brought an inexpressible purity, brightness, peacefulness, and rapture to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers, enjoying a sweet calm, and the gently vivifying beams of the sun.

JONATHAN EDWARDS.

The Ethical Message of Walt Whitman

*Lo, where arise three peerless stars,
To be thy native stars, my country, Ensemble,
Evolution, Freedom,
Set in the sky of Law.*

IN his valedictorian essay, entitled "A Backward Glance O'er Traveled Roads," Walt Whitman records for us his *apologia*. After working some years at conventional literary tasks, there grew on him, he confesses, "a feeling or ambition to articulate and faithfully express in literary or poetic form, and uncompromisingly, my own physical, emotional moral, intellectual, and æsthetic Personality in the midst of and tallying the momentous spirit and facts of its immediate days, and of current America." That is to say, Walt Whitman felt the call to be a prophet: the prophet of Personality, the prophet of new America. That he obeyed the call "articulately, faithfully, and uncompromisingly" not even his severest critic will deny. Indeed, the very articulateness and uncompromising assertiveness of this latter-day prophet, who sounds his "barbaric yawp over the roofs of the world," are the chief points in the indictment against him. The dean of American letters has called him "the apostle of the uncouth."

Now the prophet's assertiveness (the inevitable consequence of his strength of conviction), joined to the neglect of form and grace in the expression of his message, have made his call in all times a peculiarly unwelcome one. For his assertiveness is misconstrued to mean the bombastic egoism that it would be were it robbed of the content of a mighty conviction, and his neglect of form is misunderstood to imply a delib-

erate despite of the traditional canons of art which are deemed invaluable by the gifted men who labor for their realization and purification. Thus the prophet appears primarily as a disturber, and as such he is unwelcome—unwelcome to the multitude as a disturber (a stirrer-up) of conscience, and unwelcome to the masters as a disturber (a mixer-up) of traditions.

Walt Whitman, coming in the name of a prophet, received a prophet's reward. A few kindred souls—men as widely separated as Emerson and Ingersoll—hailed him with joy and followed him with maturing admiration. A far greater number found in him a cause of offence: his egoism was unbearable, his language indelicate, his style without coherency or unity, an agglutinative mass of commonplace objects and activities, and his "poetry" lacking even the elementary features of rhyme and meter. While the great mass of American men and women, whom Whitman loved with that unselfish devotion which is born of expectant faith, not finding in his poems the pleasing rhymes and the epigrammatic couplets which make poets popular, have been content to know no more of Whitman than that he was a great rough bachelor, with loose gray clothes and flowing beard, who loved nature and men and tried to sing about them in verse.

For such of my readers as belong to the first two of these classes the present article has no message. It makes not the slightest pretence to be either a contribution to the Whitman literature or an apology for Whitman's verse. It is conceived with the more modest purpose of wakening an interest in those who have considered themselves pre-

cluded by the cares of life or excused through some prejudice from making the acquaintance of a book of verses which Stevenson declared taught him the way to spiritual freedom. To these neglecters and contemnors of Whitman I am moved to declare that he is our representative American poet: that he voices as no other poet of the nineteenth century has done our large hopes and intense conflicts for freedom; our political responsibilities in the eyes of old Europe; our strength in a great diversity of states and interests all held in equilibrium through the mastering idea of brotherhood; our greater debt to the future than to the past; our spirit's primacy over schools, creeds, and canons of the past; our vigor hardly yet put forth; our reserve of strength increasing faster than its expenditure. Whitman is the poet of Ethical Culture "par excellence." He is a preacher, first of all. Poetic form and pleasing phrase are wholly sacrificed in his work to the absorbing passion of enforcing a new ideal—the prophet's burden. His inspiration is immediate. "A primary man," John Burroughs calls him, like Emerson, Browning, and Tolstoi. And Whitman is worthy of the place. For much as he falls behind these great contemporaries of his in philosophic insight and in dramatic power, he far surpasses Emerson in directness of phrase, Browning in sympathy with nature, and Tolstoi in optimism of soul.

I have chosen for the text of this exhortation to the knowledge and love of Whitman the poet's benediction on his country, taken from the grand verses entitled, "Mother with Thy Equal Brood." We may be sure that they represent Whitman's best and loftiest mood, for to his country Whitman always gave his best and loftiest. The stars that are to be her natal stars are

Ensemble, Evolution, Freedom, set in the sky of Law.

Ensemble. That is the word that denotes Whitman most truly. The spring of all he says is in that large sympathy for all his fellows which William Watson so happily phrased "the sense of oneness with our kind." Whitman does not merely study the various classes of men to report their life in his poems; he identifies himself with them and speaks with their breath:

*Of every hue and cast am I, of every rank and religion,
A farmer, mechanic, artist, gentleman, sailor,
Quaker,
Prisoner, fancy-man, rowdy, lawyer, physician, priest.*

He will not quench his solvent spirit of sympathy even in the face of evil:

*I am not the poet of goodness only,
I do not decline to be the poet of wickedness also.*

The hundred affections that spring with the press of his foot to the earth "scorn the best he can do to relate them." And so he does not relate them, but only greets them each with a fitting word as they press and throng upon him. He must greet them all in his big "Salut au Monde," though, even if his salutations run through whole pages. He cannot bear to be selective. Other poets may choose the pretty, the refined, the symmetrical, the pleasing for their theme: they may search nature to extract from it the quintessence of æsthetic quality. But Whitman scorns this sublimation of nature, and embraces it rather in its grand irregular ensemble. For him the smutted puddler and the weather-beaten skipper are works of art as well as the knight in armor or the courtier in hose and doublet. The faithful, strong American mother providing for her household wakens as joyous a thrill in his soul as does the picture of

any princess in fairyland or in fleshland. The bitterness of life is his, too, as well as its health and sweetness:

*I see the enslaved, the overthrown, the hurt,
the oppressed of the whole earth,
I feel the measureless shame and humiliation
of my race; it becomes all mine;
Mine, too, the revenges of humanity, the
wrongs of ages, baffled feuds and hatreds;
Utter defeat upon me weighs.*

He knows that schools and sects will reject him, just because he is too much enamored of the whole to be enthusiastic for a part. He does not deny or combat or criticize the creeds; that would be to shrink spiritually to fit their metaphysical armor. He only absorbs them as the great, equal, mobile sea absorbs the declining billows:

*I do not despise you, priests; all time the
world over
My faith is the greatest of faiths and the best
of faiths,
Enclosing worship ancient and modern, and
all between ancient and modern.*

This persuasiveness of sympathy will appear to many as dissipation of conviction. Believing in everything, they will say, is equivalent to believing in nothing: this expansive love for everybody is a weak effusiveness, rather humorously suggestive of an intellect befogged by the fumes of champagne. To the charge of insincerity preferred by this judgment we can reply only that the counterfeiting of the noblest motives and the parody of the sacredest convictions are all too unfortunately easy; and there is no revelation of an infallible and visible standard by which men's hearts may be judged. The appeal of every true soul must be to such kindred souls as may comprehend it without the aid of logic. That is the gist of the Earth Spirit's curt reply to Faust. And Walt Whitman's protest that "whoever walks a furlong without sympathy walks to

his own funeral drest in his shroud," is the only earnest we have of his sincerity. As to the more disputable question of the wisdom of this philosophy of absorption, Whitman seems to me to have justified his doctrine by a constant appeal to the one principle that saves such universal sympathy from the reproach of ethical complacency and indifferentism, namely, Evolution—the second natal star in his country's firmament.

"Amelioration is one of the Earth's words." It is the word of nature which Whitman hears most distinctly above the confusion of current events. "Far more profound than the material and inventive revolution of our age," he says, in the essay earlier quoted, "have been the moral revolutions."

*I see this day a people beginning their landmarks (all others give way),
Never were such sharp questions asked as this day,
Never was the average man . . . more energetic, more like God:
Lo, how he urges and urges, leaving the masses no rest.*

He sees the lessening year by year of the venerableness of officers, statutes, pulpits, and schools, and "the rising forever stronger and broader of the institutions of men and women, of self-esteem and personality." He sees "the soul above all science," the soul for which "history has gathered like husks around the globe," the soul which today is incarnated in the strong men and women of America, working out its salvation from "a puny and pious life":

Escaped from the anchorage, and driving free.

He refuses to be bound to any inspiration of the past, however mighty and persuading that inspiration may be. His task is to "limn with absolute faith the mighty living present." Are not the waters of Brooklyn Ferry as sacred as the river of Jordan?

*We consider Bibles and religions divine—I do
not say they are not divine,
I say they have all grown out of you, and may
grow out of you still;
Leaves are not more shed from the trees . . .
than they are shed out of you.*

So faith in the call and the fitness of men of to-day to meet at first hand the eternal problems of belief and conduct is the leaven which works in the mass of Whitman's Ensemble of humanity, and raises it to the high prophetic dignity of freedom. Faith which looks back to a perfection in the past is not faith at all, but at best a reverend memory. As we cannot be wearied by the toil of a former generation, or ennobled by the triumphs of a former generation, so we cannot be nourished in spirit by the faith of a former generation. Evolution means perfectibility: all the past, even its holiest, being but a training for the "mighty living present." And this present, too, as it ceases to be present, shall cease to be living, having made way for the still mightier living present to come:

*I will to do only with that faith which leaves
the best untold.*

In the strength of that faith "which leaves the best untold," Whitman, too, had his apocalyptic vision—a vision that needed no overlaying of pearl or gold to make its beauty:

*This day before dawn I ascended a hill and
looked at the crowded heavens,
And I said to my spirit, When we become the
enfolders of these orbs, and the pleasure
and knowledge of everything in them,
shall we be filled and satisfied then?
And my spirit said, No! we but level that lift
to pass and continue beyond.*

The leveling of spiritual lifts, progressive self-realization, Saturnine hunger of soul devouring its own creations and hungering again, satisfaction forever found in the re-investment of spiritual ambitions—that is Freedom, the resplendent morning-star in Whitman's

"crowded heavens," his country's best and brightest "natal star."

Freedom, Whitman teaches us, is neither the liberty to strut and boast, nor the power to amass and to distribute wealth, nor the license to dispense with the laws of God. Freedom is an attribute of spirit, which no number of millions of dollars or of decorations can purchase. It is the upstanding of man in his native dignity to meet his mission in the new world of "orbic science, morals, and literature to come":

*I know I am august,
I do not trouble my spirit to vindicate itself
or be understood,
I see that the elementary laws never apologize;
I reckon I behave no prouder than the level I
plant my house by, after all.*

A captious theology with its silly blasphemy of man's native degradation may hold up its hands in holy horror at such words, and cry, "Pride and Rebellion!" but the sober thinker, seeking to "walk aplomb in the midst of irrational things," must feel instinctively that Whitman's appeal to a quiet, indefeasible conviction of one's own soul's worth is final. Egoism this may be, but it is the noble egoism of those who have come to themselves ethically, and have put their shoulder to the wheel of moral progress—the egoism of Socrates and Fichte. There is no scorn for the past in Whitman's message of freedom. He has "sat at the feet of the great masters," he confesses, and respectfully scanned the work of the past; and then he adds:

*Regarding it all intently a long while, then
dismissing it,
I stand in my place, with my own day here.*

Whitman's most sympathetic biographer, John Burroughs, has finely said of him: "His standards of poetry and art are astronomic." With equal fitness we may say that his standards of ethics and religion are astronomic. Not that he has anywhere formulated a code or a

creed in his verses. One will look in vain through "Leaves of Grass" for a confession like Browning's "Saul," or the theology of "A Death in the Desert." He is averse to schools and creeds, and has left them, he tells us, "in abeyance." "Reject those who would expound me!" he cries:

I charge you, leave all free as I have left all free.

He has re-examined philosophies and religions, and found that they "may prove well in lecture-rooms," yet not prove at all under the open sky and the spacious clouds. He has fled to the unwasting sea for refuge to learn "the tale of cosmic passion" as from a kindred soul. The sky, the stars, the vast prairies, the forest, the ocean, and the "mighty northern lakes"—these are his loves and his symbols;—all astronomic. Under their spell he ejaculates his single article of faith:

The wonder always and always how there can be a mean man or an infidel.

Ensemble, Evolution, Freedom: sympathy, optimism, truth: universalism, amelioration, perfection: brotherhood, salvation, heaven—phrase the trinity of concepts as you will, there you have the ethical message of the great American poet and prophet. It is a stern, sweet message, free from fear and full of duty, *The potent, felt, interior command, stronger than words.*

It is true that the reader who approaches Whitman with the expectation of that æsthetic satisfaction which comes from happy rhymes, smooth measures, and heightened imagery will be disappointed. These demands Whitman felt as shackles on his inspiration, and he forthwith rejected them. There are lines and halves of lines here and there in his work which remind one of the other poets, the poets of Parnassus. Such touches, for example, as the description of the grass as "the beautiful

uncut hair of the graves," and his tryst with "the lover for whom he pines." He speaks of the "shuddering organ," and his hymn to "soothing lovely death" is as exquisite as Carducci's sonnet on Saint Mary's of the Angels:

*. . . laudato sia, Signore,
Per nostra corporal sorella morte.*

What poem could surpass "Come up from the Fields, Father" in tenderness, or "O, Captain, My Captain" in pathos, or "When Lilacs Last in the Dooryard Bloomed" in reserved plaint of bereavement, or "The Song of the Universal" in sustained lyrical power!

Yet all this is incidental in Whitman's verse. He himself begs the reader not to expect to be "lulled and pleased." He has his religion to preach—"a third greatness to include Love and Democracy." The doctrine is manly and bracing. There is no whining in it, no unavailing remorse, no subtle self-flattery of attrition, no metaphysical casuistry, no "dualism or devilism," no expectation of "providential" exemption or favor, no peevish cry of *cur ego afflicter!* It is greater than the old paganism by its word Ensemble—for it embraces all, bond and free, citizen and alien. It is greater than orthodox Christianity by its word Evolution—for it transcends the inevitable pessimism of vicarious redemption. And it is greater than the modern skepticism by its word Freedom—for it declares that it is for the soul that "the entire star-myrriads roll through the sky."

Such is the ethical message of Walt Whitman. And as we study his verses to know him better, we may recall his warning to "recorders ages hence" to write him down as one

*Who was not proud of his songs, but of the
measureless ocean of love within him,
And freely poured it forth.*

DAVID SAVILLE MÜZZEY.

Ethical Values in Boys' Clubs

THE ethical importance of boys' club work is beginning to be more and more widely recognized. The demand for trained men, with moral imagination and power of leadership—educators, rather than teachers—is greater, far greater, than the supply. As a matter of fact, new boys' clubs are rapidly springing up, not only in the large cities and towns throughout the country, but even in the villages. We already have play centers established in our public schools. There is now a well-defined movement on foot to utilize schools for all sorts of social purposes. The time is surely coming when city architects will plan school buildings not merely with the idea of the day school in mind, but so that they may meet, as far as possible, the manifold social needs of the neighborhood. In other words, there is likely to be a perfect beehive of boys' clubs in all the school buildings of the tenement-house districts, and the boys' club movement is destined to become one of the most important educational movements of the country.

At present we are only pioneers. In recognition of this fact it behooves us constantly to study and perfect our work; not to be content with simply keeping boys off the street; not to lose sight of the deep moral purpose of our work in our eagerness for new and clever devices. Let us recognize, however much of indirection we may find it wise to employ, that boys' club work has a clear ethical end. The school does much for the boy; it is the greatest source of righteousness in society. But, after all, it leaves much undone. In tenement-house districts it is overwhelmingly the exception, rather than the rule, for boys to attend school after they are fifteen. Then, besides, there is so much over-

crowding in the schools that teachers are usually taxed to their utmost and can only attend to the mere routine work of the school. There is little opportunity to study individual needs. The discipline of the school does much to cultivate good habits; but at best the work is partial. The school does not make its appeal to the whole personality of the boy. The Sunday-school, affecting a far less number than the day school, does something with certain boys, for a half-hour, once a week. My observation is, however, that boys do not take kindly to their catechisms. Still, no one can say that truths learned, even parrot-like, may not effectually influence character in after years.

My leading point is, then, that the day school and the Sunday-school, whatever place we wish to ascribe to them in the educational plan, still leave a large field of work for the boys' club. It has an ethical function all its own. It has this special point of vantage—its appeal, if it remain true to its function, will be an appeal to the whole personality of the boy. The very elasticity of its structure admits this, or should do so. Again, the spirit of the club makes its moral appeal more effective than that of the school. It is a boys' democracy. Within its pale we are all boys temporarily; the fictions, conventions, and repressions of the school have largely disappeared. The boy is enthroned, sometimes to the detriment of modesty and manners, to be sure, but still his freedom and kingship do away with poses and insincerities, and supplies fertile soil for moral effort. Moral effort there must be. On this issue we stand or fall. Our concern is with the whole personality of our boys; it can be nothing less, and our aim cannot be higher.

A brief survey of certain structural

features and occupations of boys' clubs and their ethical bearing will not be without value. In formulating my plans I employ two tests, which to me represent with incisive clearness the moral purpose of boys' clubs. First, in considering a specific plan I ask, does it promote or weaken the self-respect of my boys? Second, does it teach the art of association, of co-operation? In my experience I have found that self-respect is the most needed moral quality in the typical boy who uses our clubs. Once let a boy gain self-respect, and development must follow; for self-respect is the task-master that compels a boy to work, compels all forms of self-help and enlargement. Hand in hand with the development of this quality should go the cultivation of the art of co-operation. We are members one of another; we live in an age of association—a common truth, but one that must needs be applied to our clubs. No one can take his part in society and be truly helpful without a measure of this spirit and some knowledge of this art. On the one hand, then, our effort is to develop and strengthen the individual, and, on the other, to teach him the right attitude toward society.

And now a word as to dues. There is considerable difference of opinion on this subject; but personally I am strongly convinced of the importance of dues. Even in large institutional clubs, where there is an income from pool tables, bowling, etc., the dues and fees pay only a comparatively small proportion of the total expense. The situation is similar in our colleges—the tuition fees come far short of paying all the bills. We do not on that account, however, regard a boy at college as receiving charitable aid. The analogy is not without its strength. The boy who pays something has a different feeling from the boy who pays nothing, an added sense of ownership and of responsibility.

The next point upon which I would insist is the importance of divorcing our clubs entirely from poor relief. The giving of boots, shoes, groceries, old clothes, etc., in the club itself neutralizes, in a large measure, the moral usefulness of the club. This is a vital point. Whether the club is institutional, whether it is within or without a settlement, whether large or small, it makes no difference; each club should be in some sense a mirror of the life of the neighborhood; should draw within the circle of its influence the most self-respecting boys as well as the boys wholly devoid of this quality, who are merely eager for the "loaves and the fishes." The taint of charity will certainly drive away the former class of boys, so much needed by the latter. If an extremely needy case is discovered, it should be ministered to indirectly, through the charity organization societies. But associations of charity must not be allowed to fasten upon your club; that will surely produce an atmosphere destructive to the best moral results.

Perhaps the most important structural principle to incorporate and preserve in our clubs is that of self-initiative and self-control. Given a great building, fitted up with a gymnasium, pool rooms, bowling alleys, and other similar features, managed in a paternal way, much good will certainly be accomplished—the good of the actual benefits bestowed—but little more. A club in an old barn or tumble-down house with a good leader, the members of which actually participate in its management, may accomplish a great deal more good. We may not be able, nor would it be desirable, perhaps, to transplant the ideas underlying the George Junior Republic to our clubs; but, nevertheless, we can learn much from them. Self-government, self-initiative, is the seed-idea which we cannot afford to leave out of our club

world. We must beware lest by too much suggestion, too much guidance, too much "steering," we kill out the spirit of initiative, and thus curtail our moral opportunity. The democratic method is beset by perils not a few; but in it there are possibilities not found in the school, to utilize which is worth all our patience. Self-government in clubs, and the freedom which admits of self-initiative, is not merely a clever expedient; it is a form of education.

The "lend-a-hand" idea in clubs of very young boys, and, if skilfully done, even among older boys, may be adopted. In one club of regular street boys of about sixteen, a club bank was inaugurated, and each boy brought his free-will offering weekly. During some portion of the evening various things were made, scrap-books, toys, etc. With the money flowers were purchased from time to time. The flowers and toys and scrap-books, etc., were taken by a committee of the boys themselves to one of the hospitals. It was a simple, practicable form of social service. Of course, great tact is needed here. It would not take much of sentimentalism to spoil the whole thing, for your sturdy little street Arab, notwithstanding his big heart, is dreadfully afraid of being thought "too good." We must respect his prejudices. I well remember an incident which occurred at Lincoln House. The physical director in a spirit of fun said to little Johnny Sullivan, a typical street boy, known as the "Lincoln House Door Mat," because of his omnipresence: "Johnny, I hear you are the teacher's pet." Johnny first colored up, looked confused, then went over in the corner, and had a good cry. Between sobs, and looking as if overwhelmed with disgrace, he pleaded: "I ain't the teacher's pet; I ain't the teacher's pet."

It is highly desirable to develop in boys proper feeling for the lads in their

own community who do not belong to the club, and yet who stand in great need of such privileges as the club has to offer. If your boys, feeling some sense of responsibility, ferret out these fellows, who are usually to be found standing on the corners, and, as the boys express it, "going to the bad," and induce them to join, you have already accomplished much. Here, again, tact is necessary, but I believe it is possible to accomplish this end without cant or sentimentalism.

Another way of developing a sense of responsibility is to interest your older boys in the municipal undertakings of the neighborhood. It may not be wise to attempt this, however, unless you have a nucleus of boys who are either already interested or have the moral development which enables them quickly to become not only interested, but responsible and capable of imparting their enthusiasm to the other boys. Should you have to pump and pump in order to get enough enthusiasm to keep such neighborhood co-operation alive, do not undertake it. In the history of your particular club the psychological moment has not arrived for such work.

All club occupations which stimulate self-activity are especially valuable; for instance, debating, parliamentary practice, and dramatics. But the thing for younger boys which I believe in most, if rightly done, is handicraft training—not classes undertaken by volunteers who have had three or four lessons in basketry, bent-iron or fret-saw work, although even this ethically may be a long way in advance of mere table games; but good courses in suitable shops, courses well co-ordinated, wherein the play element is strong, with latitude and encouragement for invention; classes conducted by a sufficient number of professional teachers, possessed with enthusiasm, to give steadiness and certainty to the work, and, last but not least

important, plenty of shop-fellowship. Handicraft training under these conditions cannot help but be immensely effective morally with boys.

I cannot refrain—even at the risk of giving this subject relatively undue emphasis—from calling your attention to certain homely facts, powerfully affecting the moral condition of city children, particularly our tenement-house boys. First, the city boy has few “chores” to perform which minister to the comfort and well-being of the family; second, there are no animals to be cared for, and seldom any pets; the third simple but significant fact that we must reflect upon is this—few of our boys have the use of any sort of tools; in a word, there is almost nothing in their environment which furnishes material and encouragement for the free play of the constructive impulse. The tendency in most boys to “fool,” to make light of all serious effort, “to break,” whether it is law, windows, or what not, grows out of a situation into which our boys are born, and over which they have very little control. Handicraft work acts as a specific; it tends at once to uproot lawlessness, for it means construction. The boy creates; therefore, he begins to respect the property others have created or own. Hand-training means will-training, and, above all, it means *habit*-training. You don’t *talk* about moral principles. You organize them into the very tissues of the boys.

Another important point is the question of employment. Most of our boys leave school and go to work before they are fifteen. If, through handicraft-training, some of them have discovered an aptitude for certain trades, and get the chance to learn them, they are fortunate indeed. The boy to be pitied and helped is the boy, who does errands, or other work where there is no chance to learn, no chance for promotion. And there is an unending number of such jobs with

fair pay, more than enough to attract boys away from positions where there is little pay but a chance to learn and advance.

To know where our boys work, to help them get suitable positions, so far as we can, where the chance of learning is good, and the associations are at least not bad, is, I believe, our duty. For such positions may do more than all the clubs and churches in rightly forming their characters.

Just a word in passing about boys’ camps, since a camp is usually a supplementary feature of a boys’ club. To take boys out to camp whom you have already taught to know somewhat in the club is not only jolly, but offers many unexpected chances for further knowledge. In fact, it is only in camp that you really begin to know your boys. Your estimate of individual boys changes quickly, too; some of your boys develop traits, good and bad, never before suspected. Camp life represents the most intense sort of settlement work, for you live, not in their neighborhood, but actually with them; and in this democracy of camp life, this sharing of work and play, delightful associations are made, pleasant memories are stored up, and natural opportunities come to exercise moral influence.

And now a word about inter-club athletic contests. A few workers got together last spring and organized the New York Inter-Settlement Baseball League. We played about seventy-five games, and while there were one or two incipient fights, and some profanity and bitterness of rivalry, there was far less than occurs on the “dump,” or other places where the boys go of their own accord. At the conclusion of the season there was a “banquet,” called so by courtesy at least, at which these rivals faced each other over the festive board. Each lad had paid for his own plate, too. After the formal presentation of the sil-

ver cup to the winning team, inpromptu speeches followed from the various captains, and all in happy vein. In fact there was no trace of bitterness or envy, no disposition to make excuses, but an atmosphere of good sportsmanship.

In consequence of the success of this league, we have now three basket-ball leagues between clubs of the settlements, and an indoor meet is to be held in one of the armories. If rightly handled, these contests will teach fair play and manliness, and, withal, greater interest in and loyalty to the clubs participating.

And what of religious training? It seems to me that the question is germane to this discussion. The usual attitude of the club and settlement, as you know, is one of neutrality. The reason ordinarily stated for this attitude is that the constituency of our clubs is too complex in faith to admit of a religious program. Again, it is maintained that the club or settlement is not a "Mission." Some club leaders, however, have felt a certain responsibility in co-operating with neighboring churches, and in ascertaining the religious affiliations of their boys. In the main, however, club directors have either felt no religious responsibility for their boys, or have shirked it. I believe a change is coming. Perhaps the club and settlement will yet contribute something very real toward religious unity.

A friend of mine, a Hebrew, who knows the East Side as well as any man, told me that thousands upon thousands of children were growing up on the East Side absolutely godless. In consequence, he said, during the past five years he had noticed a marked moral decline. Coming from the source it did, it meant much to me.

I realize that I am treading on very thin ice here. Of course, I would not attempt to teach a particular club-worker his religious duty. Each worker knows

his own field best; knows whether or not it would be feasible to include religion in the club's program. But here is my hope—that large social centers and clubs will more and more find it possible to have on Sunday evenings, let us say, a religious service similar to that of Appleton Chapel, Harvard University. There a board of preachers, representing various faiths, conduct the services. I believe the student body at Harvard is, religiously, as complex as any settlement or club community here in New York City. If such a service had this supplementary feature, namely, active co-operation with clergymen, rabbis, and various religious leaders in the neighborhood, in persuading unchurched boys to take up some religious affiliations; I say if this were done systematically and earnestly, the ethical value of boys' club work would be greatly increased. The strength of the boys' club and settlement lies, or should lie, in an attempt to develop the whole personality. How may this be done if the religious appeal is left out?

Most of us believe in the immortality of the soul—at least theoretically. I think there is great need of re-vitalizing our faith in this doctrine, in order that we may feel more deeply the infinite preciousness of human life, of boy life, of the individual boy. People can be hired body and soul for so little. There is such a tenseness in the modern struggle for bread that life becomes cheap. And we are all affected by this tendency.

Some of our clubs are so large, too, that the individual boy is neglected; and yet, after all, it is the genuine, personal interest in the individual boy, love for him, which counts. Machinery, novel methods, however clever, will never replace love.

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The Ethical Movement in Switzerland and France

SWISS TEACHERS ASK FOR ETHICAL INSTRUCTION IN SCHOOLS

AMERICAN friends will be interested to hear that at the annual conference of teachers held at Zürich in September, 1902, the question of moral instruction was put down for discussion. It fell to my lot to introduce the subject to the conference, under the title of "Significance and Methods of Moral Instruction." The points to be discussed were as follows:

(1) That it is the duty of the school not only to impart knowledge, but to work for the formation of character, without which intellectual ability can never become a source of blessing for the individual or the community.

(2) The moral influence of the school, however, must not be left to the chance talent of the individual teacher or to his gift of improvisation; but, like the imparting of other knowledge, must be made an object of pedagogical studies at training colleges and universities.

(3) Though undoubtedly it is of great value to introduce the ethical point of view into all teaching, and in that way to show the comparatively subordinate value of mere knowledge to the formation of character, yet the subject of morality demands consecutive and uninterrupted treatment in special lessons devoted to such teaching.

(4) We do not conceive this lesson in moral instruction as a mere presentation of abstract commandments, but we would have it become the children's guide in practical life: we would have it quicken their faculty of sympathy and understanding, and help them to acquire the right mental attitude which in turn produces self-restraint and general self-

culture. We further believe that a detailed fulfilment of this task would lead to a deepening of the ethical element in all religious teaching.

(5) Moral instruction, besides, is closely connected with school discipline, inasmuch as a quiet and dispassionate talk on the points in question must necessarily have a more lasting impression on the minds of children than mere disciplinary reproof.

All these points, after a short discussion, were unanimously carried by the meeting, and an amendment was proposed—namely, that religious teaching ought to be removed from the school curriculum, and its place taken by moral instruction. This, too, was carried unanimously. As a significant fact, I may mention that the speaker who moved the resolution, though standing on religious and Christian grounds, yet firmly held the opinion that public schools had no more right to teach any one definite conception of the universe than to identify themselves with any one party in politics. He said: "I know by experience the elevating influence created by the connection of a strong belief in God with serious striving after moral perfection. Yet I plead for a division of religious and moral instruction. Formerly State Churches existed with strict religious coercion. Nowadays these Churches crumble away. Not only have numerous sects sprung up, and are springing up daily; but the number of those belonging to no denomination whatever is growing rapidly. The public school, therefore, in order to do justice to all religious believers, must renounce all religious training till the time comes when human

society once more will have arrived at a more complete harmony in religious conceptions."

No doubt this unanimous vote will ere long lead to practical consequences. In Switzerland this conference of teachers has a far-reaching influence on the Government. The organization possesses the right of sending two representatives to the Board of Education, and at their annual conference the Cantonal Government is represented.

As an immediate outcome the conference petitions the Government to provide lectures for the teaching of morals at the university, and the writer of these lines was asked to give a course of sixteen lectures on "*Moralpädagogik*" to the teachers of Zürich. Ethicists may well feel encouraged on hearing this. Considering how strong the influence of the Church still is in Switzerland, it is a sign of great hopefulness to find that the forces of social and pedagogical evolution are compelling people to recognize the necessity of introducing moral instruction into public schools.

THE FETICHISM OF ACTION

The spirit of our French colleagues is manifested very clearly in a recent article of Louis Boisse in the "*Bulletin pour l'Action Morale*" on "*The Fetichism of Action*." I reproduce the thoughts of this article in a condensed form, as follows:

"From all sides, especially from a group of young idealists, comes the accusation that contemplation, reflection on life, is dangerous to the soul's health and diverts it from activity. Only action, tangible, concrete action, is of value, they say. This is a false and one-sided view of life. Let us rather be conscious of the danger of losing sight in one's work of the man himself, of forgetting in our activities the one who acts. Because of

too great a desire 'to express ourselves in the outward world of objects,' we are in danger of losing ourselves among the externals of life, and of missing that holy inward peace through which alone the soul's profoundest expression can become audible. Thus action itself will be uninformed by spirit. Without thought, without inward life, it is impossible to take a firm and lasting hold on reality; rather will externals take control of us; the outward will triumph over the inward, the thing over the spirit. Without thought we are apt to lead a many-sided but unorganized existence; only the serenity and depth of our contemplation can vouch for the faithfulness of our action."

These are assuredly very important and timely reflections. Never have "activity" and "work" been made so much of as now; and yet never has there been a time of so much short-sighted, one-sided, futile practice, simply because of the lack of spiritual insight into life and of that "tranquillity of thought and contemplation" without which our actions can never find the right means of expression. "He who is not with me is against me," says Christ; and ethics says the same to all those who make a fetich of action.

NEED OF ETHICAL TRAINING FOR NURSES

In no domain is there at present a more crying need for new inspiration, especially for a deeper ethical consciousness, than in that concerned with the care of the sick. This is felt above all in Germany. Every magazine devoted to the subject of trained nursing is just now filled with discussions of the means by which the secular trained nurses can imbue their work and their organization with the ethical seriousness and consecration imparted by the old religious orders to their graduates. Complaints

about the worldly spirit of the non-religious "sisters" are constantly increasing; about their lack of harmony and their undignified behavior toward the young doctors. The head-nurse of the Red Cross Society, Clementine von Wallmenich, pleads in a periodical very earnestly for the inclusion of ethics as one of the principal studies in the training of nurses, and urges that even during the term of service one hour weekly be devoted by the head-nurses to the discussion of the duties and responsibilities connected with the nursing profession.

In proportion as the relations of life become more complicated, and as temptations to self-indulgence crowd in upon us more closely from every side, does the need become greater for a central spiritual conception that shall co-ordinate every individual action in a deeper understanding of life and of the laws of human interaction. What the soul is to the body, that must ethics become to all human activity.

FR. W. FOERSTER.

Zürich.

The Ethical Influence of Poetry upon Children

THE following outlines a new course in ethical instruction just introduced by me into the Sunday-school of the Philadelphia Ethical Society. It is still in a formative state; but the experiment made with it during the past year has succeeded even better than I dared to hope.

The object in presenting an ethical course for girls and boys between the ages of fourteen and seventeen, in English and American poetry, is twofold: first, the better to impress the highest truths, as poetry is the most vivid and imaginative of me-

diums; and, second, to awaken that reverence for great qualities of character which fine poetry is peculiarly fitted to communicate by its own attitude of reverence. I might add that a third and indirect object is attained in giving boys and girls of an impressionable age, a love, or at least a respect, for the poet and his office. It is important that the poetry chosen should be the best. There is no surer way of helping a child to form good taste in literature than by giving him the best in the beginning. Many children have a distaste or a contempt for poetry, because that which has been put into their hands by uncultivated people, or which they happen to have read themselves, is second-rate and foolish. I wished by means of this course of lessons to show the poetical or sensitive child the dignity of morality, and the practical child its poetic beauty. That there are, alas! more unimaginative than imaginative children is the more reason that such a course of ethical lessons in poetry is needed.

I have tried to choose for the most part poems objective and not reflective; as the plan must be to let the reflection be done by the boy or girl as the result of what he or she has just heard. Of course this cuts one off from much very fine poetry; but it is far better to lead up to this reflective and lyrical poetry gradually, keeping it almost entirely for an adult class, than to present to immature minds thoughts which they cannot yet grasp or appreciate.

My plans have been to have a number of typewritten copies made of the poem or poems we are to use on the Sunday, to pass around among the children, and then to read the poem aloud myself from the book, always showing a portrait—engraving or photograph—of the poet whose verse we are reading. When the reading is over I usually ask

for the story of the poem in the children's own words, and then I put questions to the class to bring out all the ethical points of the story, sometimes taking the poem verse by verse: emphasizing also the beauty of the language, and being sure the boys and girls understand the meaning of the words.

The school naturally requires that the poems chosen shall have strong ethical significance, and as the time at our disposal is only from thirty-five to forty-five minutes, they must also be short enough to be both read and discussed.

I began the course with a fine poem, called "The Wild Ride," by Louise Imogen Guiney, describing a weather-worn, galloping legion spurring through the dark to a "land of no name."

The way is through dolor and dread, over
crag and morasses,
There are shapes by the way, there are things
that appal and entice us;
What odds, we are knights, and our souls are
bent on the riding.

In these knights we see the militant face toward obstacles, the point being that every boy and girl can be this kind of a soldier.

The next lesson was on Lowell's poem "Dara:" the shepherd who became a satrap, but kept always with him, at home or in travel, a trunk containing the worn shepherd's vest of his boyhood to remind him of the hardships and simplicities of his past. He proves the noblest of rulers, and is beloved of the people; but a jealous enemy suggests that his trunk may hold gleanings from the provincial treasury for his own private use, and the trunk is forced open. The poor worn garment is discovered as the only content—the Spartan vesture of his soul. We

draw from this the lesson: Rule thyself; no one is fit to rule others who has not first learned self-mastery.

The third lesson was on Leigh Hunt's "Abou Ben Adhem" and Wordsworth's "Simon Lee," the admonition being to love and help one's fellow-man: that "to worship rightly is to love each other." I left out entirely the eighth and ninth verses of "Simon Lee" as adding nothing either to the action or beauty of the poem. A minor point is Simon Lee's self-respect and that of his wife. They did in their old age what little work was possible for them. I dwelt on the overwhelming gratitude of the old huntsman for the trifling help given him by the other. Nearly all old people, it was brought out, are touched and gratified by any little attention from young people—those easy services in the way of little courtesies that children can show them, services that show us to be thoughtful of others and not self-absorbed. This lesson seemed to impress the boys and girls. The last verse of "Simon Lee" will probably need explanation.

The next lesson was intended to illustrate the effect of selfishness. Lowell's "Chippewa Legend" was used. Its great value lies in the portrayal of the hardening and drying up of all that is attaching and fluid in character, as the result of intense selfishness. The heart of the elder brother is, he confesses, shrunk and parched;—even little Sheemah is unforgiving—his heart as well as his skin becomes that of a wolf. The tragedy is complete. Do we ever notice fierce, wolf-like faces of men, women, or children in the street? What may be the cause of it?

For the next lesson we had Tennyson's "Lady Clare," which proved very interesting and caused much discussion. Its ethical point is, of course, moral courage—the courage of the girl to tell

the truth. There is a fine chance to contrast the two characters—the girl and her mother.

This lesson was followed by one on physical courage and presence of mind in danger, using as material Emerson's "George Nidiver" (found among his essays), a true story, and Thackeray's verses on Pocohontas from "The Virginians." After that we had the "Charge of the Light Brigade." I brought the map from Kinglake's "Invasion of the Crimea," showing the valley, the "jaws of death," down which the six hundred galloped, and the positions of their enemies; and told as much of the history as I thought would help to impress it. The boys and girls were deeply interested. The lesson is, of course, on heroism, heroic bravery made possible, first, by the stuff the soldiers were made of, and, second, by the reason of their training in obedience, their discipline. This was followed by a little talk on the use and value of discipline. These talks are far more effective just after reading and discussing a poem such as this, when the mind is aglow and its interest thoroughly aroused. The great principles of right and order *mean* something when they are linked with the great deeds of history or characters of song.

I shall merely touch on the other poems we have been using. Longfellow's "Excelsior" and "The Builders" were very effective: raise thy standard higher and higher, and respect thyself: do all thy work well, both the "unseen and the seen;" work poorly done injures us; it takes away self-respect. I brought a picture of Giotto's Tower in Florence to show the love and conscientious care of the architects of the Middle Ages.

Next we had Dr. Holmes' lovely poem, "Bill and Joe," to show loyalty in friendship, and also modesty. The successful and famous monk was not

puffed up; the humbler one was not envious. They were still Bill and Joe to each other. I recalled David and Jonathan, and Achilles and Patroclus. Byron's "To Thomas Moore" can also be introduced here.

Then I began a series of lessons on patriotism, and who is the true patriot. We have had "Horatius" (Macaulay), and a series on American history: Emerson's "The Concord Hymn;" Longfellow's "Paul Revere's Ride;" Whittier's "Barbara Frietchie;" Holmes' "To Canaan"—a rousing trumpet-call; Lowell's "On a Bust of General Grant;" Whitman's "O! Captain, My Captain!" I shall also use the beautiful description of Lincoln from Lowell's "Commemoration Ode." Then there are Burns' "Scots Wha' Hae," Browning's "Incident of the French Camp," and Tennyson's "Riflemen Form." Macaulay's "Ivry" and "Naseby" are very fine, but require more knowledge of history than the average Sunday-school class possesses, to make truly effective. Some of these I have chosen may be occasionally fierce and bitter in tone, owing to the intensity of the poet's feeling and the highly charged atmosphere of his time, but they glow with the fire that such feelings and times alone can produce. For "Horatius" I brought a map of Rome, a photograph of the Cloaca Maxima, with the alleged ruined prop of the famous bridge beside it, and an illustrated copy of the "Lays" published by the Home Book Company, 45 Vesey Street, New York. The teacher who wishes to give a lesson on Washington, either on February 22d or in connection with a course similar to this, will find President Woodrow Wilson's "George Washington" an admirable text-book; and Ida Tarbell's "Life of Lincoln" may be used in the same way.

Then I have chosen a series of poems which I call the Ideal Woman. They

are "My Love" (Lowell), "She Was a Phantom of Delight" (Wordsworth), "She Walks in Beauty" (Byron), and "Who is Sylvia?" (Shakespeare). The thought of the first three is practically the same. Lowell's love has glorious fancies that come from far off, "and yet her soul is ever near." She has great feelings, but dwells not in herself.

She doeth little kindnesses,
Which most leave undone or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteem'd in her eyes.

She is acquainted with grief, but has kept the spring-time of her heart. She is fair; her face harmonizes with her heart.

Feeling or thought that was not true,
Ne'er made less beautiful the blue
Unclouded heaven of her eyes.

All these poems emphasize the gentle and tender qualities of woman's nature. I should like to add to them poems setting forth some of woman's heroic qualities, besides those I already have in "Lady Clare," "Pocohontas," and "Barbara Frietchie;"—one describing such a woman as the mother of Napoleon, Letitia Ramolini, or such as Florence Nightingale. Can some of the RECORD's readers offer any help or suggestions? These on the Ideal Woman are to be followed by three on the fearlessness of true love: "Lochinvar," "Jock o' Hazledean," and Lowell's "The Singing Leaves."

To these I shall add a series to stimulate love and interest in animals, as a nucleus to a course on nature and animal life. "How They Brought the Good News from Ghent to Aix" (Browning), "The Blood Horse" (Barry Cornwall), "The Soldier and the Bard" (Bayard Taylor), "Tiger, Tiger Burning Bright" (William Blake), "Fidelity" (Wordsworth), "To a Field Mouse" (Burns),

"The Emperor's Bird Nest" (Longfellow), "The Green Linnet" (Wordsworth), "The Humble Bee" (Emerson), "The Grasshopper and the Cricket" (Leigh Hunt), "The Chambered Nautilus" (Dr. Holmes), and a number of others.

To illustrate mercy and compassion I have chosen Whittier's "Skipper Ireson's Ride." As example of liberty of belief for all men there is Mrs. Hemans' "Landing of the Pilgrim Fathers," and under the margin title—"Education and the Higher Life for Americans"—I put "Our State," by Whittier. I planned the course to conclude with five poems covering the last two Sundays before the school breaks up for summer. They are as follows: illustrating the end and effect of a noble life, "The Gray Chief" and "The Last Look," by O. W. Holmes, "Epitaph on Shakespeare," by Milton; and illustrating two views of death: (a) Ruthless death, "Death the Leveler," by Shirley; and (b) the majesty of death, "Thanatopsis," by Bryant. I am constantly adding to the course, and would welcome any questions or any additions from readers. The requisites are that the poems be short, objective, with ethical points, and if possible, tell a story. I wish we had some suitable ballads. Whoever has tried to do similar work with children, and has seen the glow of interest and feeling on their faces, will agree that poetry is one of the most effective factors in developing the mind, heart, and ethical perceptions of young people. It is invaluable to the teacher of ethics. Lazy or indifferent girls and high-spirited boys who have little patience with moralizing self-analysis and analysis of duties, can be touched and quickened to active personal thought by the poet's magic.

ISABEL ROBINS HUNTER.

March 27, 1903.

The World of Social Effort

Protecting Italian Immigrants

RECENT immigration statistics at Ellis Island show that Italians form the largest single element in the tide of nationalities that sweep over that outer bulwark of American civilization. A few figures may be interesting. In 1901 the number of Italians amounted to some 140,000; at the close of June, 1902, the record for the year was 165,631; during the third quarter of 1902 the number of arrivals was 29,336 as compared with 21,324 in the same period of the previous year. The number of illiterates among these poor people is very large—about fourteen per cent. in the case of the North Italians, but as many as fifty per cent. of those coming from Sicily and the southern portion of the peninsula. An appallingly large proportion (44.5 per cent.) of the whole number of immigrants landing on Ellis Island give New York State as their permanent destination, and it is probable that this percentage, or an even higher one, holds good of the Italian element in this total.

Encouraging facts concerning this immigration, however, are that an increasing proportion come now from North Italy, and that a much larger proportion than formerly come with the intention of remaining here. In the autumn the proportion of women and children among the immigrants is noticeable: this means that at the close of the season of outdoor work the laborers send for their families to join them.

As to the desirability of this immigration, two opinions are possible. One only is possible concerning the need of caring for the immigrants after their ar-

rival here. For this purpose the Society for the Protection of Italian Immigrants was organized in 1901, and it is proposed to render here a brief account of what it has found to do since it entered upon its task.

The Society has consistently avoided the attitude of encouraging immigration. It has done what it could to spread among proposing emigrants a knowledge of the severity of the United States officials in administering the law excluding undesirable persons.* Yet to see that the innocent were not unjustly deported through inability to make their plea in a foreign tongue and amid unaccustomed surroundings, has been from the first an important part of the duty laid upon the Society's agents. There are interpreters, of course; but frequently the need is rather of a friend. For instance, a few weeks ago, a young girl on her way to meet her lover here, described him to the Board of Examiners as a "brother-in-law;" it sounded better, perhaps she thought, or, more probably, she had been told she must claim a relative already here. The Board, however, is suspicious of brothers-in-law, and condemned her to deportation as likely to become a public charge. It required much of Mr. Trippitelli's time and all of his tact to obtain the truth from her; and then the young man was sent for, and the couple left together a happy bride and groom. Many such misunderstandings which, unless removed, had been amply sufficient to wreck the fortunes of whole families, have been happily cleared up, to the satisfaction of

* During eight months of Commissioner Williams' term of office (May 1, 1902, to Jan. 1, 1903), 1,600 such immigrants of Italian nationality were deported as ineligible to land.

all concerned, by the Society's two agents, Messrs. Giorgio and Trippitelli.

The immigrants are divided now into two groups, consisting of those having friends to meet them, and those with none. This latter class become the particular charge of the Society, which undertakes to forward them to their destination. The terrors of the Federal inspection on the Island once gone through, they pass over on the ferry-boat to the Barge Office on the Battery, where a gang of freebooters of every description is waiting to waylay them. This gang, consisting of the "runners" of bad, but expensive boarding-houses, of bogus expressmen, padrones' agents, and professional sharpers of one sort or another, were, until the Society's advent, in complete possession of the situation. Once landed, the immigrant was literally seized by them, hustled bag and baggage into a wagon, and borne he knew not whither. That he had an address to go to, or even relatives awaiting him a few blocks away, counted for nothing. He was taken to an immigrants' boarding-house, charged \$1.50 for transportation, and offered a meal of macaroni and codfish, for which a further charge of \$2.00 was made. Did he refuse to eat or to pay, threats of bodily injury usually secured his compliance. A further charge of \$1.50 as "United States immigration tax" was exacted of him, and he was then turned adrift to find his way as best he could to his original destination. So determined was this gang of licensed highwaymen to retain possession of their prey, that on the occasion of the Society's first intervention they descended boldly upon a party under escort and forcibly removed fourteen or fifteen out of a total of some thirty-five!

This was, however, the crowning act of desperation; since then the Society has had the protection of the po-

lice in escorting immigrants to its office at 17 Pearl Street. Here they are placed in charge of reliable guides, who conduct them at a small expense, often as low as twenty-five cents, to the desired destination. If the address in their possession be out-of-town, or if they be without a fixed destination, they are escorted by these guides to the Home of the Italian "Benificenza," on Hancock Street, where they are supplied with board (three meals) and lodging at the rate of fifty cents a day. Here they are at liberty to remain until relatives call for them, or until they secure work. The guide takes with him a card describing the immigrant, and this, when signed by the consignee, serves as a receipt for his proper delivery. This system is at present working very well, the best proof of its efficiency having been afforded lately by a savage assault upon the Society in the form of a complaint on the part of some of the boarding-house keepers and their ex-runners of "abuses" perpetrated by it. So trivial are the abuses alleged, in comparison with those for which some of these very complainants have been recently indicted, and condemned, that it will be surprising if they do not act as a boomerang upon those who present them. In this connection the voluntary action of the police in submitting to the Society for its investigation and report the names of all applicants for runners' licenses, may be expected to aid further in eliminating the objectionable element among these men.

The establishment of a labor bureau to provide the immigrant with work, and thus strike a blow at the wretched *padrone* system, has been from the beginning a pet project of the Society, but has proved to be less readily realizable than some other portions of its program. Much, however, has been done, and more will undoubtedly be ac-

complished in the near future. In order to do its part in relieving crowded conditions in the city the Society early adopted the policy of undertaking to fill only out-of-town orders for employment, and the chief difficulty encountered has been that of providing transportation and guaranteeing the appearance of the laborers engaged. What is really needed is a number of reliable foremen to take charge of and personally conduct gangs of men to their destination. Without such an escort, so great, in many instances, is their ignorance of the obligation assumed by them in signing a contract agreeing to work, that after having their passage paid to a certain destination they will either leave the train before reaching there, or remain but a day or two after their arrival. In particular the South Italian peasant is susceptible to the influence of a "fellow-countryman," that term restricting itself in his definition to an inhabitant of the town from which he himself hails. To such an one he gives his entire confidence, which can only be shaken after proved, and usually repeated, betrayal. To counteract such an influence as this, the Society must establish a high reputation for reliability, and this of course can be done only through the employment of agents of tried responsibility and character. When funds are available to hire such agents in sufficient number, the applications already received from all over the country render it reasonably certain that the *padrone* system, by which the men are mulcted of so large a proportion of their earnings, can be successfully opposed. Instances of gross abuses perpetrated upon Italian laborers in connection with this system have reached the Society in the course of its work, and its intervention in one such case—that of the phosphate mines of South Carolina—has resulted in an

amelioration of the conditions complained of, while the middleman who engages all the labor employed there has agreed to take his men from the Society's bureau in the future.

Another field into which the Society has been forced by the necessities of its clients is that of banking. At no charge either to sender, or receiver it delivers to arriving immigrants money sent them by friends and relatives unable to meet them when they land. Quite a large sum has been handled in this way.

In these ways, and in many others less easy to characterize under definite headings, the Society has been of service to the class of unfortunates for whose assistance it was organized. Throughout its work it has had the recognition and financial support of the Italian Government, whose consul and other agents have been at all times ready with valuable advice and assistance. Its chief need at present is a larger revenue by means of which it might proceed to put into execution some of the projects, educational and material, which have from the beginning formed part of its plan for the improvement of the Italian immigrant and his better assimilation to the conditions of American life and citizenship.

J. K. PAULDING.

Sunday Music in the Public Schools

THE fact that during the past winter Public School No. 33 in West 28th Street has been open each Sunday afternoon, and the parents and children in the neighborhood invited to pass a quiet happy hour listening to simple but good music, is unknown to the majority of dwellers in this vast city; and yet the fact is pregnant with meaning: it is the dawn of the day when the public school shall be the bright

spot and the helpful center of activity of the neighborhood, putting cheer and beauty into the lives of all who come within its sphere of influence, and cementing the bond between school and family.

A short statement of the results of these concerts will be of interest. They were held in a district where conditions are very different from those existing on the "East Side," whose foreign population loves music, and greedily avails itself of all educational opportunities. Indeed, when visiting a down-town "play center" last month, we found in a class-room upstairs an orchestra of twelve—six string and six wind, wood, and brass instruments. The players, young lads and older men, were literally huddled into the only clear space in the room—that between the desks and the wall—while their leader, a young man, in lieu of a baton waved his arms and beat upon a desk. This was more earnest than musical; but the players were absorbed in one of Haydn's works, their sincerity of purpose winning pardon for their shortcomings. In this particular school district in West 28th Street, however, many of the people are unmusical and unmannerly. At first it was difficult to prevent stamping, whistling, etc.; but those who attended the concerts soon learned what was expected of them and became quiet and polite. There has been an average attendance of over four hundred this season, several entire families having been present each Sunday during the winter.

These musically ignorant people have demonstrated a fact that is most interesting, especially to those who believe that only the best music should be given, and that only good performers should interpret it to the ignorant. The *poor* performers could interest their listeners with only the simplest English songs, and their instrumental music was

visibly trying to the audience; but the genuine artist, the efficient musician, who had a message and spoke to the heart, could play or sing anything—even songs in a strange language—and command the attention of his hearers to the end.

Let us look for a moment at the practical side of this question of opening the schools. What do we find? The usual tenement-house conditions are crowded homes, with but small opportunity for physical comfort; no quiet, no fresh air, six days generally spent in manual labor, and Sunday afternoon the only free time—those who attend the various church services having done so early in the day. Now, what occupation offers for these leisure hours? Practically none. People fail to realize that we have hundreds of thousands of citizens for whose leisure no safe resting-place is provided, but who quickly learn to enjoy and welcome this weekly hour, whose mission it is to unfold the simplest pleasures of the House Beautiful. To what higher use can our schools be devoted than to feed or arouse that spark of the spirit, that desire for good, that appreciation of better things, that exists in every man and alone makes him different from "the beasts that perish"! The hour is near when all interested in education must realize that not mere knowledge develops humanity and personality, but that education must also teach a love for and understanding of the beautiful to every child and every man and woman, expanding the mind and soul, developing character, and quickening the ears and eyes to recognize the true and beautiful in all that surrounds us—sound, form, color.

Music alone expresses all these elements of beauty, and is indeed aptly called the "language of the voiceless arts." We are told much of music's influence for good; that she refines the

mind and gives innocent pleasure. This is all most true, most excellent; but it is not the heart of the matter. The truest reason why all should understand and know something of the divine art is that music speaks to the soul, places there thoughts, pictures, and songs that live forever, and awakens and feeds the highest powers of the human soul.

LAURA JOSEPHINE POST.

A Modern Instance

The other day I was taking luncheon with a friend, who lives near Central Park, and, as I left, she said to me: "The next time you come bring two of your kindergarten children to lunch with my boy and girl." (I have a kindergarten down-town on the East Side.)

"Do you mean it?" I asked.

"Yes," she answered. "You say your children are all well, and I am anxious to have John and Mary meet other children. They need to learn to share their toys."

Accordingly, the next week I brought with me a boy of four years and a girl of five, who were very eager for this treat of going up-town.

My friend and her boy were watching for us at the window, and John nearly fell down-stairs in his eagerness to open the front door himself and to measure heights with the little boy.

The two visitors were a trifle shy and awed by what they saw, but not so much as to prevent them from enjoying the attractive and wholesome luncheon. The waitress seemed to vie with the nurse in trying to give them a good time. John and Mary hurried them up to the nursery after luncheon to give them a ride on their rocking-horses, and then the nurse took all four children to the Park to feed the deer. It was a delightful afternoon for all the children.

When my kindergarten children first entered the house and walked up the marble stairs, one of them said: "What a clean house this is! They must wash the stairs every day." "I should like to live in such a clean house," said the other.

For days afterward they talked of this delightful experience and of my nice Auntie, "auntie" being their generic name for kindred of any degree.

Can we do anything better for our children than to help them from the first to share what

they have, simply and naturally, with other children? If we keep our own lives human, we can do this; for children lose their awkward self-consciousness in the presence of kindly human beings.

GRACE DARLING.

* * * *

What was the secret of such a one's power? What had she done? Absolutely nothing: but radiant smiles, beaming good-humor, the tact of divining what everyone felt and everyone wanted, told that she had got out of self and learned to think of others.

F. W. ROBERTSON.

Tolstoi's "Resurrection"

In his lecture on Tolstoi's novel, Mr. Ernest Crosby took his audience directly into the Tolstoian atmosphere of freedom and equality. The evil and suffering pictured in this book, as in Tolstoi's other works, were, according to Mr. Crosby, the result of social conditions. The main elements of the great Russian's philosophy he distinguished as hatred of war and antagonism to the whole military system with its fostering of idleness and artificial standards of living, its substitution for a man's right to think, the order to "obey;" moral courage as the great test of character, i.e., ability to express one's honest convictions and to act accordingly; and the doctrine of non-resistance, of overcoming hatred by love—the highest spiritual truth taught universally by the great masters.

Henry George's doctrines of land tenure are again emphasized in "Resurrection." The author, Mr. Crosby said, always arrived at his conclusions suddenly, like a child, and at the suggestion of some vivid picture. For example, in Paris after attending a guillotine execution, he denounced forever the whole criminal code, and insisted thereafter that no man had a right to take another man's life for any cause whatever.

Books That Concern Us

THE TEACHER AND THE CHILD: Elements of Moral and Religious Teaching in the Day School, the Home, and the Sunday-school. By H. Thistleton Mark, Master of Method, Owens College, Manchester, England. London: T. Fisher Unwin.

This is a little book of 160 pages in a distinctly unattractive binding, but fairly well printed, and sold at a very reasonable price (1s. 6d.). It is British—characteristically so in places; but it is most friendly toward America, and the author's references are more often to American than to English authorities. The book as a whole lacks somewhat in unity and in sequence—a fault which is partly remedied by clearness and coherence in individual chapters. It is written especially for Sunday-school and other non-professional teachers, in adequate but untechnical language. The author's general attitude is broad and liberal, though he apparently assumes that all Sunday-schools are Christian, and that Christianity and religion are synonymous terms. The psychology and pedagogy are, as is to be expected from the position of the author, modern and sound. For him the mind is an organism acting as a unit, not in sections; memory and imagination are processes, not faculties, and so on. On the side of pedagogy, two typical statements are: "The answer to the question, 'How to teach?' is contained in the answer to a second question, 'How is the child able to learn?'" and, "Teaching is the response of the adult to the moral and intellectual need and readiness of the child." He refers to Herbart frequently, discusses the Herbartian "Steps" at some length, and gives several specimen lessons on Biblical subjects illustrating their application.

For the trained professional teacher this book has little that is new; but it should prove valuable in giving parents and non-professional teachers fundamental ideas of modern educational principles and practices, and it should help especially in bringing about much-needed reforms in Sunday-school teaching.

C. S. O.

THE WESTERN SLOPE. By Celia Parker Woolley. Evanston, Ill.: William S. Lord.

Under the finely descriptive title, "The Western Slope," Celia Parker Woolley has published certain reflections on persons and

things appropriate to one who has reached the afternoon of life and is descending the range to the West. The essays show originality and insight, and, moreover, they do not forget to be piquant. The subject is in a way unique. For while youth has had many panegyrists, and age has been celebrated by not a few, one finds it hard to recall any other account of just this period of alert meditation. Among American women, however, it is the time of greatest public activity, of the largest social consciousness and service. In the present case the writer is known to be foremost in the liberal social work of the day, and she discusses with breadth and illuminating optimism matters that come close to all thoughtful minds. "Some of My Neighbors on the Slope," "The Lost Fountain," "The Way We Have Come Religiously," "Social Ideals," "The Woman's Share," "The Moral Balance"—these chapter headings suggest the quality of the contents. Both philosophy and confessions will prove revealing voices to that interesting company which Mrs. Woolley calls the "Western Slopers"; and even those on the Eastern side can recognize the value of sage reflection and hopeful experience.

The volume is an attractive octavo of 250 pages, appropriately printed, and bound in brown—symbol of the autumn season.

L. M. T.

THE MIND OF MAN. A text-book of Psychology. By Gustav Spiller. The Macmillan Company.

Here is an author and a book and a preface that awaken keen expectations in the breast of the eager psychologist, for we are told that, "If psychology cannot as yet boast of any great truths, it is because Introspection has been unjustifiably regarded as impossible or impracticable. Yet, as we shall see, this mode of investigation offers no great difficulties, and may be applied with marked advantage." Here is a modern Joshua who proposes to command that sun of the individual consciousness, the Ego itself, to stand still that we may take its measure in calmly scientific fashion. Further on this modest prophet assures us that, "This work will have fulfilled its author's purpose if it accentuates the need of and assists in establishing a psychology of a strictly scientific character." We feel sure that the

book will go a long way toward accomplishing the author's purpose, at least in the first instance.

The great bulk of the work, and it is a large volume of some five hundred pages, is devoted to the setting forth of the author's idiosyncratic system of psychology. He gives case after case of his own efforts at introspection—the method of the book being frankly inductive; and the student is urged to repeat the experiments on himself. We have called the system *idiosyncratic*, and indeed it is, for not only are the introspective experiments impossible of accurately defined reproduction by another, but the very language in which they are couched is in a terminology peculiar to the author. He takes the astounding liberty, in an introductory chapter, of providing the student with a glossary of terms which are to be the key to his system. Many of these terms are words used elsewhere with meanings totally different, yet wholly reputable and established. This introduction of a new tongue into the Babel of psychological nomenclature, in which we are already sufficiently confused, will bring to the author no one's thanks.

In spite of his evident acquaintance with the great mass of testimony against Introspection—for he candidly quotes in opposition to his own view from such authorities as Hume, Comte, Kant, Herbart, Ward, Stout, Sully, James, Baldwin, Ribot, and Lloyd Morgan—he yet devotes no more space than a couple of pages to the argument in behalf of his favorite, and, as he claims, the ultimate method of psychology. This would not be so disappointing if that argument were a valid one. But it is not. He says: "My reply is as follows" (the italics are his): "*retrospection is, of necessity, introspection, and if, therefore, introspection be impossible, our minds are absolute blanks.*"

Now, of course, no one claims that introspection is impossible; what we do claim is, rather, that introspection is powerless to furnish data for a scientific psychology. By the very grammar of science a scientific psychology must be one based upon the possibility of observing like phenomena under like conditions, thereby making it possible to predict similar results from similar causes. In other words, psychology to be a factual science, as opposed to a normative one, must be laid on a causal basis; there can be no other connection between its events than a causal nexus, and there can be no other principle of explanation than the accepted principle of all the sciences, namely, Causality. But the actual

connection between psychic events is Teleological, *i.e.*, based not upon anterior and conditioning causes, but upon final causes, future ends, and upon, the beckoning needs and desires of the present. Consequently the world into which the rapt Introspectionist gazes is not a causal world at all, but a free-will world, where the Necessity of the same things happening twice alike is not the universal law. Out of such a world, how is our introspective psychologist to report the recurring and congruous facts that go to the making of a science? Or, even if he succeeds in constructing a system that seems good to himself, how is he to make it good for the others who are denied access to the occurrences within the circle of his consciousness, which have been the data of that system? L. R. M.

LINKED LIVES. A Tale of Yesterday and Today. By Isabella Ingalese. New York: The Occult Book Concern.

The story deals with the spiritual thought of the day. It treats of reincarnation, the characters having lived also in Roman times, and now reap the results of actions then sown. The heroine, having lost her property, tries to support her insane mother in the midst of dire adversities. Through her many tribulations she is strengthened by a spiritualized being, Dr. Bennett, and at last triumphs over selfishness through suffering. The note the author strikes is that of the evolution of the individual soul. The tale is well told.

DAILY MAXIMS FROM AMIEL'S JOURNAL. Edited by Orlene Gates. New York: Thomas Y. Crowell & Co.

Amiel is something of a modern mystic, whose sayings sometimes echo the spirit of Thomas à Kempis. Here we have him at his best. His most trenchant, epigrammatic thoughts are here arranged in a sequence harmonizing with the season or month. Many are terse—all are brief; for example, to quote more or less at random: "A belief is not true because it is useful." "Submission is not dependence; on the contrary, it is strength." "Intellect is aristocratic, charity is democratic." "To give happiness and to do good, there is our only law, our anchor of salvation, our beacon light, our reason for existing. All religions may crumble away; so long as this survives we still have an ideal, and life is worth living."

SWORDS AND PLOWSHARES. By Ernest Crosby. New York: Funk & Wagnalls Company.

Mr. Crosby feels the oppression of the working world as a prophet, and yet he does not

voice any depression arising from the knowledge of its ills and inhumanities, but offers the buoyant remedy of freedom, peace, brotherhood, and love.

"The wings of the Soul are made of love."

"War is hell; because it makes men devils."

"Take up the White Man's burden,
An I teach the Philippines
What interest and taxes are;
And what a mortgage means;
Give them electrocution chairs,
And prisons, too, galore,
And if they seem inclined to kick,
Then spill their heathen gore."

"Since my soul has become br. ther to the lowest, its pride
knows no boun is."

These are bits of philosophy selected almost at random from the text. Anti-imperialist, anti-militarist, anti-aristocrat that he is, Mr. Crosby's cry for democracy, peace, and truth rings from cover to cover. As radical and fearless as he ever was, he seems to have grown broader and to have gone deeper into life since his "Plain Talk in Psalm and Parable." In the present volume strong notes are struck against war, wealth, and all that goes to accentuate differences between classes of men. The latter part of the book consists in reflections and pictures of town and country, echoing the author's keen appreciation of beauty and meaning in humanity, of solace and inspiration in nature. The titles are descriptive of the poems—"Farm Pictures," "The Sheep-dog," "When the Bobolink Flies Low," etc. L. B. L.

HEREDITY AND SOCIAL PROGRESS. By Simon N. Patten. The Macmillan Company. \$1.25.

The problem with which the book deals may be stated thus: In the social sphere we face diminishing returns in every epoch. The natural surplus falls off, and cannot therefore be a source of social progress. Even with a social surplus, progress is not safe. This surplus is always in perishable goods, which must be periodically replaced. To make progress secure the temporary surplus must be transformed into permanent conditions or into mental traits. If this cannot be done, then all progress is temporary.

How, then, is this social surplus transformed into permanent conditions and mental traits? This, the main point, divides itself into these several questions: Does progress start from a deficit or from a surplus? Does genius come by additions or by differentiation? Does education improve natural or acquired characters? and, Does reform come through strengthening the strong or by helping the weak? The same

problem in biology is: How can acquired characters become natural? If acquired characters cannot be inherited, then the social surplus cannot be transformed into mental traits, and enduring progress is impossible. The study of biology, in which we here become involved, will be no easy matter for most readers to follow, and we have no space to do so here. Mr. Patten uses the principle that phenomena in the mental life are parallel to those in the physical life; and holds that a similar parallel exists between economics and biology. Facts of no prominence in one science become important as soon as they are perceived to express in a new way the generalizations in another field.

The author goes on to contrast his own theory of progress by differentiation with the widely accepted theory of progress by addition. This is best seen in his chapter on "Education." There he says: "Men and women tend to be different. They must be kept on an equality by an education which shall give to each sex the characters that are natural to the other." Women are made mothers by a natural process, and there is no danger of a race of unnatural mothers. So, too, men are in an increasing degree accurate thinkers. "Education adds nothing to the motherliness of women or the thinking of men." "Education cannot improve on natural characters," is the one sentence in the whole book put into italics. But while the natural characters, the wills of women and the thinking of men, do not need education, the acquired characters—that is, the wills of men and the thoughts of women—do need it, and increasingly, because progress, it is insisted, is the development of the strong, not where they are strong, but where they are weak. "In so far as education moulds men and women, it will be more effective if the education of men is in the hands of women, and that of women is in the hands of men." Discipline differs from education in this last particular.

To the same effect in his chapter on "Reform" he says: "Progress, then, is not the making of the strong, but that protection of the weak by which differentiation becomes possible. And the strengthening of the weak is not a final process, but one which must be repeated by each generation with ever-increasing care." "The more freely we give to the weak, the more is gained by the strong." Every class must give its strength and character to other needy classes, and each race to its needy neighbor.

C. H. P.

Work of the New York Society for Ethical Culture

THE HUDSON GUILD LIBRARY AS AN AID IN SETTLEMENT WORK

The important part that the library may play in the social settlement's effort to improve the condition of those in the tenement districts is but seldom realized. As the settlement has fought the dance-hall by giving the young men and women an opportunity to meet in a better atmosphere; as it has kept the boys from the streets by giving them a place in which to play, so it may rescue them from the dime novel and the yellow-covered trash by giving them better books to read. But it is not enough merely to set good books before such readers. They must be taught to read these. This can be done only by a gradual process of bringing to their notice books not too difficult for their comprehension, and by degrees building up their liking for a better class of literature.

An effort in this direction is being made by the Hudson Guild Library. Through its connection with the Hudson Guild Neighborhood House at 252 West Twenty-sixth Street, of which it is one of the most important features, it is able to reach many who would not join other libraries. They are mainly the members of the clubs and classes of the Guild and their relatives—about 1,000 in all in regular standing. But the Library's importance lies not in the number to whom it lends books, but in the influence it exerts in determining the class of books read by its members. This influence is exerted through the personal attention paid to the individual by the librarian. The growth of a liking for better books among many of those that have been longest members is very noticeable. While at first their interest could be aroused only by detective stories and other books of this class, they are now eager readers of the standard works of literature.

The larger libraries do not exert this same educating influence. They have too many subscribers to allow of individual attention being given to any great number of them. In relation to them the Hudson Guild Library exercises a preparatory function. After the members have exhausted its limited supply of books, they are better prepared to make the proper use of these larger institutions.

Then the Library exerts a steadily growing influence on the membership of the Guild. It attracts new members. It also holds many

who would otherwise lack interest in the Neighborhood House. Besides which, it tends to interest the parents of the children, not only in the Library, but in the Guild as a whole. Frequently small children apply for books for their parents or brothers or sisters, whose employments make it impossible for them to reach any library.

The influence of the Library has greatly grown since its inception in 1897, when it started with a few books presented to the Guild. It did not take the form of an organized library until, a short time afterward, the Boys' Society for Ethical Culture was formed, since which time it has been under the supervision of a committee, appointed mainly by and from among the boys and young men of this Society.

The dues of the Boys' Ethical Society go toward the support of the Library, which also receives a hundred dollars or so every year from the State, for the Library is incorporated under the laws of the State of New York. Its only other means of financial support is an annual entertainment. With the growth of the Library the expenses of running have, of course, increased, and if its work is to be continued, even on the present scale, additional funds must be raised.

Almost since its beginning, and until a year ago, the work of the Library was carried on entirely by members of the Boys' Society and a few young women. These volunteer librarians at first kept the Library open only a few afternoons and evenings a week. But it was later felt that the circulation of the Library would be greatly increased if its members could have access to books whenever they desired. So the Library was opened more and more often. Now it is available every day but Sunday. With these increased facilities its circulation has grown from 1,941 volumes in 1900 to 7,111 volumes in 1902. In the first month that is on record, June, 1899, 52 books were given out; in the same month last year 719; and in March this year 932 volumes were circulated. The greatest increase in circulation has been since last May, at which time the volunteer librarian system was abandoned, and a single trained librarian was substituted.

It is her personal attention that makes the Hudson Guild Library not a mere distributing place for books, but an important factor in the mental and moral uplifting of its neighborhood.

TWENTY-SEVENTH ANNIVERSARY OF THE SOCIETY FOR ETHICAL CULTURE OF NEW YORK

A Social Gathering and Country Outing will be held on Sunday, the 24th of May, at Felicia, the Summer Home of the Young Men's Union of the Society for Ethical Culture.

On that occasion, which will partake of the nature of an Anniversary Celebration of the Society for Ethical Culture, there will be a brief ceremony inaugurating the work of the Summer Vacation School to be held at Felicia, and the opportunity will be afforded to gain an idea of the valuable work which the Young Men's Union are doing and planning in conjunction with other organizations. The country round about Felicia is beautiful, and affords tempting opportunities for those who care to ramble. The program for the day will be as follows:

A Special train will leave Jersey City at 9.45 A.M., and arrive at Mountainville at 11.00 A.M. Boats to connect with this train leave Twenty-third Street Station (New York side) 9.20 A.M., and Chambers Street Station 9.25 A.M.

5.00. Departure by special train due in New York at 6.30. Light refreshment before leaving.

In the event of wet weather, ample provision will be made for accommodation and the carrying out of the program within the spacious building itself.

Tickets, including railroad fare, luncheon and light refreshments, two dollars (\$2.00) each. Those wishing to avail themselves of this excursion will please notify the House Secretary of the Society for Ethical Culture, Miss Louise B. Lockwood, to whom make checks payable.

WOMEN WAGE EARNERS' SECTION

Acknowledges an address, by Mrs. Anna Earlin Spencer, on the Higher Education of Women. The section is also broadening its work in the support of scholarships by starting a second for a pupil at the Manhattan Trade School for Girls.

WOMEN'S CONFERENCE

The Tenth Anniversary was celebrated at Tuxedo Hall on April 27th. The reports of the branches of the Conference proved a successful year's work, and commend themselves to all workers in the field of social progress. The officers elected were as follows: President, Mrs. H. Ollesheimer; Vice-Presi-

dent, Mrs. Hellman; Treasurer, Mrs. M. Cooper; Secretary, Miss R. Davidson; Assistant Secretary, Mrs. M. Kirchberger. The July number of the RECORD will review the work as a whole.

SOCIETY FOR THE STUDY OF CHILD NATURE, CHAPTER I

The Society has had a successful winter, and proposes to start a new line of work next season. Mr. Percival Chubb will conduct a course in Plato's Republic, for which information may be obtained by applying to the chairman, or at the office of the Society for Ethical Culture. It is, moreover, planned to start a new Chapter for young mothers, should enough members apply to prove the advisability of this action.

THE YOUNG MEN'S UNION

Scenes from Shakespeare were presented at Sherry's on the evening of April 25th, by members of the Young Men's and the Young Women's Unions, for the benefit of Felicia and the Hudson Guild. The fairy scene from "A Midsummer Night's Dream," with the singing and dancing, were artistically rendered, and the whole event was remarkably successful from the æsthetic standpoint. It is expected that the success of the occasion is a stepping-stone for further dramatic work of true worth in the future, and much credit is due to the friends who worked for and achieved the satisfactory results of this occasion.

ETHICAL CULTURE SCHOOLS

On May 29th the School Outing of the upper grades will take place at Fort Lee (reached by elevated railroad from 125th Street). Parents and friends and interested members of the Society are cordially invited to attend. The morning will be devoted to athletic contests, the afternoon to an outdoor presentation of Shakespeare's "As You Like It" by the High School, assisted by singing from members of the eighth grade.

For information apply to Mr. Louis R. Moore, Assistant Principal of the High School, 48 East Fifty-eighth Street.

The Closing Exercises and Commencement will be held at the Main School, 109 West Fifty-fourth Street, on the morning of June 5th. The address will be delivered by Professor McMurry, of the Board of Education, and all parents and friends of the Society are cordially invited to be present.

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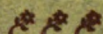
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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor

VOL. IV

JUNE-JULY, 1903

No. 5

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THE ETHICAL RECORD, a magazine of practical ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical Movement, but include those who are especially qualified to deal with current issues from this standpoint.

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THE ETHICAL RECORD

A Magazine of Practical Ethics



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The Ethical Record

HAS a threefold purpose, and addresses a threefold public. Its controlling aim is to promote the profounder and steadier application of ethical standards and ideals to life, public and personal; to interpret, clarify, and deepen the ethical consciousness. It seeks to do this: First, by dealing sympathetically and critically with the ethical issues and interests, the ethical thought and effort—religious, social, political, philanthropic, educational, and literary—of the time. Second, by bringing itself into closer touch with those distinctively ethical organizations that have a similar purpose, it endeavors to promote more effective and helpful union with them. Third, more specifically, it aims to advance the ethical movement and cause, here at home, through the corporate, institutional expression of it in The Society for Ethical Culture of New York. It makes appeal, therefore, at once to all those who are interested in the treatment, from the ethical standpoint, of the urgent problems of civilized life; to all adherents and friends of the ethical movement in this country and abroad; and, more directly, to the members of the New York Society.

THE ETHICAL RECORD

VOL. IV

June-July, 1903

No. 5

Emerson's Presiding Idea

AS a thinker Emerson takes rank rather among the poets who are thinkers than among the philosophers. And yet a poet in the fullest and highest sense of the word Emerson never was. In his verse, instead of molding noble form, sensuous and passionate, to embody his thought or his emotion, he attempts to transmit a ray from his own spirit—keen, fine, and intense—directly to the spirit of his reader. He does not live with delight in the medium of expression, but parts it asunder or passes through it, as if it were an obstruction instead of an aid to the idea. If, however, we use the word poet in an extended sense, so as to include the rhapsody of the seer or the sage, we may call Emerson a writer of lofty hymns in prose. He is often alone with his idea, and what we overhear is a kind of divine soliloquy. Many of his most impressive passages are voluntaries, rendered in a temple not made with hands, voluntaries which uplift the spirits of the hearers, and which are inspired by the moral sentiment in man. But all these hymns and voluntaries, however various may be their several themes, group themselves around one common center; and this it is which permits Emerson to write without an elaborate or a strict design. "Here I sit and read and write," he says, "with very little system, and, as far as regards composition, with the most fragmentary result; paragraphs incompressible, each sentence an infinitely repellent particle." Yes, for system and construction are a

kind of manufactured unity; we attain to them by calculation, by manipulation. But the unity which we discover in Emerson's writings is that of the breathing of the spirit.

What is the one dominant and persistent idea of which Emerson is the organ and the envoy? It is this—that each man may find within him, if he will but seek, something more than what is merely personal, something impersonal and universal, the divine impulse and the divine law, and that this—this, and not any kernel of hard individuality—is the very center of his being. Deep in the consciousness of every man may be found the meeting-point between the individual will and the universal law, the universal life; there lies the quickest center of personality, and there, too, is that something making for righteousness which, while a portion of our being, yet transcends our personality. Let us fall back upon this source and center of our life; let us grow from it; let us recognize the fact that our truest self reposes upon and flows forth from the universal. Let us lose and find ourselves in this tide of God, of universal being, which is ever present, and at times seems to flood the soul of each of us. Emerson does not attempt to define this power in which we live and move and have our being; names and descriptions and definitions are but shadows. The Psalmist may name it "the Lord"; the Evangelist may name it "our Father"; the Positivist may tell us it is "Humanity"; the Stoic philosopher may style it

"the moral law." That our life should be its organ and agent is more important than that we should give it a name.

It is in the applications of this idea—an idea common to many religious minds—that Emerson's originality largely lies, and these applications remove it from the region of abstractions, and render it eminently practical and fruitful. We are not carried into remote regions or distant ages in search of what is best; we find what is best in the present moment and in all that lies nearest to us, in common things and in "the earnest experience of the common day." For our work in the world we need a sane self-reliance. Well, here is the true foundation of such self-reliance: "We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams." In its highest form this self-reliance becomes genius, which is ready to oppose the whole world, but in no spirit of egoistic revolt; rather in the faith that what is true in a solitary, private heart "is true for all men," and that in the end the assertion of an individual heart and brain will vindicate itself as part of truth universal. Whoso would be a wise man, Emerson tells us, must be a nonconformist; but our nonconformity, we learn, is not mere revolt or whim; it must be practised only for the sake of a deeper and wider conformity.

I turn over the pages of the "Essays" for other applications of the writer's central principle. Surely, it may be said, we grow out of the past; the history of the human race has determined for us what we are and what we are to be. Shall we not consult authority? Yes, but the historical Plato can speak only to the Plato that is within us. And it is only in so far as each individual possesses something of the universal mind that the history of the past becomes intelligible to

him. It is only in so far as some common life or common mind circulates between us and the great spirits of former ages that we can have any profitable communication with them. Thus, instead of reading history passively and loading his memory with lifeless facts, the student should "esteem his own life the text and books the commentary." All public statements of history must be made vital in the personal life of each of us, and all private experiences of our own lives must be generalized, and so seen as part of the common life which flows through the past and the present toward the future.

So much for History and the Past. But how great is the risk of losing our best selves, and the soul of goodness that is in the world, amid the meaningless tangle of circumstances through which we move! To restore this confusion to order we must look for the meaning of what seems so chaotic, and this Emerson finds in the law of immutable justice, by which the deed returns to the doer, light and strength of heart to the righteous, darkness and ill to the doer of evil deeds; "the dice of God are always loaded." And trusting in the universal laws working in us and through us, we shall not vex ourselves with a fussy activity, striving with heated forehead and blind hands to set the whole world to rights. Let us, if we can, work in joyous serenity, providing an unobstructed channel for the higher life of which we should be the organs. Half of our bustle and vexations are unnecessary. Find the right place in relation to the center, and all will go well: "Place yourself in the middle of the stream of power and wisdom, which animates all whom it floats, and you are without effort impelled to truth, to right, and a perfect contentment."

Among the passions which seem, and which are, most personal to each of us we reckon those of love and friendship. All readers of Emerson will remember

that even here he justifies the private passion by discovering in and behind it the presence of something that is everlasting and universal. Heroic lovers recognize after a time that all which first drew them together is deciduous, the scaffolding by and by to be removed from the building, and that "the purification of the intellect and the heart from year to year is the real marriage, foreseen and prepared from the first, and wholly above their consciousness." Of friendship Emerson writes with enthusiasm; nothing is more substantial in the whole universe than such an alliance of souls; and it is so because the friend is an envoy of the glory that lies behind him; he stands out splendid and hardy upon a background of higher splendor; a friend is but "the harbinger of a greater friend."

It would be easy to point out the presence and the influence of Emerson's presiding thought in the essays on

Prudence—the "outmost action of the inward life," and false only when detached—on Heroism, "the answer of the soul to a clarion-cry" of the divine spirit within the soul, on Intellect, on Art. But enough has been said to show that Emerson, if not a builder of systems, has that unity which comes from one steadfast inspiration, a pure and constant gale of the spirit. "Faithless, faithless," he cries, in the lecture on the Times, "we fancy that with the dust we depart and are not; and do not know that the law and the perception of the law are at last one; that only as much as the law enters us, becomes us, we are living men—immortal with the immortality of this law." The strain seems so lofty as to be remote from practice; yet in truth it may quicken and illuminate every act of humblest duty.

EDWARD DOWDEN.

Channing, Emerson and Parker

IT is an interesting fact that the centennial anniversary of Emerson's birth is very nearly that of Channing's installation in his Boston ministry. Emerson was born, as everybody knows by this time, May 25, 1803, and Channing was installed June 1, of the same year. But these men had vital affiliations that would make even a more exact coincidence a matter of comparative indifference. Channing, Emerson, and Parker are the three now acknowledged leaders to whom American Unitarians lift up their admiring eyes. (When the survey includes England, Martineau, of course, is added.) One needs hardly to be told that, much as they are honored now, they were much feared, disliked, disparaged, and con-

demned in their own time; Channing first by the orthodox party, then by some of his own sect; Emerson pre-eminently by Unitarians; Parker by Unitarians and orthodox alike. Three sermons preached by these men are the three tallest landmarks of the Unitarian history — Channing's Baltimore sermon of 1819, Emerson's Divinity School address of 1838, Parker's South Boston sermon of 1841. It is generally believed and stated that there was a genetic relation between the second and the third of these, that Parker's sermon was the translation of Emerson's address into concreter form; but no such genetic relation is conceived between Channing's sermon and Emerson's. Yet it was actually there. In the Baltimore

sermon there was an appeal to reason as the final standard in religion which enfolded all that was most vital and progressive in Emerson's address and Parker's brave discourse.

The mutual regards of these religious leaders are so interesting that I could easily exhaust on them the space assigned to me. Emerson's respect and reverence for Channing were great from his youth up. He characterized his Dudleian Lecture (1821), a consistent piece of supernaturalism, as "the highest species of reasoning upon divine subjects; the fruit of a sort of moral imagination." The best expression of Emerson's opinion of Channing is in his "Historic Notes of Life and Letters in New England." There we read that Channing's articles on Napoleon and Milton were our first specimens of large criticism and made a deep impression. "He could never be reported, for his eye and voice could not be printed." "He left no successor in the pulpit." "We could not spare a single word he uttered in public, not so much as the reading of a lesson in Scripture or a hymn." "A poor little invalid all his life, he is yet one of those men who vindicate the power of the American race to produce greatness." For Emerson, twenty-three years his junior, Channing had a reciprocal appreciation. He praised his "severe sincerity and moral independence" in declining to administer the Lord's Supper in the habitual manner, at the same time resigning his charge. Prevented by deafness from hearing Emerson's early lectures, his daughter brought him home the manuscripts and he read them with avid interest. To the main purport of the Divinity School Address he responded heartily, and he did not find the lack of divine personality in it that troubled Henry Ware, Jr., and other Boston Unitarians.

Thirty years Parker's senior, Chan-

ning lived to hear the painful echoes of Parker's South Boston sermon and died in 1842, when Parker's relations with his conservative brethren were strained until they broke. He deprecated Parker's indifference to the miraculous in Christianity, but said, "I wish him to preach what he thoroughly believes and feels. . . . Let the full heart pour itself forth." Parker, on the other hand, had a boundless reverence for Channing. To be near him that he might seek his counsel, which he often did, was a principal reason for his settling in Roxbury. He declared that a new-comer with Channing's principles could not secure a Boston settlement. He hailed him as the head of a Unitarian liberal party, the "Unitarian orthodoxy," which Channing deprecated, having no head. When Channing died, Parker laid a wreath upon his tomb that surpassed every other in the freshness of its sweet and homely flowers.

Parker was Emerson's junior by seven years. His sermons and other writings make frequent mention of him, always in terms of lofty admiration. Once he said, "The little town of Concord is the center of his sphere; its circumference—that great circle—lies far off, hid underneath the horizon of future centuries." Emerson probably had this in mind when he said, after Parker's death, "He was capable of the most unmeasured eulogies on those he esteemed, especially if he had any jealousy that they did not stand with the Boston public as highly as they ought." In the memorial address wherein this expression occurs, Emerson paid to Parker one of the loftiest tributes of admiration that he paid to contemporary character. When he denied him the poetic quality he was perhaps thinking of his defective appreciation of Emerson's own verse. "It was," he said, "his merit to speak tart truth, and when there were few to

say it. But his sympathy with goodness was not less energetic . . . and it is well known that his great hospitable heart was the sanctuary to which every soul conscious of an earnest opinion came for sympathy." Parker was one of the favored "few persons besides the [half-dozen] students" who heard Emerson's Divinity School Address. He walked back to Roxbury in the clear moonlight resolved that he would straightway preach two sermons on the character of the Bible, which for some time he had been holding back.

The relations of these men's ideas and principles are more important than their mutual personal regards. Parker and Emerson broke with the supernaturalist tradition, which Channing never did. Yet Channing's interpretation of the traditional opinion was so generous and expansive that it brought him into closer sympathy with Emerson and Parker than were some who echoed their denials. Philosophically it was those elements in Locke and Hartley that leaned to the intuitional side of the debate that attracted Channing. Hence his admiration for Dr. Price and his distaste for Priestley. Emerson and Parker were not more disinclined to accept any materialistic conception of the world or any necessarian conception of morals. Theologically he laid the axe at the root of the tree for Emerson to sharpen and for Parker to swing with his stout farmer strength, when he said, "I am surer that my rational nature is from God than that any book is the expression of His will." Formally subjecting himself to the authority of Christianity, he was virtually as self-reliant as Emerson. So it was simple truth that Dr. Gottheil spoke of him, "Though he always meant to be a disciple, he, in truth, spoke as a master. You feel, when you read him, that he was much bolder than he knew, and that all his thoughts have the force and

freshness of a spontaneous mind and do not state what he found in the Book but in his own reason and conscience."

Emerson could have learned his entire doctrine of individualism and self-reliance at Channing's feet. Channing said, "There is no moral worth in being swept away by a crowd, even towards the best objects." . . . "What many of us have to dread chiefly from society is not that we shall acquire a positive character of vice, but that society will impose on us a negative character; that we shall live and die passive beings; that the creative and self-forming character of the soul will not be called forth in the work of our improvement." . . . "Could a perfect individual be found, we should injure ourselves by indiscriminate and servile imitation." Such expressions are not narrowly isolated in Channing's writings; they are sporadic. We pass from his doctrine of self-reliance to Emerson's without any shock of difference.

And what they thought they lived. Their individualism made them both hostile to organizations of all kinds. Hence, with increasing sympathy with the abolitionists, they never joined themselves formally to their assembly. They maintained a similar attitude toward other reform organizations. Personally Channing had a much more isolating temperament than Emerson, who accounted him "the most unprofitable private companion." Here, perhaps, the shadow of some personal misfortune falls upon the page. Others had better luck, and it is by no means certain that Emerson's "aloofness" was not more central than Channing's, who, superficially repellent, admitted a few persons to his deepest mind as Emerson never did or could.

With much of agreement there was much of difference between the Boston preacher and the Concord seer. Em-

erson made no mistake when he conceived himself to be essentially a poet. Channing was of another kind. Quite as different was the abundance of Emerson's humor compared with Channing's almost total lack. Emerson's was the more abstract philosophy, but in the presentation of his thought he was much more concrete than Channing. His was the more observant, Channing's the more meditative mind. Their different methods are admirably illustrated by the Lenox Address on West India Emancipation, which Channing gave in 1842, and Emerson's on the anniversary of the same event in 1844. Emerson's abounds in "wise saws and modern instances"; Channing's in broad generalizations. Of the two, Channing was the more idealistic in his humanity. That the slave was a man obliterated for him every racial and acquired defect as it could not for Emerson, who was always checking his universals with the inexpugnable facts.

Emerson's "Sovereignty of Ethics" is a doctrine that is very dear to the representatives of Ethical Culture. The doctrine should attract them to Channing with an equal love. Martineau was a disciple of Channing, but in his doctrine that morality is obedience to "another person" he fell short of Channing's teaching, "There is but one ground for virtuous affection in the universe, but one object of cherished and enduring love in heaven or on earth, and that is Moral Goodness." And, again, he said: "The adoration of goodness—that is religion."

If Parker was not more the Reformer than either Channing or Emerson, he had not their aversion to organized activity; reading as they never read, a devourer of libraries, a scholar in many languages, he was in his ultimate expression more the man of action than the man of thought, and he knew the joy of battle upon theological and political

fields. Even his transcendental philosophy was shaped for practical exigencies, so much more concrete was it than Emerson's, with its equal certainty of God, the Moral Law, and Immortality—a philosophy which took counsel less with Kant and Schelling and other masters than with his own naturally affirming and believing soul. His social contacts were as much more frank and jovial than Emerson's as were Emerson's more easy and gracious than Channing's. In Emerson's there was more of intellectual curiosity, in Parker's more of human sympathy. The fact is that Parker had a liberal education, denied to both Channing and Emerson, in that he was a farmer's boy, and was brought up on a farm and in a carpenter's shop. So it happens that he smacks of the soil as they do not; and when he writes of the comeliness of the potatoes with the brown earth clinging to their sides, and of the ripe apples plumping down in the still moonlight, we get nearer to the facts than in Emerson's more deliberate approach. It is impossible to conceive of either Channing or Emerson working in Parker's fashion to thwart the Fugitive Slave Law and the enslavement of Kansas. He translated their ideas into events. He beat their plowshares into swords in a time when without shedding of blood there was no remission of the nation's sin. Where Channing with wise thrift saved himself that he might give himself more effectively, Parker flung his life with glorious abandon into the enemy's lines and died untimely, yet not with his work undone.

The individual members of this great triumvirate differed in many ways, but they had more in unison than in difference, and they will be joined together in the reverence and affection of mankind for a much longer period than many of much noisier fame.

JOHN WHITE CHADWICK.

Emerson As a Reformer

THE popular idea of the idealist is that he lives in a sort of cloud-land. But Emerson's idealism consisted in believing in ideal possibilities in this world—in human society. Such idealism and active reform are closely connected. For reform in essence is nothing but the attempt to bring ideas into the realm of fact, or to transform facts so that they become an image of the idea. Emerson says that the history of reform is always identical; it is the comparison of the idea with the fact. Again, "Out of the fair Idea in the mind springs the effort at the Perfect. It is the interior testimony to a fairer possibility of life and manners." He finds the origin of all reform in the mysterious fountain of the moral sentiment, which, he says, amidst the natural, ever contains the supernatural for men.

This deep view of the matter marks one of the characteristic traits of Emerson. He often speaks of the partiality and one-sidedness of reformers; but he does not forget the underlying motive; his writings are one of the most subtle and powerful influences for reform that the last century produced. "What," he once exclaimed, "is a man born for but to be a *Re*-former, a *Re*-maker of what man has made?" Reform becomes something natural in this view, something poetic, a part of ascending life. Indeed, if men could see it in its wholeness, and present no opposition to it, it would be beautiful like all creation of order out of chaos. Reform is made arid, noisy, fanatical, because it is opposed, and because men see only a part of it: they become advocates of one virtue, partisans of one idea.

Religion itself tends in the direction

of reform according to Emerson. To quote his words, religion does not "tend now to a *cultus*, but to a heroic life." We find him even speaking of the reformers of his time as "the visible church of the existing generation." The leaders of the crusades against War, Negro-slavery, Intemperance, Government based on force, Usages of Trade, Court and Custom-house oaths, and so on, to the agitators on the system of Education and the laws of Property, he called the right successors of Luther, Knox, Robinson, Fox, Penn, Wesley, and Whitefield. "They have the same virtues and vices, the same noble impulse, and the same bigotry." Though there are two sides to every question, or two standpoints from which it may be viewed, Emerson says that if we take our stand on necessity we shall go for the Conservative; but if on ethics, for the Reformer.

Emerson witnessed with exhilaration the growth of the reform spirit in his time. It actually seemed, he said, as if the higher inspirations that had been assigned to poetry and music, to prayers and sermons, without much thought of their getting a footing in real life, were about to be executed. So strongly did he feel, that he was classed among the "new lights" himself. He had welcomed anti-slavery speakers to his pulpit. His later lectures before the Lyceums of the country were full of a subtle radicalism. In private life he manifested an uneasy conscience about the "dubious problem" of domestic service, wished to "co-operate" with his less fortunate neighbors, and felt that he ought to labor with his hands.

The ills he was sensible of in our so-

cial system were at bottom internal; the only remedies in which he had absolute faith were internal, too. Selfishness vitiated government, property, religion itself, and the only cure was new principles in the heart. We must become lovers, he said, and what is impossible becomes possible. There are intermediate steps between principles and concrete action; and as to ways and means Emerson does not always give us light,

and sometimes himself went astray—as in what came near to an advocacy of anarchy; but if the souls of men could have his vision of principles, they would soon and inevitably find the way to successfully incorporate them into life. We go to Emerson for impulse, not for instruction; and no one for a century has struck higher or deeper notes than he.

WILLIAM M. SALTER.

Personal Reminiscences of Emerson

IN one of the many fine tributes recently paid to Emerson's influence, it has been stated that to see a great man face to face is worth more than to have read all his books or an account of all his doings. That there is some truth in this broad assertion is brought home to me when I recall my own personal impressions of Emerson, about which I have been asked to say something here.

When I was a student at the Harvard Divinity School in the years 1876 to 1879, I used to see Emerson at various meetings; and I remember vividly what a strong impression his face and eyes made upon me as he passed close by me once coming out of Sander's theater after one of the Commencement exercises. But this strong impression made by the living Emerson was no doubt largely due to the fact that I had read and been inspired by the two volumes of his "Essays," which were among the first books I added to my library on going to the Divinity School, and which had a more abiding influence on me, I think, than all the other books I read during my three years' course.

Those years were rich in personal experiences with the distinguished leaders of the Transcendental and Free Religi-

ous movements, whose lectures I took every opportunity to attend, and whose writings I eagerly read. But the three whose influence upon me at that time stood out above all others were Ralph Waldo Emerson, Francis Ellingwood Abbot, and Felix Adler: the first, the great spiritual inspirer; the second, the great stimulator of clear thought and clear conscience; the third, the great prophet of the new way—the builder of the new type of the ethical and spiritual church of the future.

But, to return to Emerson, every association connected with him was precious at the time, and has been precious ever since. The fact that the room I occupied one year at the Divinity School was said to have been once occupied by him, was not without its influence upon one who looked upon him as one of the world's great ethical inspirers.

Emerson's presence made a deep impression wherever he went. On one occasion, at a great public meeting I attended at Tremont Temple, at which Wendell Phillips and others spoke, the audience, discovering that Emerson was on the platform, called upon him to make a speech. He only got up and bowed; but that presence and that bow

vied with Wendell Phillips's eloquence in their effect upon the audience.

A more personal and more important reminiscence remains to be told. Our class in the Divinity School took the initiative in having Emerson invited to give his address on "The Preacher" in 1879—an event which has been referred to by the Rev. George Gordon, of Boston in his recent article in *The Atlantic*. Emerson was introduced by our distinguished teacher of Church History, Dr. Hedge (who had himself as a young man met Goethe face to face); and the impression made upon me by his introduction was very different from what it appears to have made upon Dr. Gordon. I sat next to Dr. Gordon in Prof. James's course in Psychology that winter; and, remembering from incidental conversation how far we were apart in our attitude toward liberal religious thought, I am not surprised that Dr. Gordon's impression of that evening differed so widely from my own. When Dr. Hedge said that we were to listen to the one man whose writings would probably outlast those of any living American, and be a source of inspiration to men centuries hence, certainly one of those who crowded the Divinity School chapel that evening believed that he was not paying Emerson a flattering and unmerited compliment, but was sincerely foretelling what future historians and scholars as distinguished as Dr. Hedge himself would be affirming as an actual fact of history. Although that address on "The Preacher" is not as soul-stirring as some of the other essays and addresses, yet, listening to Emerson deliver it was assuredly a *most inspiring* experience—an experience that no one who was present could ever forget.

Perhaps I may be allowed to refer to one incident of that evening which was connected with a much-prized personal possession. The light on the desk in

the Divinity School chapel being inadequate, a lamp was necessary for Emerson to read by; and it was my privilege to bring my student's lamp from my room near by and place it on the desk. I still have the lamp, with Sidney Morse's bust of Emerson, in my rustic camp in the Adirondacks; and, while the forest fires have recently been threatening it, I have frequently thought that the one thing in the camp I should most wish to be saved from destruction was the lamp by the light of which Emerson read his address on "The Preacher."

Emerson's death occurred while I was a student at Berlin, and I learned of it in a most interesting and impressive way. I was at the time attending a course of lectures by Hermann Grimm (the distinguished interpreter of Emerson to his countrymen, whose correspondence with Emerson has just been published); and I remember well how, one morning, before proceeding with his lecture, Professor Grimm referred most feelingly to the news which had just come of Emerson's death, and how glowing a tribute he paid to Emerson's influence both upon himself and upon the world.

S. BURNS WESTON.

Philadelphia.

"There is no end to the suffering of character. It can afford to wait, it can do without what is called success; it cannot but succeed. To a well-principled man existence is victory."—EMERSON.

* * * *

However perplexed you may at any hour become about some questions of truth, one refuge and resource is always at hand: you can do something for some one besides yourself. When your own burden is heaviest you can always lighten a little some other burden.

GEORGE S. MERRIAM.

Emerson's Interpretation of Nature

EMERSON, we know, was deeply influenced by Wordsworth; and there is so much kinship between the two poets that they may well be coupled in our memory as great prophets of natural piety. They both extolled, by their lives as well as their writings, the virtues of simplification and of the life near to nature, and both made a powerful plea for a "wise passiveness," as contrasted with the busy, excited, fretting life which modern civilization thrusts upon men. Moreover, Emerson and Concord play much the same part in the map of man's spiritual territory in America as Wordsworth and Grasmere do in England. Concord must be to the American lover of wisdom and beauty, of health and joy, the most memorable spot in his country. There flows the most musical and most cleansing of the streams that freshen and fertilize the thought and the virtue of a people. The heart of the pilgrim to this Mecca must rejoice in the beautiful river that waters the meadows and scented woodlands of Concord Plain; but it must ever be the symbol of that other mystical stream of Time and Fate and Godhead which its poet heard flowing, not alone through Concord, but

Through years, through men, through nature
fleet,

Through passion, thought, through power
and dream.

It is in one of Emerson's perfect poems that these two streams blend their currents:

Musketaquit, a goblin strong,
Of shard and flint makes jewels gay;
They lose their grief who hear his song,
And where he winds is the day of day.

So forth and brighter fares my stream,—
Who drink it shall not thirst again;
No darkness stains its equal gleam,
And ages drop in it like rain.

And everywhere in his poetry the two streams of Nature and Spirit, the real and ideal, mix their music. The poet takes a genuine delight in the real river and woods and fields about him; but they speak not only to the outward eye and ear; they "pipe ditties of no tone" to the spiritual ear. Walk through the woods or by Walden pond with Emerson, and you will not only see the shy squirrel on the boughs, not only hear the laughter of the leaves, but you will be surprised by a fugitive glimpse of some hiding wood-god, and hear occasional strains of music from some hidden world.

While Emerson has marked affinities with Wordsworth, especially in feeling a didactic purpose in Nature and in sympathizing with the almost humanly conscious life in things; and whilst he has a few affinities with Shelley in filling nature with human-like presences above and behind the outward forms—it is nevertheless obvious that his interpretation and his attitude are quite his own. There is in him very little of Tennyson's sensuous delight in Nature, and it is very seldom that he can, like Tennyson, enshrine the beauty of things in suggestively beautiful words. Occasionally he manages it, as in the line,

"As in broad orchards resonant with bees;" but that is a rare effect. He was not trying for that sort of thing.

He is only secondarily concerned with Nature on her sensuous side. Being a vast allegory, a series of symbols to him,

he does not rest in the sensuous exterior she presents, be it ever so fair, but presses on to her occult meanings, her second intentions. Not that he has no eye for fact, no love of form and color, no ear for sound. Mr. John Burroughs cites many instances of his closeness of observation, and happy characterization, praising the "Humblebee" and the "Titmouse," and his lines about the wild geese and many other passages in "May Day" and elsewhere. But his realistic touches are, comparatively speaking, light and scarce. Nevertheless, he does manage to get a fragrant atmosphere of the woods and fields into both his poetry and his prose. It is always out of doors. The pages are redolent of pine scents, the most delicately pungent of odors; birds and flowers are never far to seek, and sunlight flickers upon the pages as we read.

Emerson goes to the woods not to be lulled by the dreamy music of summer in the boughs or the rich pageant of summer in the grass, but to catch some notes of the mystical celestial Song of Nature. For him

Æolian harps in the pine
Ring with the song of the Fates.

Nature is always chanting a choral song in praise of her own wonders and the mysteries of the universe:

Wandering voices in the air,
And murmurs in the world,
Speak what I cannot declare,
Yet cannot all withhold.

* * *

Let me go where'er I will,
I hear a sky-born music still;
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
But in the darkest, meanest things,
But in the mud and scum of things
There always, always, something sings.

The poet is all the time haunted by a desire to make these wandering voices

and murmurs deliver up their message. They have secrets which, if known, will shed auroral light on things. The joy of wandering in the woods comes of the sense one has of getting close to the heart of the world. A feeling of oneness with nature and the universe, a sort of intellectual rapture born of feeling oneself in harmony with the World-Soul that animates all, seizes one, abolishes the barriers between self and the World-Soul, and mingles the finite with the infinite in an ecstatic union. To be sure, certain conditions of right living are essential to these experiences: you must be pure of heart; your manner of living must be clean and upright; you must have renounced the baser allurements of the world.

When one analyzes carefully the impression of external beauty which Emerson's verse indubitably leaves, one finds that he had a special eye and love for the fugitive, delicate, evanescent effects of Nature. He loves movement; the quick gleam of light; the flash of the jewel; the sparkle and radiance of the lake; the spreading rings on disturbed water; the melting changes of dawn and sunset; the impalpable sensitive bloom on things. His ideal poet, as he wanders in the woods, is found

Pondering shadows, colors, clouds,
Grass-buds and caterpillar-shrouds;
Boughs on which the wild bees settle,
Tints that spot the violet's petal.

Again, we have kindred preferences sketched in the poem entitled, "Beauty":

Was never form and never face
So sweet to Seyd as only grace
Which did not slumber like a stone,
But hovered gleaming and was gone.
Beauty chased he everywhere,
In flame, in storm, in clouds of air.
He smote the lake to feed his eye
With the beryl beam of the broken wave;
He flung in pebbles well to hear
The moment's music which they gave.

It sorts with Emerson's lack of response to rich, sensuous beauty that he should be attracted by these finer fleeting things, by the transient blushes on Nature's cheek, by her rapidly changing expressions, by

the sun-spark on the sea,
And the cloud-shadow on the lea,

or it may be by the red-bird flashing his side of flame as he flies, or by

The frailest leaf, the mossy bark,
The acorn's cup, the rainbow's arc,
The swinging spider's silver line,
The ruby of the drop of wine.

The same fact is brought out in the fragments on "The Poet and the Poetic Gift." Saadi figures again in these fragments, and the references to places are Oriental; and I suppose we may say that this very love of the daintier, gem-like, gleaming things of the world has a characteristically Oriental quality. At any rate, this poet, Saadi, loves such things as

harebells nodding on a rock,
A cabin hung with curling smoke,
Ring of axe or hum of wheel,
Or gleam which use can paint on steel.

He loved to watch and wake
When the wing of the south-wind whipped
the lake
And the glassy surface in ripples brake
And fled in pretty frowns away,
Like the flitting boreal lights,
Rippling roses in northern nights.

He came to the green ocean's brim
And saw the wheeling sea-birds skim
Summer and winter o'er the wave,
Like creatures of a skyey mold.

It is by reason of his peculiar responsiveness to these effects and his apt expression of them that Emerson enlarges one's sense of beauty in a new direction.

But let us return now for a few moments to our poet in the woods, hearkening to the woodnotes. He is beneath his favorite, the pine tree, with its "wa-

terfall tones." He has discovered the soul and secret tongue of the tree: it is the giver of honor, the genius of hardihood, the symbol of strength, endurance, and simplicity. We listen with the poet at the foot of the tree, and we hear:

Whoso walks in solitude
And inhabiteth the wood,
Choosing light, wave, rock, and bird
Before the money-loving herd,
Into that forester shall pass
From these companions power and grace.
Clean shall he be, without, within,
From the old adhering sin.
He shall be happy in his love.

But the pine has other meanings and messages. Not only does he sing in his lower branches the lay of the natural life; but his song mounts higher, and the green top branches break forth into a mystical song of the beginnings of things. The music alters somewhat:

Hearken! Hearken!
If thou wouldst know the mystic song
Chanted when the sphere was young.
To the open ear it sings
Sweet the genesis of things,
Of tendency through endless ages,
Of star-dust and star-pilgrimages.
The rushing metamorphosis
Dissolving all that fixture is,
Melts things that be to things that seem,
And solid nature to a dream.
O listen to the undersong.

And this undersong the pine tree keeps on singing, uttering the music to which it and the whole universe moves; the wisdom of the woods, the perfection of nature's every part, the sorrowfulness of man's exile from her. Then the poet hears the tree's invitation to the worldling to accept its ministering help:

Come lay thee in my soothing shade
And heal the hurts that sin has made.

All these melodies of the pine might find a commentary and amplification in the essays of Emerson—those essays which are so much the more powerful

because behind them, as behind the poems of Wordsworth, is that beautiful life of simplicity, of modesty, of labor, of piety, and duty. It is the life of a man who found so much joy in simple things that he could proudly exclaim, "Give me health and a day, and I will make the pomp of emperors ridiculous."

Emerson's love of nature does not lead him, as it has led some weaker men, into extreme and violent reaction against society and civilization. He is not pleading for solitude with Nature as against the intercourse of society. He has said: "We require such a solitude as shall hold us to its revelations when we are in the street and in palaces." What stirs him to his strictures on the life of men in cities—as it stirred Wordsworth and other poets of kindred perceptions—is his recognition of the fact that the tendency of the tide of civilization setting toward a massive and complex urbanism, is away from Nature, away therefore from simplicity and innocence and modesty, poise and self-possession.

It is by reason of his criticism of life from the vantage point of his own simple career, with its abundant joy and wealth, that he moves us. This is partly expressed in the poem, "The Day's Ration," in which the poet tells us

When I was born
From all the seas of strength Fate filled a
chalice,
Saying, "This be thy portion, child; this
chalice,
Less than a lily's, thou shalt daily draw
From my great arteries—nor less, nor more."

And he goes on to say how little suffices to fill the chalice; and how the cunning chemist, Time, heedlessly overbrims his little cup. Instead of having to go far to seek for beauty and interest, there is near at hand in common things too much to appropriate. Hence the questions:

Why need I volumes, if one word suffice?
Why need I galleries, when a pupil's draught
After the master's sketch fills and o'erfills
My apprehension? Why seek Italy,
Who cannot circumnavigate the sea
Of thoughts and things at home, but still
adjourn
The nearest matters for a thousand days?

And then we turn a page to the autobiographical poem, "Musketaquid," in which the poet lets us into the secret of his own happiness, and gives us a picture of his simple life of rustic contentment.

Because I was content with these poor fields,
Low, open meads, slender and sluggish
streams,
And found a home in haunts which others
scorned,
The partial wood-gods overpaid my love,
And granted me the freedom of their state,
And through my rock-like, solitary wont
Shot million rays of thought and tenderness.

And so the recipient of so much grace from Nature can express his gratitude by declaring that

the great
Would mortify me, but in vain; for still
I am a willow of the wilderness,
Loving the wind that bent me. All my hurts
My garden spade can heal. A woodland
walk,
A quest of river-grapes, a mocking thrush,
A wild rose or rock-loving columbine
Salve my worst wounds.

Thus have we patterned for us with stimulating and renerivating power a simple life lived according to Nature, and very near to Nature's heart. It was not a bare or a narrow life. It had an amplitude and dignity as of the hills and skies; a fullness and fragrance as of rich summer days; a lovely serenity as of deep and tranquil waters. Moreover, it was a life which demanded and conserved with man and human affairs a converse as high and as august as that which it kept with Nature herself.

PERCIVAL CHUBB.

Emerson's Influence in Germany.

EMERSON absorbed the essence of the German spirit through many a channel of his nature. We Germans owe a great debt to his memory. With subtle penetration, remarkable in a non-German, he commended Goethe to English readers, and has interpreted certain sides of his genius in the most convincing words we possess. He presented the classic philosophy of Germany to his own country as the outcome of one of the most glorious epochs of human research, and thus made it a common possession of all civilized lands. He testified to the mysteries of German mysticism with the illumination of one who gazes on a wonder, and yet surrounded it with the common sense of his American nature, so that our glory is now clearly mirrored from his own shining countenance.

Let us now, in our turn, assign to Emerson the place he deserves to fill in Germany. Many of us have paid tribute to him, but little attention has been paid to those words. The various German editions of certain of his books or essays are old and forgotten, although they came from men of authority, such as Julian Schmidt, Dietrich Spielhagen, Hermann Grimm. Of late his name has again been heard, and this is possibly due to the appearance of cheaper editions of his works as well as to the activity of Nietzsche and Maeterlinck in his behalf.

I intend no discredit to the great influential men of our time, when I say that it was Emerson who was the inspirer of Nietzsche and of Maeterlinck. It is especially the essay on "Fate" in Emerson's "Conduct of Life" which proves clearly that Maeterlinck is a humble version of Emerson—humble

as being without the stirring courage with which the American sweeps us along so irresistibly. The merit of the European lies in the fact of his having exhibited visibly, by means of the drama, how subtle are the relations existing between individual and individual. Emerson, though gifted with marvelous imagination, could not acquire the plasticity of the true artist, because he had to fulfill the mission of the prophet with the flaming sword to his dollar-mad American people. He acted thus as their judge; but at the same time he understood how to be also, as Maeterlinck puts it, "the kind, cheerful shepherd on the gentle, green meadow of a new, natural, intelligible optimism"—an optimism which teaches us that we must go on living, because there is not an hour which does not reveal inner wonders and ineffable meanings. This trait in Emerson is praised also by Nietzsche, whose coarse masculinity, however, leads him to add the sarcastic words, which I think undeserved: "At times he comes close to the cheerful transcendentalism of the jolly fellow who returns from a carousal." To me, he is not lacking in a robust, manly strength, that has its earthly ideal in the "healthy mind in a healthy body." His thoroughly sound nature does not permit him to despair or curse. In his relations with the outer world he resembles Faust in his Easter wanderings, who discerns above the shouts of the peasants the basic strains on which his life's harmony is built. At the same time we see in him also the mature Faust, who can attain to the loftiest heights of human accomplishment only by remaining within the limits imposed on him through his having been born human. He loves the men of action—engineers, cautious merchants, undaunted dealers in earth's products, practical sages like Montaigne, and, above all,



those persons whose garments betray by their smell that the wearers are one with Mother Earth, and that they have reason to rely on her, as did Antæus.

Emerson liked wine and the prized things of life; and yet he could forego them smilingly without parading before us as an ascetic. In one word, he exerts over us the remarkable attraction of men strong in action, who associate kindly with us, "as though they were leading Might, their good steed, gently by the bridle, preferring to go on foot, although they are such splendid horsemen." Proud and self-reliant though Emerson was as a personality, yet in him the kindliness of the spiritual shepherd had become incarnate. Like Böcklin, he teaches us that only what is in us can we find outside of us; and while we are exulting in the discovery of new light, believing ourselves to be on the highway to progress, he admonishes us to still nobler effort, because, as says Angelus Silesius: "We must pass from one light upward to another."

WILHELM SPOHR.

(Translated by Mrs. Hellman.)

The Emasculation of Emerson.

ONE is struck, on reading the gentle tributes almost everywhere paid to Emerson this centennial year, by the lack of sturdiness and reality, by the evasiveness and thinness of men's thinking and feeling about him on the religious side. What—one rubs his eyes and asks—did then Emerson mean so little? Did he so daintily scratch the surface of the old, thick-skinned orthodoxies that all trace of his incision is gone? Did he so amiably and harmlessly promulgate that new idealistic, democratic faith of his?—the faith which declares that man is divine in his own right, and should now walk alone with-

out the cumbersome prop of tortured Christ-God and moss-grown church, without priest or prayer? Is he who was for so many a vigorous and uncompromising emancipator become a respectable Christian parson and apologist? We dishonor his name and fame by such attitude, or by allowing such an attitude to pass without a protest. Here was a man who definitely cut himself loose from the most advanced Christian body and Christian thought of his time; discarded the Christian name; and proclaimed a new religion for a new world, to harmonize with its new polity and to be commensurate with the august destiny of a nation that had dared to plant itself on the great truth of man's independence and equality.

We amiably discourse of our "poet" and "sage" with an eye blind to what was distinctive and epochal in his message and his mission. We pay high tribute to him for having given us (in the catching phrase of his polite Bostonian biographer) America's Declaration of Spiritual Independence in that startling Divinity Address of his; and then we proceed to go our ways along the old, rutty, dusty tracks in which he refused any longer to travel; and we make our bows to the old shrines and idols, the old parchments and paraphernalia which he had the insight and splendid courage to forsake for untried paths in a vast unexplored continent.

We are perforce led into striking too negative a note in introducing the thought that rules our mind. Our purpose is to do justice to what was positive and prophetic in Emerson's work. What he did was to assert the religious implications of Democracy, to give Democracy religious meaning and consecration. Democracy did not mean for him cutting adrift from kings and aristocracies, from feudalism and the fictitious distinctions of senile civilizations;

it meant fealty to the inward sovereign who commands through conscience and reason and love. For him the act which emancipated from this political and social bondage of the old world, at the same time emancipated any consistent nature from a kindred bondage to the dogmatic creeds and authoritative Churches, the priests and the books, of feudal and mediæval religion. These had shackled the thought and had done violence to the religious nature of man, just as those secular bonds had tied his hands and feet, and coined the sweat of his body and his brow.

Emerson, as Carlyle said, was a new man in a new country. More, he preached and prophesied this new man—new by virtue of a religion based on the larger and deeper conception of selfhood which this great democratic and republican enterprise involved. He announced the birth, the liberation, and transfiguration of what we may call the democratic self. Politically speaking, Democracy meant self-government in which all men should have equal share; and it justified itself by a faith in each man's trustworthiness and recognized power of personal self-government. In other words, it assumed a moral power, operative or latent in each—be his creed any or none, his race or color what it might—sufficient for this difficult task of self-determination and of social and political co-operation with other similar selves.

But Emerson did not separate this political self from the religious self. They were one. Self-trust, self-reliance, self-sufficiency for all purposes, is his keynote. Consult this self, he said, and it will guide you, because it is no merely private self, but universal and divine. It is the same self that has spoken through history and the great heroes of history, that still speaks through Man and Nature. God hides the whole world in thy

heart and brain; and the ultimate authority for conduct speaks in the still, small voice of thy own conscience and reason.

He began, in his first work, "Nature," to upbraid his countrymen for relying too much on the past and on tradition. "We build the sepulchers of the fathers," he said. But the divine and authoritative facts are Here and Now—self-witnessing, self-authenticating. "Why should not we enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight, and not of tradition, and a religion by revelation to us, and not the history of theirs?" And he concluded in the same strain with an announcement of a new revelation to the new man in the new world—the revelation of his own moral selfhood, in the light of which the old revelation through miracle and special dispensations of Providence seemed superfluous and irrelevant.

This is the evangel we need to-day. We do not lay our sins to the charge of man's moral self. He feels no sufficient burden of moral responsibility. He still hides behind the excusing fictions of outworn creeds. He still pleads a shameful weakness and insufficiency. He still relies on charms, incantations, magical words, books, or what not. Help and increase of strength come *after* the valiant effort and painful deed. By such signs do we know the self-sufficiency of the moral life—it brings accession of strength, joy, inspiration.

The sick world needs—not the all-conceding Emerson, whom so many are eulogizing—but the sturdy Emerson, who, in trumpet-tones, summoned men to a life of greater idealism, greater consistency, greater courage, greater faith, greater consecration to that righteousness which alone can save from the many perils that hang like clouds above us to-day.

The Emerson Centennial at Concord.

The detailed program of the Memorial School to be held at Concord and Boston this summer, under the auspices of the Free Religious Association of America, of which Emerson was one of the founders and vice-presidents, is as follows:

The school will open on Monday, July 13, and continue three weeks. There will be thirty lectures, covering the various aspects of Emerson's life and work. The morning lectures will be given in Concord at 10 o'clock in the Town Hall, where Emerson himself lectured so many times; and the evening lectures in Boston at 7.45 o'clock in Huntington Hall, Massachusetts Institute of Technology. Two afternoons will be devoted to Memories of Emerson, by men and women who were personal friends of the great thinker; and there will be throughout the period of the school special Sunday services, with sermons or addresses by eminent lovers of Emerson.

The time for the commemoration has been fixed so as best to accommodate the great number of teachers and students from all parts of the country who will come to Boston early in July to attend the convention of the National Educational Association.

Address, for any required information, the Secretary of the Committee, David Greene Haskins, Jr., 5 Tremont Street, Boston, Mass., of whom tickets may be ordered by mail; price for both series, \$5, or, for one only, \$3, or, for single lectures, 35 cents.

MORNING LECTURES IN CONCORD

July.

13. Rev. Charles Gordon Ames, "The Sources of Emerson."
14. Rev. Charles F. Dole, "Emerson the Puritan."
15. Joel Benton, "Emerson with Nature."

16. Mrs. Anna Garlin Spencer, "The American Woman's Debt to Emerson."
17. Prof. Kuno Francke, "Emerson's Debt to Germany and Germany's Debt to Emerson."
20. Edwin D. Mead, "Emerson's Message in Education."
21. Rev. Charles E. Jefferson, "Emerson and Carlyle."
22. Dr. Edward W. Emerson, "The Religion of Emerson."
23. Prof. Charles F. Richardson, "Emerson's Place in American Literature."
24. Percival Chubb, "Emerson's Spiritual Leadership in England."
27. Prof. Nathaniel Schmidt, "Emerson and Oriental Thought."
28. Charles Malloy, "The Sphinx."
29. Rev. John W. Chadwick, "The Simpler Emerson."
30. Moorfield Storey, "Emerson and the Civil War."
31. Mrs. Julia Ward Howe, "A Century from the Birth of Emerson."

EVENING LECTURES IN BOSTON

13. Pres. Jacob Gould Schurman, "The Philosophy of Emerson."
14. Rev. Samuel M. Crothers, "The Poetry of Emerson."
15. Frank B. Sanborn, "Emerson and the Concord School of Philosophy."
16. George Willis Cooke, "Emerson and the Transcendental Movement."
17. Rev. Samuel A. Eliot, "Emerson and Harvard."
20. William R. Thayer, "Emerson's Gospel of Individualism."
21. Dr. Francis E. Abbot, "Emerson the Anti-imperialist or Prophet of the Natural Rights of Man."
22. Rev. R. Heber Newton, "Emerson the Man."
23. Henry D. Lloyd, "Emerson's Wit and Humor."
24. William M. Salter, "Emerson's Aim and Method in Social Reform."
27. Rabbi Charles Fleischer, "Emerson, the Seer of Democracy."
28. Rev. Benjamin F. Trueblood, "Emerson and the Inner Light."
29. William Lloyd Garrison, "Emerson and the Anti-Slavery Movement."
30. Prof. A. E. Dolbear, "Emerson's Thought in Relation to Modern Science."
31. Rev. Edward Everett Hale, "Emerson's Gospel for his Own Time and for Ours."

A man is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise, shall give him no peace.

R. W. EMERSON.

Emerson's Prophecy

"The progress of religion is steadily to its identity with morals. • • • It accuses us that pure ethics is not now formulated and concreted into a cultus, a fraternity with assemblings and holy-days, with song and book, with brick and stone. Why have not those who believe in it and love it left all for this, and dedicated themselves to write out its scientific scriptures to become its Vulgate for millions? • • •

"America shall introduce a pure religion. • • • There will be a new church founded on moral science; at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. • • • The Laws are his consolers; the good Laws themselves are alive; they know if he have kept them; they animate him with the leading of great duty, and an endless horizon."



Emerson's Prophecy of a New Religion for America

We have printed on the preceding page, as our little memorial tablet on this Centennial occasion, a few brief passages from Emerson's writings, giving the gist of his prophecy of the coming Ethical Religion. These passages are not unfairly wrenched from the body of his work. They express no merely tributary current of his thought, but its very main stream. He here casts into prophetic form the burden of his message from the first to the last of his utterances. What he says in his maturity, in the essay on "Worship," is, in its general substance and spirit, what he said in his first writings and addresses; while in the other essay from which we draw, his still later "Sovereignty of Ethics," he but obeys at eve the voice obeyed at prime—to use his own beautiful words; the voice which, as he echoes it, has grown clearer and mellower with his advancing years.

The spirit of the future was strong in Emerson. He felt a definite call from the outset to be the mouthpiece to his countrymen of a new religion. He records, after his first visit to Europe, his conviction that it was for New World men to answer the Old World men what the new religion was to be for which mankind was waiting, and the hour was ripe. This new religion the passages we print clearly announce. They leave no room for the criticism brought against Emerson, that his meaning is never clear. Some things in his teaching and in his life are so decisively clear and consistent that there can be no doubt as to what they meant. It was, for instance, a clear and decisive step, actuated by clear and decisive thought, which led him in his early life to sever his connections with a Christian Church and Christianity. His son records that, after he had gone alone to the mountains to consider his duty in relation to his religious doubts, he came down and explained to his people that he had decided to resign his charge, not because he had objections to prayer and the sacrament on the score of texts or of history, but because of "the witness against these rites in his own breast." Forever after his appeal was from tradition to this witness in his own breast. And similarly when, after settling down in Concord, he declared: "Henceforth, I design not to utter any speech, poem, or book that is not entirely and peculiarly my work,"—he announced those principles of self-reliance and self-justification which were the key-notes of the Ethical Religion of the future which he foresaw. Our citations, therefore, express but the fruition of early insights and convictions, and of that spirit of the years to come which would not let him rest in the old but made him in his life and in his utterance the prophet and exemplar of the new.

As the American Revolution and the establishment of the American Republic was

but a transatlantic version of the ferment of liberal thought and tendency in Europe, so this new religious revolution which Emerson heralded was but an expression on American soil of the religious awakening and clarification which had manifested itself throughout Europe, and especially in the great transcendental philosophers of Germany—Kant, Fichte, Schelling, and in great German writers like Herder, Goethe, and Schiller, whose thought and sentiment reverberated in England through Coleridge, Wordsworth, and Carlyle. The common tendency everywhere was toward a simplification of religious belief; the common effort, to disengage from the religious impulse natural to man, and seated in the depths of his moral personality, all those extra-beliefs which were felt to be indifferent to true religious belief and deep religious life. Emerson did but announce to his own countrymen in terms suited to their time and place, and in a manner that was for the first time truly American by reason of its consciousness of America's new mission in the world, this new religious thought and aspiration. His message to them was that the so-called supernatural voice which had spoken through creeds and sects, through churches and scriptures, was, after all, only the natural but muffled and stammering voice of man's deeper yearning, dreaming, troubled self. His aim was to liberate that self.

And here we may fittingly correct a misapprehension that we find commonly current as to the historic relation of the Ethical Movement to preceding phases of religious development. Ethical Religion and the Ethical Movement are all too frequently spoken of as if they were a sort of by-product of the religious development of our time. In truth, they are but a natural fulfillment of the tendencies of preceding phases of religious development, especially as these find their culminating wave in this country in Emerson. In other words, the Ethical Movement comes to fulfill, and not to negate or destroy. It signalsizes not a baffled and despairing, but a victorious and exultant faith; faith in the ultimate moral intention and destiny of things; faith in the inevitable triumph of truth and right, justice and love; faith in the illimitable moral possibilities of man.

Emerson, like every great nature, points beyond himself. He does not all-express the new religion, of course. If there is one element of it in particular which he does not adequately represent or announce, it is that element—more abundantly represented, be it said, in his contemporary, Whitman—of a robust, human love and a large, social passion, without which there can be no realization of the aims of Democracy.

Ethical Discipline in the Church of Rome

The Ethical Functions of the Priest

WHEN our modern prophets speak, as Mr. H. S. Wells does, of an impending "great revival of Roman Catholicism," they betray a singular lack of insight into the spiritual temper of our age. We have now fairly entered upon the third phase of religious development. We have left for ever behind us the *credo ut intelligam*, the unquestioning submission that became the spiritual childhood of the world. We are emerging rapidly from the second stage, that of violent and indiscriminating reaction against the first; we are advancing from rationalism to reasonableness. We are ascending serenely to the higher plane of thought and feeling, where one may admire without imitating servilely—may calmly take the good and leave the evil in the older religious forms.

In this last phase the Church of Rome will find the world gazing upon it with a new tenderness in its eyes. The wild anger and scorn of the Protestant age are disappearing; they have served their purpose. But the Church of Rome is wrong in thinking the change implies a return to a medieval submission. Eclecticism is the first line of the new Gospel. And it is because with our calmer vision we see the Church of Rome to be the richest heir of the spiritual dead, the most comprehensive expression ever known of spiritual ambition—because we see it, as it grows through the ages (Christian and pre-Christian), gathering the wealth of the great religions of the world, of Babylon, Persia, Egypt, Greece, and Rome, as they sink into the tomb of history—that we turn back with

sympathetic interest, and not a little docility, to study it afresh. We are not likely to commit the error of binding ourselves to accept as final and perfect the moral devices which our fathers framed at an hour when the light yet fell in slender shafts on the features of life; we live at least a little nearer to the day. Nor are we disposed, on the other hand, to take fright at the concrete and far-fetched embodiment of Rome's ideal at times—at the use of statues turning into image-worship, the priestly authority becoming priestcraft, and so forth. It is the ideal we chiefly seek; and it would ill become humanitarians to wax impatient over the human frailty and failure which often obscure it.

Quite recently I have published a little work* which surveys in this light the entire ethical discipline, or the entire life in so far as it tends to be an ethical discipline, of the Church of Rome, and will content myself here with the suggestive pursuit of one broad and all-pervading line of its moral structure.

If one were asked to name the three primary elements of the Roman system of moral culture one would say—the priest, the church, and the Sunday; and of these the commanding and essential element is the first. The Roman system is pre-eminently a system of ministry, a system of aids, as the Protestant in his scorn quickly recognizes. Now this moral dependence on the ministry of a sacerdotal caste has obvious dangers; there is something in the Protestants' cry of enervation, and there is more in the historian's cry of priestcraft. But

* Church Discipline: An Ethical Study of the Church of Rome, published by Duckworth & Co., London, England; price, 3s. 6d. Reviewed on another page.

the wise student will be careful to study all the facts, and to probe to the causes of deviation from the ideal which lurks somewhere behind them. From our point of view, I repeat, the ideal is the chief concern.

In the theory of the Church of Rome the selection and training of the clergy are grave and fateful matters. Practice is interminably variable; we will discuss it with an assumption of favorable conditions. As a rule to-day the "vocation" is conceived (or inspired) in the early teens. Any Catholic boy of fair intelligence and exceptionally good character may aspire to the priesthood; wealthy Catholics support the seminaries, so that poverty is easily overlooked. The ordinary clergy and the wandering missionary monks form a great network of recruiting agencies from which few desirable candidates escape. Thus in his thirteenth or fourteenth year the boy is sent to live at the preparatory college—the *petit séminaire* of the French—where the ten-year course of specific training commences.

The first three, four, or five years (according to age) are devoted to the ordinary "humanities" — Latin and Greek, mathematics, and discreet courses of history and science. But the moral and spiritual training for the higher caste is rigidly instituted from the first. The chapel—not the lecture-room—is the heart of the seminary. Only boys who aspire to the priesthood may be educated there. The severance from "the world" begins at once; the boy is reminded incessantly that he has "taken the part of the Lord," and secular interests and recreations must fall away. The first hour is spent in the chapel, and there are frequent visits throughout the day. Between silent meditation (usually on virtues and vices), daily mass, the reading of spiritual books, the rosary, and other devotions, the boy must spend

three or four hours a day in religious thought. He must make a weekly confession and communion, and a retreat (seven or nine days' devotion to purely spiritual things) once a year. And all the time some vigilant priest, besides his confessor and his lecturers, is watching him hourly for signs of "failure of vocation," or failure to "respond" to it.

At about the age of seventeen the training enters upon a new phase. The youth is admitted to the corporation of the clergy. In solemn function the bishop clips his hair as he kneels at the foot of the altar and promises to take "the part (*cleros*) of the Lord as his inheritance." Year by year (though this is now generally abbreviated and the four orders given together with the "tonsure") he will rise to fresh offices — door-keeper, reader, exorcist, and acolyte. His religious exercises increase, and the gulf begins to yawn between him and "the world." Smoking, light reading, intercourse with females, theater-going, should rigidly cease. At nineteen he enters the order of subdeacons and makes the irrevocable vow (made, dramatically, by merely taking a step toward the altar at the bishop's invitation) of virginity. From that day he must say the daily "office" from the breviary—a lengthy collection of psalms, hymns, and prayers—in addition to the earlier devotions. After two years he ascends to the order of deacons; and after a further two or three years he is, in a long ceremony of dramatic solemnity and impressiveness, initiated into the priesthood; the faithful then flocking to the rail of the altar to salute, with a kiss on the freshly anointed hands, the new "servant of the Lord"—and lord of themselves.

In the meantime his intellectual training has taken on a completely specialized character. Two or (more rarely now) three years are devoted to philos-

ophy, and three or four to theology, canon law, and the study of Scripture. The Neo-scholastic philosophy, which is now taught, culminates in the rational proof of the immortality of the soul and the existence of God, and is completed by a treatise on rational (or natural) ethics. Canon law is usually left to experts to-day; and the study of Scripture is mainly exegetical, with passing controversial glances at the Higher Criticism. Theology falls into two sections, which are known as Dogmatic and Moral Theology; the one deals with faith, and the other with morals—one prepares for the pulpit, the other for the confessional. The Moral Theology is a singularly interesting and exhaustive analysis of vice and virtue, of a persistently practical character; its appeals to Scripture and the authority of Pope or Council are quite secondary to its reasoning.

Thus at the age of twenty-three or twenty-four the youthful "presbyter" (elder) is launched into the world with a zeal for saving souls and spreading the dominion of his Church. The Catholic Church has ever taught that sanctity or repentance is essential to salvation, so that the priest is directed to look at least with equal concern to the morality of his people. As a rule he is entrusted with the minor duties of a curate, and must live in the house of his rector.

The work of the pastor, from our ethical point of view, is so varied and unceasing that I can do no more than touch its more salient features. Let us say that his normal week commences with the Saturday. In the morning he is deep in the preparation of the Sunday sermon. In the afternoon he enters the confessional, and is occupied there—in the most exacting work that falls to his lot—until late in the evening. On the Sunday he must say, or sing, two masses and preach in the morning; baptize the

infants and catechise the school-children in the afternoon; preach and conduct the service in the evening; and from morning until night grasp every opportunity for social intercourse with his people.

As the Church of Rome has no idea of letting its mission fade from the thoughts of its people for six days out of each seven, the priest has also his week-day tasks, although these are lighter. In the mornings he should remain at home for study and prayer—for the cultivation of the sacred fire in his own soul. In the afternoon he must make his way from house to house, soothing and confessing the sick, arbitrating on domestic quarrels, conciliating heretical relatives, gathering particulars about errant husbands and peccant children, supervising the literature and the lives of his people. He is held responsible for the moral condition of every man, woman, and child in his parish; frequently he has it accurately described—in hieroglyphics—in his little directory.

But the mission of the priest is not exhausted even here; the Church insists on breaking into the secular life of its people again and again with a reminder of its imperious ideal. On a few selected week-days it imposes silence on the hammer and the plow, and forces its people to attend Mass, as on Sundays; it still organizes pilgrimages and jubilees and spectacular processions; and every few years it sends to each parish a pair of monastic missionaries, who for fourteen days will conduct a series of impressive services and sermons and reap a full harvest of repentance. And over all is the great scheme of sacraments and sacramentals, of grace-distributing agencies that frame the life and follow the conduct of each individual from the cradle to the grave.

J. McCABE.

The Need of a Civic Parliament and an Inter-Municipal League

IN a monarchy, while the one is alert to public needs, the many may remain inert save as the monarch bids. In a democracy, no individual may neglect his civic duties without in a measure imperiling the liberties of all. We have neglected our civic duties. As a result, a group of individuals has gradually assumed the responsibilities of government that we have shirked. Politics to-day in America, especially in our cities, is the profession of a few, largely a discredited profession, no longer an integral and honorable part of the civic life of all. With such professional politics, a high degree of discipline has developed, skilled captainship and strict obedience of lieutenants; the one or the few designate the candidates for office; we, the many, simply ratify such choice. Naturally, the man in public position pays homage where it is due, favors or opposes legislation as the interests of the party and the commands of its chief dictate.

With the large financial interests subject to political control, it is not to be wondered at that the professional politician, who can profit therefrom at little or no personal risk, does so.

The system, where fully developed, presents a corrupt partnership between organized wealth and professional politics, whereby franchises, legislation, even judgments, may be and are bought and sold. Under such a system, even where corporations or individuals seeking privileges, desire to act honestly toward the public, they often cannot, because threatened by those in control with loss of support or with hostile

action. On the other hand, where the system comes in part or temporarily under the direction of virtuous citizenship, honest intentions are thwarted by the power of bad customs and party exigencies. Even the best party men to-day are tainted with sycophancy and compromise with evil. Such is the situation wherein we find ourselves, and the fault is our own.

What do we do? Become at intervals hysterical, act like children or half-savages, rush together, make a great outcry, become feverishly active for a brief period, and then separate, each returning to his own business, indifferent to public interests; and the system which has stood on the defensive resumes operations as before.

What should we do? Take a leaf from our enemy's code, meet organization with organization, and not merely stand on the defensive—an army, that never attacks, loses heart and discipline.

But how? The elements are all at hand. Civic organizations, formed to defend the rights of smaller or larger interests, abound; but they are unrelated. Relate them, form of such non-political organizations as the Central Federated Labor Union, the Merchants' Association, the Board of Trade and Transportation, the West Side Association, and a host of other similar organizations and from good citizenship generally, a body either delegated or elected, a permanent Civic Parliament. Let its functions be strictly defined:—

1. Defense of local self-government.
2. Defense of franchises.
3. Securing of clean men in public

office, State and municipal, who shall recognize their responsibility to the people, not to the parties, bosses, or corporations, and shall be compelled to render strict account of their stewardship.

Let every constituent organization preserve its full independence, so that, outside of these cardinal points of agreement, they may disagree to the point of open war, uniting only in face of the common enemy; but, be it observed, union upon a few points, and constant association, would lead to broader union with new bases of agreement and to the elimination of strife; furthermore, through such union, each part would have the power of the whole and become for the first time broadly efficient.

For issues demanding a public hearing and for rendering account of service by public officials, the Forum of the People is already provided by the People's Institute.

The result of such organization would be that democracy would be represented in this community by two inter-related

bodies—the Civic Parliament and the People's Forum. Non-political, non-nominating, jealously safeguarding public rights and liberties; vigilant over the nomination, the appointment, and the conduct of public servants, they would gradually restore to the suffrage its value and arouse the inert citizenship to civic life.

The conditions that threaten New York, threaten also Buffalo, Syracuse, all the other cities of the State that have franchises to attract greed. Suggest and assist organization in these, and then form a league of your cities. How long would it be before democracy came to its own in city and State? Good citizenship is vastly more numerous and powerful than bad, and much of the bad is such because we have placed temptation in its path. No day for the beginning of such civic and State regeneration is so good as to-day.

CHARLES SPRAGUE SMITH.

From an address at the Cooper Union,
Sunday, May 10th, 1903.

Outline of a Course of Ethical Instruction (Continued)

The Story of Moses — The Ten Commandments — Secondary Hebrew Legis- lation

IT is to the children of about thirteen that the story of Moses, the reformer, is given, and that the Hebrew Moral Code is outlined. Certain features in the story are so familiar that it might seem unlikely that it should have any interest or value for children of this age. Taken up after the fashion of the

Sunday-school of twenty-five years ago or less, it is indeed outworn. But if it is treated in its relation to the struggle between the oppressed and the oppressor, between Hebrews and Egyptians, a new light is thrown upon it, which reveals new meaning and calls forth fresh interest.

The attention of the class is first drawn to the works of Egyptian civilization which remain with us. The Obelisk in the Park, the pictures of the Pyramids and the Sphinx, the remains of Egyptian handiwork in the Museums—all are either familiar or accessible,

and make a good starting-point for the year's work. In speaking of the Egyptians, their contribution to civilization is mentioned. Indeed, whenever we touch upon a great nation, some time is spent upon its history, the character of its civilization and people. This not only is a kind of knowledge which the child does not get from the average day-school course, but it enables us to draw a contrast between the history of the Egyptians and the history of the Hebrews, and to set out clearly by comparison the characteristic features of each. The history is reviewed up to the time of the conquering family of Rameses, and what little is known of Hebrew history is also mentioned. Here the threads of the two stories come together, and we can take up the incidents as they are told in the Bible, connecting them with the stories of Joseph, which the children have previously had.

After reviewing the incidents of Moses' early life, an imaginative sketch is perhaps indulged in as to what his life and position among the Egyptians must have been, living as he did in the palace of the King, and treated as the adopted son of a Princess. The dramatic element comes in when he must make his choice between casting in his lot with the oppressor or the oppressed. In describing this struggle the discussion naturally turns to slavery. The later lessons deal to a considerable extent with freedom, and a discussion of slavery is extremely useful if introduced at this point, showing how the oppressor and the oppressed go down together, and bringing out the brutality and injustice developed in one class and the servility bred in the other.

Moses, like other heroes, is not free from faults. He assaults and kills in anger the Egyptian taskmaster. He strikes at the result and not at the cause of the evil, and must flee from his native

country. The stories of other reformers who have erred in the same way make a good parallel for this incident—the story of John Brown and others. That part of Moses' life which is spent in the desert also has its meaning. Most great religious leaders, it is said, have some time been shepherds. Moses' behavior at the well also throws further light upon his character. The Burning Bush and the Voice are treated, not as historic incidents, but as manifestations of the voice of his conscience and the fervor of the love which he has for his people. After the return to Egypt, the features dwelt upon are the difficulties of his double task, first, that of rousing his people, and, second, that of opposing his oppressors. The plagues are mentioned incidentally without much stress, and chiefly for the sake of not omitting a part of the story which has become classic in literature. The flight of the Hebrews from Egypt, their desire to turn back, their longing for the fleshpots of Egypt, have their obvious meaning. The courage of the people is only kept alive by the steadfast purpose of the reformer. Throughout, the lesson of steadfastness may be constantly drawn.

After the crossing of the Red Sea and the winning of freedom, a discussion as to what freedom means comes naturally into the course. It is usually discussed under four heads: 1, freedom from the wants of nature given to us by civilization; 2, political freedom, won by our ancestors—the possibility of a larger social freedom yet to be created; 3, freedom which is given to us by knowledge—what school really means; and, 4, the moral freedom of the individual and the race.

There are, succeeding the escape into the wilderness, many interesting incidents: the visit of Moses' father-in-law, the story of the spies, and the humility

of the great leader and savior of his people—"Would that all men were Prophets," he says. The remainder of the story is one of tremendous dramatic and ethical import: the people wandering in the desert,—and here the incidents can be told as legends—the people gathered at the foot of the mountain, the dark cloud resting upon the summit of Sinai, and the moral code coming to them in the accents of thunder.

The discussion of the ten commandments is one of the most difficult, if not the most difficult, matter to handle in teaching the Old Testament. The language is such that it does not appeal to the understanding of children, except in a few instances; and it had better be omitted, unless the teacher has had much experience in the conduct of Ethics classes. However, the meaning of each of these commands may be given in the teacher's own words, and the import of each carefully explained. After this has been done, the children may take up the commandments as they are given in the Bible, but not until they fully understand the meaning of each. It can be explained to them that Jehovah was the spirit of righteousness speaking through the prophet Moses. The first statement, "I am the Lord thy God, that brought thee out of the land of Egypt, out of the house of bondage," can be given as showing the faith of Moses in the eternal conquering power of the right. The Hebrews have been slaves, oppressed by the Egyptian people; and in spite of all obstacles, they have won their freedom. The children might be asked, What would be the command if this same spirit of righteousness should speak to the American people?

The Ten Commandments may be presented as follows: 1. "Thou shalt have no other God before me." What is it that men put before the right? Those subtler forms of worship, devotion to

beauty and power, etc., as well as the grosser desires. 2. The warning against graven images can be explained as a command against the worship of idols, bringing in also the endless chain of which a wrong act is the first link. 3. "Thou shalt not take the name of the Lord thy God in vain" stands as a command against false oaths; premeditation in evil-doing, bringing down that which is highest, and implicating the whole of the moral nature in evil-doing. 4. "Remember the Sabbath day to keep it holy" amounts to a command for six times as much labor as of rest. Only after work is one entitled to rest. The second part of the commandment is a valuable one, in that it forbids our making slaves of servants. The admonition may take the form: "You who have barely escaped from slavery see that you do not make slaves of others. 5. "Honor thy father and thy mother"; a connection may be established between this command and the foregoing, namely, that through our work and lives alone can we truly honor our parents. 6. "Thou shalt not murder"; a command for a recognition of the sacredness of life. 7. "Thou shalt not commit adultery"; a command the meaning of which the classes are too young fully to understand; and yet the notion of making impure that which is holy can be outlined, beginning with the effects of impure foods and medicines, and leading up to the making impure of the family life, which is the most sacred of all things. 8. "Thou shalt not steal"; leading to an understanding of the right attitude toward property. 9. "Thou shalt not bear false witness"; a condemnation of gossip and injuring the character of another. 10. "Thou shalt not covet"; a command that has in it a touch of the New Testament. It says, "You shall not think yourself so worthy or of so much im-

portance that all these things should be yours."

The third division of the year's work may be called the Secondary Hebrew Legislation. The ethical legislation of the Hebrews is dealt with under various headings. For instance, the idea of justice is unfolded to the children by reading to them certain texts, and through discussion bringing out their meaning and their application to present-day life. There is no part of ethics teaching which is more practical. These moral commands are definite and clear-cut. Perhaps nothing can bring out the practical side of these more clearly than by quoting a few of those which are used under the heading of Justice, Charity, and Respect for Authority.

Abstract from the Hebrew Moral Code:

Justice.

Exodus 21. If a man strike his neighbor, he shall support him during his sickness and pay for the healing.

Ex. 22. A thief shall restore stolen property and pay a fine.

Ex. 24. Do not show a special favor to the poor, because he is poor.

Ex. 22. Laws insuring carefulness in dealing with loaned or pledged property.

Ex. 23. Do not rest the judgment of the poor on his cause. Thou shalt take no bribe.

Ex. 22. He who kills a burglar in the night shall not be responsible for shedding blood; after sunrise he shall be responsible.

Leviticus 19. Ye shall not steal nor cheat.

Lev. 18. Ye shall not keep the wages of the hired laborer overnight.

Lev. 19. Ye shall not respect the person of the poor nor of the mighty, but shall judge in righteousness.

Lev. 24. The *lex talionis* is applied because of anyone who has caused an injury. A full discussion of the spirit of

the *lex talionis*, in which all children believe, no matter what they may say in Sunday-school, is entered upon.

Lev. 25. The institution of the Jubilee. Intended to prevent inequality of possessions.

Deuteronomy 19. One witness shall not avail to incriminate an accused person.

Charity.

Ex. 22. Strangers, widows, and orphans shall not be oppressed.

Return the stray ox or ass of thine enemy to him.

If the beast succumb under the load, lighten it.

Lev. 19. Leave the corners of the fields and make no gleanings. These are for the poor.

Lev. 19. Ye shall not curse the deaf nor put obstacles in the way of the blind.

Respect for Authority.

Ex. 22. Ye shall not revile those in authority.

Lev. 19. Thou shalt rise up before the hoary head and show honor to the countenance of old men.

Lev. 19. Fear father and mother and respect the Sabbath.

Other headings under which many commands might be grouped, are Veracity, Personal Honor, Love, Sacredness of the Human Person, Responsibility, Indirect Responsibility.

The close of the story of Moses, which may now be resumed, is most dramatic. Moses, the aged lawgiver and reformer, can no longer lead his people. Having put them in the way of winning their own freedom, he leaves them in the valley and ascends a mountain; and from the heights of Moab gazes into the promised land and dies. We can believe that he dies content, his vision resting on that future goal toward which he has led his people, but which he himself can never reach.

Books That Concern Us

THE SOCIAL UNREST: Studies in Labor and Socialist Movements. By John Graham Brooks. Macmillans, 1903.

The conspicuous merit of Mr. Brooks's book is a feature for which the author almost apologizes in the introduction, namely, its immediate and personal character. Instead of discussing or propounding any theory of the correct relations between labor and capital, Mr. Brooks reports his interviews with representative men among both capitalists and labor leaders, his visits to the scenes of great strikes and the seats of great industries both here and abroad, his impressions of the progress of socialist ideas, and the transformation of socialist methods in various countries and over a long space of time. In other words, Mr. Brooks gives us what might well be published as the report of a committee appointed to investigate the march of socialism during the last generation.

The author is not a warm partisan, as all his published writings testify. Yet in the present work his sympathy for a sane and reasonable form of socialism is unmistakable. He condemns without mercy the belated boast of the capitalists whose industries (like transportation, mining, gas-plants, etc.) are "semi-public," that they "will manage their business as they please." He looks for an amalgamation, chiefly through political agencies, of the interests of labor and capital, in which the great evils engendered by controversy shall be done away with on both sides, and a compromise be effected which shall pay the employer for his "sacrifice" by a finer and steadier quality of work, and shall temper the "victory" of the laborer by increasing his responsibility.

Whether or not this wise adjustment is to be reached by peaceable methods depends now, thinks Mr. Brooks, on the stand taken by the capitalists; for the program of the socialist party has been modified so completely in the last generation that it is now ready for accommodation.

The chapter entitled "From Revolution to Reform," in which Mr. Brooks traces the modifications of the socialist program within the last thirty years, is a magnificent bit of historical writing. It makes one appreciate the types of socialist thought in Ger-

many, France, and England with a clearness possible only to one who has for long years busied himself with the literature and the life of socialism in those countries.

The most admirable clause in Mr. Brooks's social creed—so far as he commits himself to a creed—is that in which he expresses his faith that the race, having won for itself freedom from political and ecclesiastical bondage, must surely in time break the chains of economic tyranny under which it languishes. "Will a race," he asks, "spurred on by an ever ampler and more insistent cultivation of its faculties, halt in its inquiries about equality on the confines of religion or of politics?"

There is food in this question for thought as serious as was ever suggested by the theses of Luther or the Remonstrance of the English Commons with Charles Stuart.

D. S. M.

LIFE AND DESTINY: Thoughts from the Ethical Lectures of Felix Adler. McClure, Phillips & Co. 1903. \$1.00.

"A great man," we find it written on one of the pages of this little book, "helps us by the standard which he sets. . . . He helps us by what he earnestly tries for, and by what he suggests to us that we should try for; he helps us, not so much by what he achieves, as by what he reveals, by the insight which he gives us into the nature of good." This stress laid on the value of effort and of ideals is the keynote of Dr. Adler's teachings and beliefs, and all the thoughts gathered together in these excerpts from his lectures cluster around the central idea of the lasting strength that comes with earnest endeavor and the lasting beauty that resides in ideal thought. The surcease of sorrow depends largely on individual will and character, and the answer to despair and pessimism is the eternity of "the nature of good." Joy is made more beautiful and life is given meaning by this view of individual destiny inseparably inwoven with the destiny of man.

The thoughts in this book are so arranged and expressed as often to reach very intimately those who are in need of sympathetic moral and spiritual support; and if by the very nature of such a compilation, it does not

possess the philosophical weight and sense of completion to which a larger volume would aspire, it keenly stirs the old desire of so many of the author's friends for that *magnum opus* which shall in printed form conserve for future men and women his whole philosophy of life.

G. S. H.

WILLIAM ELLERY CHANNING, MINISTER OF RELIGION. By John White Chadwick. Houghton, Mifflin & Co. \$1.75 net.

Mr. Chadwick, who had put all Liberals under obligation by his life of Theodore Parker two years ago, now does us another service in drawing the portrait of perhaps a still greater religious pioneer, Dr. Channing. It is a singular proof of the logical necessity of the general movement in which Channing was a leader, that though orthodoxy reacted against it and raised up able champions to attack it, it is itself now being gradually permeated with the spirit it once combated. It is a question whether there is enough left of the old doctrines to produce another reaction.

In his particular theological opinions Channing did not go as far as many of us feel obliged to go to-day. For instance, he deprecated Emerson's indifference to the miracles and other supposed facts of the New Testament narratives as evidenced in the famous Divinity Address of 1838. All the same, he declared his essential agreement with Emerson, and no one upheld the rights of the mind more absolutely than he. His "one sublime idea"—the "greatness of the soul"—became that of Emerson. The idea of the intimate connection of the human and divine, which Emerson wrought out with such wonderful persuasiveness and charm, we also find in Channing, who once wrote: "We do not discern him [God] because he is too near, too inward, too deep to be recognized by our present imperfect consciousness. And he is thus near, not only to discern, but to act, to influence, to give his spirit, to communicate to us divinity." This is very near the doctrine of the Over-soul. Emerson's adoration of character, of the ethical laws, is anticipated by Channing's assertions: "The adoration of goodness—this is religion," "To love God, then, is to love morality in its most perfect form." In his deeper views Channing is thus ahead of our time as well as of his own. "Channing Unitarianism" is a misnomer—it recalls what was temporary and accidental in Channing's teaching.

Particularly in his social teachings—for goodness and morality were no abstractions to him—does he tower above us still. No keener or more searching words about modern social and economic conditions have ever been said than were said by him. He belongs among the reformers and seers and prophets of the race. It is a pity that some of his addresses on social topics are not gathered into a volume by themselves.*

Mr. Chadwick has drawn a sympathetic and adequate portrait of him, giving a notable chapter to "The Social Reformer"—indeed he has so truly caught Channing's spirit and applies it in passing so faithfully to the political and social conditions of to-day, that his book might almost be called a "tract for the times."

WILLIAM M. SALTER.

EVERY DAY WITH EMERSON. Compiled by Harriet A. Townsend. Buffalo: White-Penfold Co.

Mrs. Townsend, in a dainty little volume which it is a pleasure to handle, gives every lover of Emerson a chance to receive inspiration and impulse in starting afresh every day. Her passages are well selected, with an eye to the central motives of Emerson's thought.

CHURCH DISCIPLINE: An Ethical Study of the Church of Rome. By Joseph McCabe. London: Duckworth & Co. 3 shillings, net.

This valuable book illustrates what will ever be, we trust, a salient characteristic of ethicists and the ethical movement—a power to do justice to the great dogmatic religions of the world, and to draw from them their positive contributions to that large self-authenticating moral life and discipline which it must be its disinterested endeavor to conserve and increase. The author, Mr. Joseph McCabe, it may be generally known, is one of the leading ethical lecturers and propagandists in London, and the editor of the weekly organ of the English Ethical Movement, *Ethics*, founded by Dr. Stanton Coit. It may not be so generally known that he was formerly a Catholic priest, and that he has put on record his twelve years of monastic service in a volume entitled "Twelve Years in a Monastery." It is chiefly through his more recent authorship of two excellent

* His discourses on War have just been published in the interests of international peace, in the series edited for Mr. Ginn by Mr. Edwin D. Mead.

biographies, "Peter Abelard" and "St. Augustine and His Age," that he has become known to the wider reading public here.

One is generally suspicious of works on Romanism by secessionists from its fold. They are often bitter in tone and unfair in criticism. It is the obvious merit of this account of the ethical features of the Roman discipline that its temper is kindly and reverent. There is an ample recognition of the august part which the Church has played in the spiritual history of the Western world, and of the value of the vast stores of ethical experience and endeavor which it has accumulated and systematized. Mr. McCabe enables us to reap something of this harvest, helping ourselves from the gleanings of his own practical experience. The value of such a survey must depend upon the large and independent sense of ethical values which he brings to his task; and in this he is helped by a wide knowledge of the non-Christian and pre-Christian religions of the world, enabling him to trace in their analogous practices and ritual ethical motives of universal validity and significance.

We can only briefly indicate the scope of the book by citing some of its chapter headings: The Priest and the People, Grace and the Sacraments, The Ethics of Ritual, The Calendar, The Ascetic Ideal. As to its method, an instance or two must suffice. Thus the Seven Sacraments are presented as "a scheme of supernatural agencies roughly adapted to the course of the moral life," "a comprehensive control or frame of the individual career from the cradle to the grave," beginning with the rite of Baptism, when the child, "passing unconscious through the great gate of life, is claimed at once for the ideal," up through the Sacraments of Penance, the Eucharist, Confirmation, Matrimony, Sacred Orders, to Extreme Unction. It is pointed out that, while the theologian claims an inherent force in these Sacraments, he also "declares that in nearly every case the moral value of the Sacrament depends on the disposition of the receiver." Hence, Mr. McCabe contends, the ethical significance being supremely emphasized, "it is clear that the Sacramental scheme must represent a distinct moral or spiritual force, entirely apart from the question of the infusion of a supernatural agency." And to the same effect elsewhere: "The Confession or Communion or Confirmation which is not supported by an excellent moral disposition gives no grace and may be a sacrilege." And, again, "To

the Catholic, Communion is an almost purely ethical rite of the intensest kind." The author's purpose is to extract the underlying ethical intent and serviceableness of these rites and practices of the Church. The earnest reader may gather many a practical suggestion from his treatment.

Mr. McCabe contributes to these pages a supplementary treatment of the Ethical Functions of the Priest, which will reinforce what we have said here as to the interesting matter and manner of his book.

C.

GOD'S CHILDREN; A Modern Allegory. By James Allmon. Charles H. Kerr & Co., Chicago. Price, 50 cents.

Carlyle calls wonder the highest mood of man. It is the mood in which alone he may comprehend great truths; the mood of reverence for the sacred dignity of God and man, and man's attitude of aspiration and prayer. In no such mood was written this erratic little volume—a very imperfect "allegory," dealing with the vital problem of our age, the question of capital and labor. It is interesting only negatively as an illustration of what inadequate material may be put forth in a great cause.

M. E. C.

PURE SOCIOLOGY. By Lester F. Ward. Macmillan. \$4.00.

While this reviews to some extent the author's theories as set forth in his previous works, it also has much new matter. Its chief task is, however, the systemization of sociology, a task which Mr. Ward is peculiarly fitted to undertake. As the title indicates, he is here dealing, not with the facts of applied sociology, but, as the sub-title more clearly states, with "The Origin and Spontaneous Development of Society," that is, with the "natural" side of human achievement as distinct from the "artificial"; with the "genetic" or unconscious side of the struggle upward as opposed to the "telic" or conscious efforts of the race.

Under *Taxis*, Part I, he gives us the subject-matter and methodology of his science. He postulates, of course, that to make sociology a science it must be based on Causality. But while he denies free-will and postulates determinism, he yet admits that the subtle, psychic element in human activity is telic, and that as such it shuts out the possibility of exact prophecy as to the acts of any single individual. But he claims that the law of parsimony, stated by the economists as

the law of *greatest gain for least effort*, colors all individual, and therefore all collective, action. Giving to the term *interest*, then, all the breadth of Ratzehofer's usage, he believes that here we have a law for collective generalizations—and sociology is such generalization—that determines with absolute certainty how all men may be depended upon to act. His thesis, to put it in a word, is human achievement: not what men are, but what they do; not structure, but function. These social activities give us social phenomena and institutions that, humanly speaking, are permanent products. Social achievement is evolutionary, incremental; man *transforming his environment*, building upon his own past for the future. The merely organic world, prior to the advent of man's telic faculty, was passive. But even man, with all his telic quality, is a product of the organic world. The story of his genesis and that of the pure social forces is told in Part II., *Genesis*.

Under *Genesis* we find several fundamental distinctions. Creation of the old theological variety, the making of something out of nothing is, of course, for the scientist unthinkable; for Ward, it is a creative synthesis, a constant process of putting together a given set of elements into new forms. The apparently separate forces that do this putting together are, of course, merely modalities of the one universal force, but it is convenient to treat of them as distinct and separate. We have, then, three orders of causality: Efficient cause, which is a physical force; Conative cause, which is a psychic force; and Telic or Final cause, which is not a force, as is every form of efficient cause, but which utilizes efficient causes in a manner wholly its own, and thus produces effects. Growing out of this comes the distinction between the *subjective* faculties of mind and the *objective*. The former comprising appetite, desire, conation, pleasure-pain, and such other faculties as relate to the organism itself; the latter comprising under man's directive faculties such as relate him to his environment.

To follow Ward through the genetic steps in the biologic origin of the subjective faculties, the development of the social forces, ontogenetic, phylogenetic, and sociogenetic, is fascinating in the extreme, but would lead us beyond the narrow limits of this review. As the first, or ontogenetic, may be summed up under the word *hunger*, so the second, or phylogenetic, may be summed up under the word *love*. The sociogenetic forces fall into the three groups, moral, æsthetic, and intel-

lectual, in the order of their appearance in the evolution of the race. His presentation of the Gynæcocratic theory of man's relation to woman, as opposed to the popular view or Androcentric theory as based upon the picturesque story of Adam and Eve, is full and, in the main, convincing. Ward is puzzled that the theory should not have created more of a stir in the pond of the anthropologists, wherein he threw this biologic pebble in 1888.

The third great subdivision of the book, *Telesis*, deals with the *objective* faculties, as above distinguished, the directive agency in man's conscious intelligence. Here is the civilizing agency *par excellence*. It is man's ability as a telic agent, his command or utilization of efficient causes, that has changed the face of nature and indeed diverted even the course of evolution itself.

The question is often asked whether Ward's standpoint is not too materialistic, and whether, ethically speaking, his writings are "safe." Undoubtedly he is materialistic. Whether any man who sets out to write a science can be called *too* materialistic, we do not pretend to say. It seems sufficient to point out that within the limits of that science he is supposed to be dealing with "things as they are," not as they possibly ought to be. Ward believes that the world is neither so good nor so bad as it might be. He is neither optimist nor pessimist, but meliorist.

L. R. M.

BOYS' SELF-GOVERNING CLUBS. By Winifred Buck. The Macmillan Co. \$1.00 net.

Miss Buck records clearly and helpfully those lessons of effective practical work which those who are club leaders would wish to make distinct in their own minds and to bring before beginners. After years of work in controlling and directing her varied clubs, she has given us a fresh inspiration for the work of gathering together groups of boys from the street, winning their confidence, admitting them into the Settlement, and starting their clubs before the formalities of making a constitution and learning parliamentary law are developed. She insists very strongly that after the club is started the boys should exercise their own wills, and not be dependent on the will of the Director; should be the dispensers of justice to the individuals, punishing all weakness, even to the exclusion from the club of those who break its laws. Miss Buck illustrates her point by

citing a case in which the boys unlawfully played base-ball in the streets, she being an unsuspected observer. They continued in silence for some days, but at last came to her and confessed their sin, asking her advice in the matter. She replied: "Boys, you know the law as well as I do. It is for you to decide whether or not you will obey; I am going away." The poor fellows were discouraged, and said: "Oh, Miss Buck, if you would only forbid us to do it, it would be so much easier." Nevertheless, she learned afterward that they abandoned their project that very day.

The book has chapters on the ethics of the playground and of the business meeting; and it emphasizes the importance of the leader's personality, and of the responsibilities toward activities outside of the club. As this last matter is so important a feature in the life of a Boys' Club, and especially concerns non-resident Settlement workers, we wish it had been amplified by Miss Buck. Detailed advice as to how to conduct business meetings and social entertainments is given in a clear, spirited style that will help every worker in doubt as to methods of procedure.

L. B. L.

THE THEORY OF EDUCATION IN PLATO'S "REPUBLIC." By John E. Adamson, M.A., Principal of the Normal School, Pretoria. The Macmillan Co.

The appearance of another aid to the study of the educational parts of Plato's "Republic" is most encouraging evidence of a growing sense of the importance of this study for all those who are to be engaged in the work of education. In several ways this is for the average student of pedagogy the most helpful exposition and commentary that has been published. The exposition is clear and comprehensive; and the author has succeeded in his comments in so relating them to modern educational theories and problems, and the needs of the modern world and schoolroom, as to give the student a vital sense of their illuminating and suggestive value. Mr. Adamson acknowledges heavy indebtedness to Bosanquet, Jowett, and above all to Nettleship; but he has succeeded in subserving the ends of the would-be pedagogue as these have not. He recognizes, as he says in his preface, that the special value of Plato's theory—its relation to life and to social and philosophical problems—is the cause of difficulty in studying it:

"the details are so interwoven with matters social, psychological, and philosophical." He has tried to meet these difficulties, and, as we think, with notable success. It is only when they are met, that is, when the subject of education is seen, as Plato would have it seen, in its large relations to life and a philosophy of life, that the study of it becomes enlarging and fruitful. C.

THE CHILD HOUSEKEEPER. By Elizabeth Colson and Anna G. Chittenden. Introduction by Jacob Riis. A. S. Barnes & Co.

Jacob Riis, in his introduction to this volume, has clearly marked its aim and purpose. He says, "Anyone that can put poetry into dishwashing and sunshine into housekeeping, has given the world a real boost toward a better day." The endeavor of the book is to make simple home duties attractive and intelligent to little children by means of everyday activities, and by the aids of song and story. An excellent idea—simple home industries for the little people!

The idea of the book being sound, the method of realizing the aim becomes of interest and importance. The work proposed is very like that of the kitchen-garden. We find lessons and songs on fire-building, table-setting, dish-washing, bed-making, etc.—all things children should know about and have a hand and heart in doing; for "the best of any time will always be in the home." So far, so good. But when we examine the actual lessons and plans of execution in detail, our disappointments begin. The lessons are given in the form of talks which are sentimental, rambling, and unscientific. To illustrate—we will take the talk on fire-making. This jumble starts with the fire as the foundation of the home; proceeds to give the five things necessary for its construction; names numerous articles made of wood, even going into "shut-eye-land" to see the beautiful mind-forests of the trees that were cut down to get this wood, imagining the very tree that made the school table, with the bird's nest in its top and the five tiny eggs warmed by the mother's feathered breast—etc., etc.; and, after this digression, ending by building—what? why, make-believe fire on a varnished table-top and then—climax!—warning innocent children against the dangers of using kerosene to make said fire burn quickly.

As to the songs, the idea of getting a sense of rhythm into the work by singing them is most commendable; but the examples given

are, both as to words and tunes, not above the level of those spontaneous creations which the children themselves might produce.

This book, then, is not satisfactory. Its methods are faulty, for it fails to take account of the fact that children are provided with limited powers of execution, and it overtaxes these powers; it makes the mistake of giving ready-made information that ought to come, if it is to be vital and abiding, through the child's own suggestion and experimentation; and, finally, it defeats its own aim by making a subject that is in itself full of joy and activity, didactic and forced.

J. P. R.

A FIGHT FOR THE CITY. By Alfred Hodder. The Macmillan Co.

A timely account of Mr. Jerome's work: of his activity and speeches during the last municipal campaign, and a portrayal of his attitude since entering into office. Mr. Hodder takes us into the heart of the civic strife as it is and has been. He suggests no solution for the coming difficulties; but believes perhaps that what is needed is the maintenance of the spirit and energy which Mr. Jerome carried into his former successful campaign. It is well to be reminded of this on the eve of another struggle.

LECTURES ON THE ETHICS OF T. H. GREEN, MR. HERBERT SPENCER, AND J. MARTINEAU. By Henry Sidgwick. Macmillan Co.

This is a volume for the close student of ethical theory. The lectures which are reproduced here are, as Miss E. E. Constance Jones, the editor, explains in her Preface, virtually supplementary to Sidgwick's great work on "The Methods of Ethics," and were necessitated by the fact that, when that work was produced in 1874, the three representative treatises of Professor Green, Herbert Spencer, and Dr. Martineau, representing respectively the latest and most influential versions of the Transcendental or Idealist, the Evolutional, and the Intuitionist Schools, had not appeared. It almost goes without saying that these criticisms of the doctrines of Green's "Prolegomena to Ethics," Spencer's "Principle of Ethics," and Martineau's "Types of Ethical Theory," from a critic so searching and sincere as Sidgwick, and from the standpoint of modern utilitarianism, must be taken into account by every student as being of first-rate importance. The most con-

structive minds in the field of English ethics are here put to trial by the most analytical and critical.

THE PLACE OF INDUSTRY IN ELEMENTARY EDUCATION. By Katharine Elizabeth Dopp. The University of Chicago Press.

This book, which will derive unusual interest for some of our readers, at least, because Dr. Dopp has recently been heard in two lectures at the Ethical Culture School, reaches us too late for notice in this issue. It will be dealt with in our next.

OUR BENEVOLENT FEUDALISM. By W. J. Ghent. The Macmillan Company.

We are glad to call attention here to a cheap reprint of Mr. Ghent's stimulating and suggestive book which received notice in a former issue of the ETHICAL RECORD (January, 1903, page 70). It ought to be widely read by all classes, and we trust that it will now reach the hands of the workman and wage-earner.

COUNTRY LIFE IN AMERICA. Edited by Professor L. H. Bailey. New York: Doubleday, Page & McClure.

Country Life in America brings a monthly breath of fresh country air into the city. It is a welcome addition to the periodicals, not over numerous, which have to do with the pleasures of country life. Its monthly visit brings to those of us fortunate enough to be born in the country, and as boys or girls to have tasted its pleasures, a feeling of homesickness, which is the very best foundation for a revolt against some of the conditions of our city existence. To those born in the city it must come as a revelation and enticement. Its generous size offers opportunities for illustration which have not been neglected. The pictures of the corn-field, of the brook in summer and winter, and of the woods at different seasons, are splendid examples of modern illustration.

K.

DEMOCRACY AND THE ORGANIZATION OF POLITICAL PARTIES. By M. Ostrogorski. Translated from the French by Frederick Clarke, M.A. With a preface by Right Hon. James Bryce, M.P. Two vols. Macmillan.

We are compelled by lack of space here to defer a notice of this important work that takes a place beside DeTocqueville's and Bryce's classical treatises.

A Celtic Writer and the Celtic Movement. A Suggestion for Summer Reading.

THE CELTIC TWILIGHT. By W. B. Yeats.
London: A. H. Bullen. New York: The
Macmillan Co. \$1.50.

It is but infrequently that we can find space here for new books that come primarily within the field of *belles lettres*, although we fully realize the ethical import and indispensableness of poetry, of all forms of art, and, if we may commit a seeming paradox, of the non-ethical (if there be such) or æsthetic element of human life. The best we can do is from time to time to bring before our readers some work or writer of more than ordinary significance. The recent publication of three or four volumes from Mr. Yeats tempts to a leisurely summer consideration and enjoyment of what this gifted Irish poet, and the Celtic influence and movement of which he is an expression and an exponent, has to offer for our delight and profit. It has something of high value to offer, we are sure; and something that may be pretty definitely characterized both as an artistic and as an ethical product. What this is we can here attempt only to suggest.

We would not lay heavy ethical hands upon what is a rather fragile flower of the poetic temperament; and yet the evangelistic spirit and purpose with which Mr. Yeats and his brother Celts are animated might even justify this. Mr. Yeats now gives us in two volumes of prose—the sensitive, fragrant prose of the poet, to be sure—his theoretic testament. He is a bit of a philosopher *malgré lui*. Indeed, we recall him in his habit as he lived some fourteen years ago, a typical top-story poet in London, dividing his interests, as we remember, between the poets and the theosophists, and his energies between his first volume of verse, his beautiful “Wanderings of Oisín,” and Madame Blavatsky’s receptions. He has written much—poems and plays, tales, essays—since then; but the theosophic or doctrinaire part of him, overlaid as it is in these books by a more poetic concern about ghosts and visions, sidhe and banshees, nevertheless survives in certain principles and attitudes, which are vigorously maintained.

The volume we here take as text is no fitting introduction to him. He should be approached through his verse, which, broken

and rough as it sometimes is, has a “natural magic,” a spontaneity and inevitableness, a mystery and wistfulness, which we find in no other contemporary poet, unless it be Fiona Macleod. Sometimes these qualities blossom suddenly forth in his prose: they give a chief and too rarely occasional charm to the sketches, the slight (sometimes too slight) transcripts of Irish legend and incident of which this book is composed. Twilight remnants they assuredly are, fading misty gleams of the perishing folk-lore and imaginings, the dying faery world of luckless, dispeopled Ireland. How different from that other “Götterdämmerung” of the Teutonic world! More subtle and elusive, haunted by what Mr. Yeats here calls “the sorrow of beauty, and the magnificence and penury of dreams,” “the striving after something never to be completely expressed in word or deed,” “the vast and vague extravagance that lies at the bottom of the Celtic heart.”

Mr. Yeats’s theory of his art accounts for this; for literature is for him “the expression of moods by the vehicle of symbol and incident.” And are there not moods, he asks, “which need heaven, hell, purgatory, and faeryland for their expression, no less than this dilapidated earth?” But he only will move freely in these realms who has the sovereign gift of imagination. It is the lack of imagination that is our great modern shortcoming. It amounts to a positive moral defect. It is the root cause of our lack of tenderness, vision, sympathy, and even intellect. Our great gross, vulgarly pushing, fighting, flaunting age is so unlovely and cruel and crushing because it has not any depth of imagination. Mr. Yeats expresses the matter thus: “The reason (meaning deductions from the observations of the senses) binds us to mortality because it binds us to the senses, and divides us from each other by showing us our clashing interests; but imagination divides us from mortality by the immortality of beauty, and binds us to each other by opening the secret doors of all hearts.” And again: “The Churches in the Middle Age won all the arts into their service because men understood that when imagination is impoverished, a principal voice—some would say the only voice—for the awakening of wise hope and durable faith, and understanding charity, can speak but in broken words, if it does not fall silent.” Mr. Yeats’s own work often exhibits, despite some Celtic excesses and formlessness, a fascinating

imaginative and musical power; and he is an ethical force not only on this account, but also because he takes us so far from the stolid commonplaceness, the flat, tawdry commonness that is so abundant everywhere about us.

C.

IDEAS OF GOOD AND EVIL. By W. B. Yeats. The Macmillan Co.

"We love nothing but the perfect, and our dreams make all things perfect that we may love them."

Mr. Yeats, as the exponent of the Celtic race, in this series of literary essays interprets the ideals of the writers of poetry as being at last the great human ideals. There is a touch of freshness, a certain magic in the style, and the writer has succeeded in such essays as "Symbolism of Painting," "Symbolism of Poetry," in weaving into the intellectual imagery the feeling of humanity. Shelley he distinguishes as a mystic and revolutionist, but explains that the liberty for which he pleaded was more than one of political justice, including also intellectual beauty. Wagner, Keats, Blake, Rossetti, Whistler, Maeterlinck, Verlaine, have all been symbolists. We have in Blake's illustrations of the Divine Comedy Rossetti's expressions of perfect love on woman's face and actual interpretations of that perfection which is seated in the heart of humanity—apart from the dreamy ideal. "Our imaginations are but fragments of the universal imagination, portions of the universal body of God, and as we enlarge our imagination by imaginative sympathy, and transform with the beauty and peace of art, the sorrows and joys of the world, we put off the limited mortal man more and more and put on the unlimited 'immortal man.'"

L. B. L.

WHERE THERE IS NOTHING: A Drama. By W. B. Yeats. The Macmillan Co. \$1.25.

Mr. Yeats's plays have been criticised for the slightness of their theme and the looseness of their structure. Certainly this one is less interesting as a drama than as a psychological study, while it has much incidental literary and poetic charm. In it the hot Celtic temper is offset by the spiritual revelation to Paul Ruttledge, revolutionist and mystic. He is a revolutionist who contends mystically that all phenomena fail to reveal to man the deepest and highest aspirations. These are known only in that state of superconsciousness declared by the saints

to be the source of all inspiration. In a turbulent scene in the tavern, this strangely compounded hero has a magistrate and a colonel bound and put on barrels, while he taunts them with failure to live up to the Christian teaching of turning the other cheek to the smiter; forgiving one's enemies; giving away one's cloak with the coat, etc. In the next act he is revealed in the state of trance, from which his brother friars fail to call him. The mob pursue him and his friends for heretics, and he dies a martyr to his teaching that "Where there is nothing, there is God."

L. B. L.

* * * *

We are glad to present to our readers of this issue of the ETHICAL RECORD a portrait of Emerson, reproduced by the courtesy of Messrs. Houghton, Mifflin & Co. It is, on the whole, we think, the most satisfactory of the presentments of the Concord Sage. Not wanting in the benignity and charm of his early self, he wears here the mature, sage-like and seer-like look of his ripened age. It is the image that we fain would have dwell with us.

To those who desire a more substantial portrait, may be commended the excellent dry point etching by Mr. G. Kruell, which may be seen at either Keppel's or Wunderlich's, and may be obtained there or by writing to Mr. Kruell himself at 331 Main Street, East Orange, N. J.

* * * *

... "What this country longs for is personalities, grand persons, to counteract its materialities. For it is the rule of the universe that corn shall serve man, and not man corn."—EMERSON.

* * * *

"All good conversation, manners, and action come from a spontaneity which forgets usages, and makes the moment great."—EMERSON.

*Work of the New York Society for Ethical Culture***SURVEY OF PROGRESS DURING THE PAST YEAR, SUMMARIZED FROM THE PRESIDENT'S ANNUAL REPORT**

The history of the Society for Ethical Culture for the past year has been one of varied experiences, but of decided growth in the clearer conception of ideals, in firmer grasp upon the members of the Society at large, and the possibilities of taking its stand on the pressing issues and complex problems of our day. The first and most significant event in this direction was the acceptance by Dr. Adler of the Chair of Political and Social Ethics at Columbia University, this new dignity calling him away from the lecture platform only for the Sundays of three months, during which time the place was occupied by influential leaders in education and ethics—Prof. Nathaniel Schmidt, Prof. Edward Howard Griggs, Mr. William M. Salter, Mr. Walter L. Sheldon, Mrs. Anna Garlin Spencer, Dr. Elliott, and Mr. Chubb.

The second important change was the decision to transfer the care of the School from the United Relief Works directly into the keeping of the Society for Ethical Culture.

This year the Sunday School has successfully organized work for the older girls, thus offsetting the failure of the regular Sunday School to reach the high-water mark of attendance which friends of the Society hope to see realized.

The HUDSON GUILD in uniting with the Children's Guild has coordinated the interests of both, and has proved itself more and more equal to meeting the needs of the neighborhood as a social center. There has been conspicuous growth in the work of the Kindergarten and the Library.

In its work of interpreting the ideals and aims of the Society to the people, the DOWN-TOWN ETHICAL SOCIETY, at 310 Madison Street, has made encouraging strides. The clubs now number eighteen; and the house is becoming more and more of a neighborhood center, and increasingly useful in ministering to the moral and intellectual needs of the East Side, and in giving to the foreign population the ideals of American citizenship.

The sessions of the SOCIAL AND ECONOMIC ETHICS SECTION have been

full of profit. Mr. John A. Hobson, of England, gave two lectures which were largely attended. Mr. John Graham Brooks led an argument on "The Incorporation of Trades-Unions," and Mr. Sullivan gave an address on "Organized Labor as an Institution, and its Internal Methods."

The Society extends its heartiest congratulations to the YOUNG MEN'S UNION, in bringing to a successful issue the Summer Home at Mountainville, "Felicia," dedicated on May 24th, the Twenty-Seventh Anniversary of the Society for Ethical Culture, and the Centennial Celebration of Emerson's birthday. The annual entertainment of the Union also marked a hopeful step forward in its social and educational aims.

The WOMEN'S CONFERENCE takes no undue credit to itself in calling the attention of the community to the work it has done in starting the Manhattan Trade School for Girls, at 233 West Fourteenth Street, which has come to a successful termination of its first year's experiment. In addition to its varied and philanthropic work, the lecture courses this year included one by Mrs. Anna Garlin Spencer on "Modern Philanthropy," and the second by Mr. Chubb on "The Literary Study of the Bible." For next year the Conference proposes the following program:—November: "The Religious Problems of the Adolescent," Dr. Adler. January: "Co-Education in High Schools." February: An Evening Meeting: "The Rights of the Individual against the Rights of the Family." March: Symposium—"Educational Ideals as Exemplified by the Ethical Culture Schools;" speakers, Dr. Adler, and others. Lecture Course by Mrs. Anna Garlin Spencer, and Monthly Conference with her in Philanthropy, in connection with the Committee on Philanthropy. The scheme is given in detail below.

The YOUNG WOMEN'S UNION have continued their coöperation in philanthropic work with the Women's Conference.

The SOCIETY FOR THE STUDY OF CHILD NATURE, Chapter I., has finished the reading on the adolescent period, and will next year start a course on "Education in Plato's Republic," conducted by Mr. Chubb, on two mornings of the month. The third morning will be devoted to children's read-

ing, the fourth to general discussion. The need of establishing another Chapter for young mothers has evinced itself; and, should a sufficient number express their desire to become members, this Chapter will be formed.

THE WOMEN WAGE EARNERS' SECTION have extended their work now to include two scholarships, the new one being devoted to the Manhattan Trade School for Girls.

THE GUILD FOR VISITING CRIPPLED CHILDREN has laid great stress on the necessity of self-support for each of its patients. It has, moreover, received a generous donation of \$10,000 for a Summer Home, and expectantly looks toward the future realization of the long-felt need.

THE OUTING AT FELICIA

A debt of gratitude is due to the members of the Young Men's Union and to the Council for the inspiration which resulted from the successful Outing at the Summer Home at Mountainville on May 24th. The occasion was commemorative of the twenty-seventh anniversary of the Society, and the beautiful farm purchased by the Young Men's Union for their Fresh Air work, situated in the heart of the mountains (proof of the earnestness of those young men who have espoused the Society's ideals of work for humanity), seemed a most fitting place in which to bring together in pleasant social intercourse the varied interests of the Society and their representatives. Nor could the leaders of the Society forget that, by happy coincidence, the day was also being celebrated throughout the country as the Centennial Anniversary of the birth of the great sage and prophet of the Ethical Societies, Ralph Waldo Emerson, whose picture was unveiled after a tribute rendered him by Mr. Chubb.

The ideals of the work were set forth by the Chairman of the Young Men's Union, Mr. Charles J. Liebmann. Dr. Adler spoke on the value to young men of work done for children and of the splendid influence which the surrounding country has upon city boys and girls. The value of associated life and enterprise in such an environment in developing the character of the city boy was the topic of Dr. Elliott's address; and after varied musical contributions by the members of the Chorus, Mrs. Adler planted a bit of ivy commemorative of the dedication of Felicia to the ideals of service and happiness.

So few are the occasions offered to mem-

bers of the Society to meet in this informal way, and of realizing what substantial results are being achieved in certain fields of the Society's activities, that it is with much gratification that we record the success of this outing and the generally expressed satisfaction and enjoyment of those who were present.

THE SCHOOL OUTING AT FORT LEE ON MAY 29, 1903

The influence of a day in the country of parents and children, teachers and pupils, cannot well be recounted in words. The happy hours were spent in living a pastoral—the morning being devoted to athletic sports by members of the School from Grade Five up, and the afternoon to the rendering of Shakespeare's "As You Like It" in a natural amphitheater, surrounded by a background of trees, a veritable forest of Arden. It is difficult to report the impression one receives of the simplicity and naturalness of such an out-door performance of the most out-of-door play in the English language, free from the paraphernalia of stage setting, foot-lights, and other artificialities. The members of Class Gamma, under Miss Jenkins's efficient coaching, perfectly realized the spirit of the play, which was equally enjoyed by the parents, the teachers, the children, and numerous friends.

ETHICAL CULTURE SCHOOLS

The graduation exercises of the Ethical Culture School were held on June 1st at the Main School, 109 West Fifty-fourth Street. To mark the significance of the occasion as the last upon which such graduation would take place in the building, the Normal students from the Kindergarten course and the members of the Eighth Grade were graduated together, thereby greatly overcrowding the Assembly Room.

Dr. Adler's address to the members of the Eighth Grade emphasized the importance of humility of mind among those entering upon the adolescent period, reminding them that the attitude of those who have graduated is apt to be one of self-conscious equality with their seniors. To graduate is but to take a step; and those who are farthest along in experience are those most conscious of the necessity of learning.

To the graduates of the Normal Class Dr. Adler spoke sympathetically of those who

undertake "the training of a soul." He stated that the truest teacher and the most helpful is the one who "can see the child's angel," and aid the child to realize his own ideal.

It should be added that the music, given by the Senior and Junior Normal classes and the upper grades of the School, was unusually good, and bore testimony to Mr. Dykema's skillful training.

ANNOUNCEMENTS

WOMEN'S CONFERENCE

Announcement of Work and Classes for 1903-1904

It is proposed to hold six monthly conferences devoted to philanthropic questions on the second Mondays of November, December, January, February, March, and April. These conferences will convene at 2.30 in the afternoon. The first hour (which will be private for the members of the Women's Conference of the Ethical Society and such other workers as may be specially invited) it is proposed to devote to the hearing of reports of the different departments of the Philanthropic Section and the discussion of detail problems involved. At 3.30 it is hoped to have present a larger attendance of those interested in the various topics to be presented for special study. Mrs. Spencer will speak for a half-hour in introduction or in closing, and workers in the respective lines indicated by the program of each meeting will be asked to tell of work done elsewhere than in the Ethical Society. Thus the Philanthropic Conferences will have a twofold object—to help the women of the Ethical Society and those associated with them in practical philanthropic work, and in the effort to extend and improve that work; and also to bring the Ethical Society workers into closer touch with all similar agencies for benevolent effort in the city. The subjects suggested for these monthly Conferences will be announced in our next issue.

For further information apply at 48 East Fifty-eighth Street.

THE FARM SCHOOL AT FELICIA

The outlook for this enterprise is very promising—sixty applicants for the Farm School (June 15—July 13) have thus far been accepted. The response to the idea of shar-

ing in the work of the farm and the household has been most hearty, both on the part of the children and the parents. In the manual departments at school, the boys have made for summer use a boat and a number of tables; and the girls have hemmed tablecloths and made napkin-rings. Plans for the bath-house to be built on Moodna Creek, near Brittle Rock, are completed, and the bath-house will be built by the children upon their arrival. It will be made in sections, so that it can be moved away each Fall to escape freshets. The base-ball field is now being graded, and the children will build the back-stop, and also lay out tennis-court and basketball and croquet grounds. Owing to the drought, the weeds will not require so much attention as was expected, but there will be plenty of watering to be done. If it rains, the school will also plant vegetables for the use of the September occupants. The garden already yields radishes, lettuce, and other early vegetables; strawberries are ripe, and cherries will soon follow.

THE OPENING OF THE NEW SCHOOL

In spite of the delay occasioned by the strike in the building trades, it is still confidently expected that the new School Building will be ready for occupation in time for the opening of the School on the 5th of October. The work is being pushed by the architects and the builder with every possible speed. Meantime, the heads of the School have been working out plans on the scholastic and pedagogical side. A new School circular has been issued, giving all necessary information as to the equipment and organization of the School, and, early in the Fall the course of study, with all the changes called for by the enlarged resources of the School, will be published.

Very few places remain to be filled in the Elementary and Middle Schools. Applications for the High School are coming in, and those who intend to enter pupils should do so with little delay.

Entrance examinations will be held on Monday and Tuesday, the 28th and 29th of September.

All information will be supplied by the Superintendent of the Ethical Culture Schools, Mr. Frank A. Manny, 109 West 54th Street.

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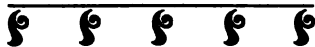
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PERCIVAL CHUBB, Editor.

Vol. V

OCTOBER-NOVEMBER, 1903

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With this issue of the ETHICAL RECORD some important changes are introduced in its make-up; all with the purpose of devoting its pages to a frank and informing treatment, from the distinctively ethical point of view, of the leading issues and tendencies of the hour, to the exclusion of matters of less general interest. A greater number of such articles appear in this number than have ever before been published in a single number, and the magazine will be conducted on these lines in future.

In our January issue will appear the first of a series of four important articles on "The Effect of the Higher Criticism Upon the New Testament," by Prof. Nathaniel Schmidt, of Cornell. These articles will inform the general public upon a matter which has received scant treatment in the periodicals. There is a copious discussion of the results of the higher criticism of the Old Testament, but a very significant silence concerning the New Testament. From Prof. Schmidt this vital subject will receive a treatment that will be at once scholarly, candid and reverent.

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THE ETHICAL RECORD

VOL. V

October-November, 1903

No. 1

Canada's Attempted Solution of the Problem of Religious Education in the Public Schools

NOT many days ago, there appeared, in the editorial columns of the *New York Times*, an article headed: "Is our School System Vicious?" The title was enough to indicate that the question under discussion was the old one—no less debated in Canada than in the United States—as to the moral effect of the banishment of all dogmatic teaching of religion from the public schools. What particularly arrested my attention, was a quotation from Cardinal Gibbons, to the effect that the defects of which Roman Catholics complain in the school system of the United States, would be remedied if "the denominational system, which now obtains in Canada," were adopted; upon which the editorial comment was that "a candid examination of the working of the public school system in Canada would illuminate the discussion." In a copy of the *New York Sun*, received to-day (15th October) I find a letter, by the Rev. John Talbot Smith, chaplain of the Convent of Mercy, in which reference is again made to Canada as furnishing "a working model" of what a public school system ought to be. It would seem, therefore, to be desirable to undertake that "candid examination" of the public school system existing here, which the *Times* recommends. In some

respects, it may prove "illuminating;" that it would solve all, or even the most important, questions which the subject suggests, I hardly venture to hope.

The first observation to make in approaching the subject is that, strictly speaking, there is no *Canadian* public school system. As in the United States, public education is a matter for the separate States, so, in Canada, it is a matter of Provincial, not of Dominion or Federal, jurisdiction. Consequently, there are as many public school systems as there are Provinces, with an additional one for the Northwest Territories. These range from a system mainly ecclesiastical, in the Province of Quebec, to one as nearly secular as possible, in British Columbia. The one best adapted, perhaps, to throw light upon current controversies, is that of the Province of Ontario, where a very complete system of separate schools has been conceded to the Roman Catholics, while the rest of the population content themselves, or have to content themselves (which is not quite the same thing) with the public schools, which are absolutely divested of all denominational character, and in which no religious doctrine whatever can be specifically inculcated.

HISTORY OF CANADIAN DEVELOPMENTS.

In educational matters, Canada has

always been more or less—and more rather than less—a country of compromises, and if we seek an explanation of the fact, we find it in the circumstances of its early history. When England acquired, by conquest, in 1759, and by treaty, in 1763, possession of the French dominions in North America, it took over a population almost exclusively French and Catholic. How to deal with such a people, became at once a question for British statesmanship. Under the Treaty of Paris, his Britannic Majesty agreed “to grant to the inhabitants of the country above ceded the liberty of the Catholic religion,” and, consequently, to “give the most express and the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion, according to the rites of the Romish Church, as far as the laws of Great Britain permit.” Five years later, 1774, the Quebec Act, the first piece of legislation by the Imperial Parliament, with respect to Canada, provided, not only that “his Majesty’s subjects, professing the religion of the Church of Rome, may have, hold, and enjoy the free exercise of the religion of the Church of Rome, subject to the King’s supremacy,” but that “the clergy of the said church may hold, receive, and enjoy their accustomed dues and rights with respect to such persons (only) as shall profess the said religion.” The latter provision, which legalized the collection of tithes for the support of the Catholic Church, created great indignation in the older British colonies, then in actual revolt, though separation had not yet been decided on. In an address to the people of England by the Philadelphia Congress, dated 5th September, 1774, astonishment is confessed “that a British Parliament should ever consent to establish in that country (Canada) a religion that has deluged your island in blood, and dispersed im-

piety, bigotry, persecution, murder and rebellion through every part of the world.” The same Congress, a month later, indited a very seductive address to the people of Canada, pointing out the liberties of which they were deprived, and the dismal prospects before them, unless they should cast in their lot with the colonies in revolt. “We defy you,” said the address, “casting your view on every side, to discover a single circumstance, promising from any quarter the faintest hope of liberty to you or your posterity, but from an entire adoption into the union of these colonies.” What people cannot see in the future is often there, all the same, ready to be revealed in due time.

Having provided ways and means for the maintenance of the Catholic religion, it would have been a great omission if Parliament had not equally made provision for the maintenance of the “Protestant religion,”—as the established form of religion in Great Britain was then, and is still, legally called. Section 6 of the Act empowers his Majesty, and his successors, accordingly, to levy dues in like manner “for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant clergy, as he, or they, shall, from time to time, think necessary or expedient.” The principle of a State support of religion, we thus see, was introduced into the first constitution given to Canada under British rule. How easily this would develop into State provision for religious education it is not difficult to perceive.

The constitution of 1774 lasted till 1791. In the interval the population had greatly increased, and a considerable English element had been added. Moreover, peace had been made with the American colonies, and there had been a large emigration from those colonies to Canada of citizens who preferred to live under the British flag. Some thou-

sands of these had settled in what is now the Province of Ontario. In old Canada—what is now the Province of Quebec—a struggle had begun between French and English, which was destined to have its outcome in the abortive “Rebellion” of 1837. Upon the whole, the British government was inclined to side with its French subjects, rather than with the more clamorous English settlers and adventurers; and it was with the hope of securing, at least, temporary peace, that a division was made of the country into the two Provinces of Lower and Upper Canada. This was effected by the so-called Constitutional Act of 1791. The idea, roughly speaking, was to let the French, who were in a vast majority, and were the original possessors of the soil, have their way, in the main, in the Lower Province, and the English, who predominated in the West, have their way there. It was a short-sighted policy, but that is not a matter that concerns us here. What it is desirable to point out, is that the Constitution of 1791, while maintaining all the rights previously conceded to the Catholics, made more distinct provision than before for the support of a Protestant clergy in both Provinces by means of a reservation of lands. The lands so set aside were known as the “Clergy Reserves,” and, under that name, became a subject of fierce contention in after years. Just as fast as the country filled up, each township or parish was to have its own duly endowed “parsonage or rectory,” to which the Governor, or other representative of his Majesty, might present an incumbent. Although the germs of a State Church, thus planted in the fresh Canadian soil, were not destined to fructify, it may reasonably be assumed that the community for which such a constitution had been shaped, would be disposed, in making provision for public education, to regard religious teaching as an im-

portant part of the course of instruction.

It was not till the year 1807, however, that the legislature of Upper Canada took any action towards the establishment of public schools. In that year, the sum of £800 currency (equal to \$3,200) was voted to pay the salaries of eight teachers of as many public schools, one for each district, into which the Province of Upper Canada was divided. The Act gave the Governor power to appoint five trustees for each district. The trustees were to provide school buildings and select teachers, subject to confirmation of their choice by the Governor. The question of religion in connection with education does not seem, at this time, to have been raised. It doubtless rested with the trustees of each locality to see that such religious instruction was given as they approved. In 1816, a grant of £6,000 currency was made, and the appointment of trustees was vested in the rate payers of the different localities. With increasing population, the schools had, by this time, become much more numerous. The choice of school books was left to the trustees, subject to the approval of district boards, appointed by the Governor. As we do not hear of any religious difficulties at this date, we must conclude that local sentiment was allowed to rule, and that care was taken at the same time to avoid all unnecessary offense in questions of religious opinion.

The distinct recognition of what we may call the principle of separation, appears, for the first time, after the reunion of the two Provinces in the year 1841. One of the first acts of the united legislature, was to pass a comprehensive act for the organization of public school education in Canada. It was thought, at first, that one system might be made to serve for the whole Province, dissimilar in nationality and religion, as the Eastern and Western sections were. The

Act of 1841 provides that "whenever any number of the inhabitants, professing a religious faith different from that of a majority of the inhabitants of any township or parish, shall dissent from the regulations, arrangements, or proceedings of the Common School Commissioners," they may proceed to elect their own trustees, and, having done so, and made other necessary arrangements for carrying on a school or schools, may claim a share of the school grant—fixed by the Act at £50,000—according to the number of children for whose education they are providing. Two years' experience sufficed to prove that one school system could not possibly meet the needs, or at least the views, of two communities so widely different as the predominantly French and Catholic one inhabiting Lower Canada, and the predominantly English and Protestant one inhabiting Upper Canada. So, in 1843, a special Act was passed, applying to the schools of Upper Canada; the schools of Lower Canada remaining for three years longer, or till 1846, under the General Act of 1841. It will be seen at once how necessary it was that the laws for each section of the Province should be framed in a spirit of compromise, so far as religious interests were concerned. If consideration was to be shown to the Protestant minority in the East, equal care and consideration must be shown to the Catholic minority in the West. In 1846 Acts were passed concurrently, reorganizing the educational systems of the two sections; and in each there was a provision similar to that introduced into the Act of 1841, giving religious dissentients a right to establish schools of their own, and to draw from the school fund an amount proportional to the number of children they educated compared with the total number in the "public" schools, as those of the majority were distinctively called. How

thoroughly prepared Lower Canada was to accept clerical guidance in the matter of the education of its youth, is shown by a clause in the Act of 1846, expressly conferring on the *curé* of such parish "the exclusive right to select the books having reference to religion and morals." The Act for Upper Canada did not recognize the authority of the Catholic clergy to this extent; but practically, no doubt, the moral and religious teaching of the pupils in the separate schools was placed effectually under their control.

A revision of the Upper Canada (Ontario) school law, made in 1850, renewed the provision for separate schools for Roman Catholics, and also authorized the establishment of separate schools for Protestants and for colored people. As long as a school was operated under the general law, without any question of religion being raised, it was a "public" school, whether the teacher was Protestant or Catholic; but if the teacher was a Protestant, Catholics had the right to separate themselves and form a distinct school community; and if the teacher was a Catholic, Protestants had a similar right. In like manner, a sufficient number of colored people might separate themselves and establish a school of their own. Up to this date, however, dissentients,—though they were entitled to draw on the Provincial school fund,—were not exempted from local assessment for public school purposes; and, as they had to pay for their own schools as well, they had a double burden to bear. The teachers, whom they engaged, were also obliged to obtain certificates from the District Board of Examiners, in the same way as the public school teachers. An act passed in 1852, made a change in both respects: it exempted dissentients from local taxation for school purposes, provided they raised, for their own purpose, an amount equal to the assessment which they

would have to pay were they supporters of the public schools; while, as regards the teachers, it provided that a certificate, signed by a majority of the trustees, would be a sufficient qualification. Still more important, this Act gave to the Separate School Trustees the status of a legal corporation authorized to levy a school rate in the same manner as the boards of Public School Trustees. Hitherto, the money they had collected from their neighbors was, in effect, voluntary contributions.

About this time, "Protestant" public opinion in Upper Canada—(not yet a province, but later known as such under the name of Ontario)—began to take alarm at what it regarded as the encroachment of the Roman Catholics upon the Public School system. Many were in favor of withdrawing all the privileges conceded to the separate schools, so that there might be throughout the Province one uniform and completely undenominational system of public school education. On the other hand, the Roman Catholics, and particularly the clergy, were determined to hold on to what they had secured, and, if possible, to improve their position in some respects. The question of separate schools, or no separate schools, thus became one of the burning political questions of the hour.

The Catholics formed a very small minority of the population of Upper Canada, but they were strong in their alliance with the Catholics of Lower Canada. The people of the Upper Province, as it was frequently called, or at least a majority of them, held that the matter was not one in which the Lower Canadians should interfere, as they had their own school law, and were managing things in their own section of the country to please themselves. "Yes," was the reply, "and we are allowing the most perfect liberty to the Pro-

testants to organize and manage their own schools in their own way." "The conditions are not the same," was the rejoinder. "You give your public schools a distinctly ecclesiastical character; you professedly use them for the propagation and strengthening of the Roman Catholic faith; and thus the Protestants are forced out. We do not force Catholics out of our public schools; they leave because they want to have schools on your model—schools that shall be nurseries of the faith, and in which the priest shall always have a controlling voice."

Matters were brought to a head by the introduction, in the Provincial Legislature, by a private member, Mr. (now the Honorable Senator) R. W. Scott, in the year 1862, of a measure entitled the "Separate Schools Act," making distinct and independent provisions for the establishment and maintenance, in Upper Canada, of separate schools, both Protestant and Catholic. It did not pass that year, but being re-introduced the following year, it was carried, after a prolonged and animated debate, by a large majority, chiefly composed of Lower Canada votes. Even the Protestant members from Lower Canada, with one exception, voted for it, so far giving evidence of their satisfaction with the educational arrangements made in their own half of the Province. Of the members from Upper Canada, twenty-two voted for it, and thirty against it. Those who voted in its favor were, with one or two exceptions, Protestants, and some were Orangemen. The celebrated D'Arcy McGee, fated to fall, five years later, under the hand of a midnight assassin, made an extremely eloquent and effective speech in favor of the bill. Doubtless, politics helped the measure. The government of the day gave it support; it could hardly do otherwise—at least as these things are pledged in the political

world—for it was in a very precarious position at the moment, and mainly depended upon French votes. Still, there is reason to believe that those who voted for it did so, in most cases, from independent conviction. On the other hand, not a few of those who voted against it, were visibly swayed by a somewhat crude religious prejudice. A political vote is something into which many casual elements always enter. What can be said of this vote, was that it virtually settled the question of separate schools in Ontario. No one, to-day, ventures to hint that the step taken in 1863 can be *retraced*.

THE RESULT.

The question naturally arises: What has been the result? Let us try to answer it as briefly as possible. First of all, the results most confidently predicted at the time have not ensued. The public school system of Ontario has not been broken up and religious feeling has not been embittered.

To deal with the second matter first, there is far less hostility to-day between Protestants and Catholics in the Province of Ontario than there was forty years ago. I do not attribute this to the establishment of separate schools; for the phenomenon is almost worldwide: religious hatreds are dying out. Still, let us note the complete failure of the prophecy that religious strife would be increased.

Secondly; the public school system has not been broken up; so far as one can see, it has not been visibly impaired. The latest statistics in my possession are those for the year 1901. They show—we are speaking, be it remembered, exclusively of the Province of Ontario—5,663 public schools in operation, and 372 separate schools (accommodating one-ninth of the children educated), less than one in fifteen, though the Ro-

man Catholic population constitutes more than a fifth of that of the entire Province. It is true that, during the last two or three years, the Protestant school population has shown a slight decline, and the Catholic a slight increase. This may be the result of a greater proportional emigration of Protestants than of Catholics to the other parts of the Dominion, or it may be due to a larger birth-rate among the Catholics; but, in any case, it can hardly be converted into an argument against separate schools.

On the other hand, it may be noted that in the cities a not unhealthful emulation, quite unaccompanied, so far as I am aware, by any bad feeling, has sprung up between the public and the separate schools. The teaching in the latter is acknowledged to have greatly increased in efficiency of late years, and the results, in some cases, are quite comparable with the best obtained in the public schools. Another advantage, which it is proper to mention, is that the Roman Catholics feel that justice—though, in their opinion, no more than justice—has been done them; and this, no doubt, is a help towards good citizenship and general contentment with the laws of the country.

The fact that it is only in the Province of Ontario that a system of separate schools for Roman Catholics exists, is not without its significance. As the preceding historical sketch has shown, it was through her close connection with the present Province of Quebec, when both constituted what is now called "old Canada," that Ontario (Upper Canada) was led to adopt this policy. Under the circumstances, it really was inevitable. That it could not otherwise have been inevitable, we see from the example of the Maritime Provinces, which, never having been brought into the same intimate relations with French Canada, have not adopted the separate

school system; though a kind of *modus vivendi* has been arrived at, by which, in Catholic localities, Catholic teachers are employed and Catholic teaching is more or less permitted.

APPLICABILITY TO THE UNITED STATES.

I expressed, at the outset, a doubt as to whether Canadian experience would go very far towards solving the questions now being agitated in the United States. If the school system there is to be disturbed, it should be, it seems to me, distinctly on the ground that it is not working well; that the cause of its working ill is clearly perceived; and that the appropriate and specific remedy is perceived no less clearly. When these conditions exist, no reasonable people should object to changing any law. The Province of Ontario is doing pretty well with a separate school system, which political circumstances may be said to have forced on her; but that another community, not similarly circumstanced, should follow her example, is not a necessary inference.

But there is a deeper question still to consider. If the State, using the term in its widest sense, undertakes to provide for public education, so far superseding the efforts of individual parents, should she, or should she not, recognizing the fundamental responsibility of parents for their children's well-being, seek to impart the education as much as pos-

sible in accordance with the parents' wishes and sense of obligation? If so, it might follow that education should be thrown into the hands of such persons as any group of parents, bound together by common opinions, and capable, with the aid of a grant proportioned to their number, of sustaining a school, might select. Herbert Spencer would advise the State to leave education entirely alone; but, if the State *will* take a hand in it, I almost think that, attaching the importance he does to the cultivation of parental and filial relations, he would prefer the system hinted at to the prevalent one, which makes education an exclusively State function. This is the view taken, I may add, by one of the most distinguished educationists of our generation, Professor Goldwin Smith. In an address delivered a couple of years ago to a body of school teachers, he expressed the opinion that the State had "no natural right to take away the child from the parent, or those to whom the parent chooses to entrust it." This, however, is a great question, which each community must settle for itself. The Canadian example only shows what has been done, and what, perhaps, could be done again. It does not show—nor can any mere example show—what *ought* to be done.

W. D. LE SUEUR,
(Ottawa).

Trade Unionism is one of the great issues of the time: it is forcing upon us some of the most fundamental ethical problems affecting the social and industrial organization and welfare of modern communities. The public sadly needs education on the subject, and gets little from the press. What Trade Unions are, and what they are trying to do, few seem to understand; even the majority

of the rank and file of the Unions themselves, as we have incidentally learned on the testimony of the printer in putting the following article through the press. The first essential towards an effective solution of our labor problems is an intelligent comprehension of the factors of the case; and Mr. Sullivan's exposition of the nature of the machinery of the unions will contribute to that end.

The Mechanism of Trades Unions

IN THE EARLY days of unionism in this country a union sprang from a local sentiment. A knot of men, shopmates or fellow townsmen, perhaps meeting secretly, bound themselves together by a pledge,—recruits, whispering in fear their fealty to the infant organization, being taken in later. When strong enough, the newly formed body would send a deputation to interview employers, who were usually expected, as a matter of course, to snub the spokesmen, refuse recognition of the union, and laugh at threats of a strike. It is recorded that the beginning of the machinists' union lay in the action of a small number of men, who, laboring in the torrid heat of a summer day, repairing a locomotive engine, communicated to one another their feeling toward the company employing them, and then worked on, meditating an effective resistance. Each man had called at the office to beg better terms—a small increase in the low wages, a shortening of the long day—and each had been told that the company had applications without cease from men willing to work at the terms it offered. All agreed that their condition was slavish. One at last threw down his tools and exclaimed: "I'll work no longer on such terms." Another said: "Nor will I," and the rest quit each in turn. The company found itself unable to replace the force. Its wise representatives saw in this fact a change in the labor market. They called the men back, negotiated, and offered better terms. The men returned. They had given birth to a union, and had learned a valuable lesson in the political economy of their own trade. Other localities followed their example.

But this method of organization was

slow and costly. In these later times unions usually come to life through organizers—paid or voluntary—who work systematically in the union cause. A sentiment to unite may exist in a locality, or in a trade, but the means or knowledge how best to proceed will often be lacking. An organizer from the international union of the trade especially interested, or from the American Federation of Labor, enters on the scene, sets to work among the unorganized, gives instructions, furnishes financial aid, and, often without much effort, gathers into the new union a controlling element of the trade or the district. The employees of the New York elevated roads were thus organized during the last year. The local Federation organizer, assisted by agents of the Amalgamated Street Car Employees of America, adopted methods proven to be good in the course of their experience with large companies whose officers might not stand by idly while the employees were organizing. The first step in the scheme was to give a circular letter to each of six employees, asking them to join the proposed union, and to send to the organizer one dollar each and the names of six others likely to join. To these new phalanxes of six, similar circular letters were sent, with the same request. When the organizer had thus collected sixteen hundred names, he called a meeting of the entire number. Fourteen hundred attended. He told them they had the sixteen hundred dollars in the treasury, and then looked on as mentor while they elected their own officers, and otherwise put their organization in the field, full fledged in one day. Lastly, the International President of the union, invited to take hold of the negotiations with the company, soon con-

vinced its managers that the union was strong, that he himself authoritatively represented it, and that his ability to discuss the case competently, and from wide experience, was excellent. The company came to terms.

Critics of the two methods of organizing have entertained the belief that the older was the better; that, as men sacrificed and won, they became stronger unionists. This is to be doubted. What mainly makes good union men is experience with the beneficent results of unionism. Once this agency raises wages and shortens the work day, men will turn their eyes to it ever afterward. The newer method also exhibits the widening horizon of unionism. An international union to-day seeks to master all the factors that relate to its labor market everywhere. When the Mine Workers' organizers appeared in Judge Jackson's district in West Virginia, he saw in them only a pack of intruding outside agitators, seeking to destroy the alleged happy relations existing between good employers and satisfied employees. What the union officials were attempting was to bring to an end the disastrous competition carried on by the poorly paid non-unionists in West Virginia with the union coal field district of Western Pennsylvania, as the selling price of the coal in the general markets gauged the wages of the union miners.

Few existing American unions antedate 1850; most of them have been formed since 1860; nearly all have arrived at their present importance since 1880; some of the strongest in 1903 were weaklings as late as 1890.

The number of international unions at present in the American Federation of Labor is 105; the number not so federated is 15. Besides, in several cities are Socialist unions, and, in nearly all large centres, local building trades' unions, some of the latter being in the

National Building Trades Council. In the far West are the American Labor Union and the Western Federation of Miners, growths mainly of the last four years; and in Washington is the headquarters of the Knights of Labor, representing a shadowy membership.

An example of the stronger labor organizations is the International Typographical Union. On May 31, 1903, its membership was:

	No. of Unions.	No. of Members.
English Unions of Compositors and Proof Readers....	616	43,151
German Unions of Compositors and Proof Readers	21	962
Photo Engravers	16	407
Mailers	21	940
Typefounders	7	442
Newspaper Writers	18	357

Only one local union of either of these branches is allowed in any city. Formerly the International Typographical Union included the stereotypers, pressmen and bookbinders; and this comprehensive membership was regarded as illustrative of a coming "industrialism" in which all employees in an industry were to be welded into a single combination. But the experience of this consolidation of employees in the printing industry has brought the various branches to favor, not federation, but separate organizations, with intertrade agreements or unwritten, but well understood, conventions. Even the local unions of the Typographical assert their own autonomy in many respects; in case of conflicting law, they occasionally rule to follow the statutes of the local body. New York is Typographical Union No. 6. It paid assessments last year on 6,000 members, a few score more or less. Except fifty veteran exempts, the members pay as dues 60 cents a month and 1 per cent on all wages for an out-of-work fund. The President is paid \$200 a year, and "time"

when he quits his work at the trade to attend to union business. The Secretary, employed regularly, receives \$1,560 a year; the Assistant Secretary, \$1,200; the Relief Clerk, \$1,000. Committeemen are entitled to 50 cents a committee meeting, and pay for time taken from their work. The standing committees are: Executive, eighteen members (legislating under restrictions between union meetings), Discipline, Membership, Communications, Printing.

"No. 6" pays an unemployed member out-of-work relief up to \$60 a year. He may draw up to \$4 a week for four weeks in six. He must meantime register as out of work daily. In case of death, No. 6 pays heirs \$150 and the International pays \$65. Within No. 6's membership are half a dozen voluntary benefit societies, with 900 members, paying \$8 to \$10 a week in case of sickness. No. 6 also supports beds in most of the city hospitals.

The regular meetings of No. 6, open to all members, take place the first Sunday of each month, and are generally attended by from four to five hundred—at times, a thousand. Business usually proceeds with dispatch. Long speeches are rarely tolerated; wild harangues are commonly laughed down.

No. 6's annual expenditures run up to \$80,000 or \$100,000, and, in case of large strikes, more. Of this total, the unemployed receive \$25,000 to \$30,000; for funeral payments the expenditures are \$7,000 to \$9,000; for the Printers' Home in Colorado, \$6,000. The books are kept systematically, as in large business houses. Auditors go over the accounts monthly and quarterly, the items being also printed in a monthly "Bulletin"; trustees, under bond, guard the various funds; and an expert accountant's revision may be ordered at a union meeting.

The International Typographical Un-

ion is merely the collective name of the local unions. Its headquarters are at Indianapolis. The salaries of all the elected officers for the year ending May 31, 1903, amounted to \$4,300, President and Secretary each receiving no more than a newspaper hand, \$1,500; the clerk hire in 1902 amounted to \$4,618—more than 20,000 letters being handled, and more than 62,000 other mail packages, and 1,000 express packages in addition to the "Journal." Eighty organizers, employed part time, were in 1902 paid \$16,059; on the Colorado Home, with 90 inmates, the International spent \$46,500 in 1902; with 113 inmates, \$51,162 in 1903; to defence purposes were appropriated in 1902 \$30,500 (in twelve years \$444,000) in addition to amounts expended independently by local unions; in 1902 474 deaths took \$31,000; in 1903 476 took \$30,940; the "Journal" in 1902 cost \$10,000. For 1903 the international union receipts were \$185,183; expenditures, \$174,085; cash balance June 1, \$49,170.

The International—called so because including Canada unions—is governed by the Initiative and Referendum. Ten years ago about one-third of the membership voted on the measures submitted; nowadays, at times, two-thirds vote, the vote steadily increasing with custom and growing confidence. A few years ago the annual convention of delegates voted, 100 to 6, to discontinue the Referendum; the Referendum on this measure promptly decided by a two-thirds majority to continue itself in practice. The Australian ballot was used in a complete form in the printers' unions for a decade before it was adopted by any State government.

The Allied Printing Trades is a sort of clearing house for the administrative business of all the unions in the printing industry of a city.

Ceremonial initiations, sounding titles,

regalia, dress parade effects of any character, are unknown in the union.

This type of international union is that of nine-tenths of all the others. Some partake more of the nature of benefit societies; others are mere striking machines.

The Cigarmakers' International Union of America, on the 1st of January, 1903, had 37,023 members; in its treasury was \$361,811; its expenditures in 1902 were \$741,246; its receipts \$781,933. In twenty years, 1881-1900, its strike benefits had been more than \$800,000; sick benefits \$1,200,000; death \$600,000; traveling \$700,000; out-of-work, \$1,000,000. Thus its pauper prevention work had consumed about \$4,000,000.

When it is considered that the American Federation of Labor has 105 international unions, with 1,500 local bodies, 26 State Federations, and 424 City Central Labor Unions—that in one year the total membership increased 300,000;—that thousands of its committeemen work without compensation;—that in every community working men are discussing the helpful effects of unionism;—that no more purely democratic body exists in America;—that its benefit features alone form a great national system;—one cannot but see that in it the country has, within the State, for an

economic purpose, a voluntary mechanism that denotes an evolution among the workers the end of which is not easily to be divined. And when it is further considered that the great Railroad Brotherhoods and others of fifteen international bodies remain out of the Federation mainly on account of differences in form of organization or of benefits, it becomes evident that the labor movement to-day is united in essentials on the trade union system, and that this system and this mechanism promise more than mere political agitation or any attainable help through probable legislation.

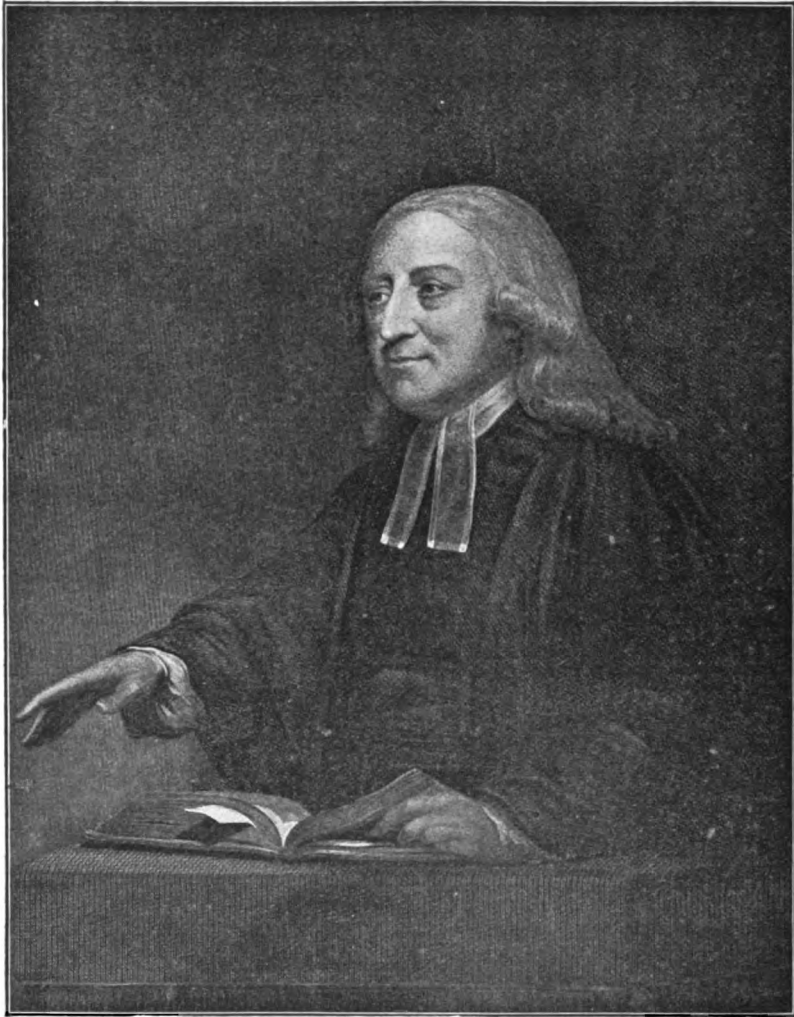
The internal operations of the unions try out leaders, school negotiators, impart certain forms of discipline to members, familiarize them with parliamentary procedure, and inculcate in foreign recruits American ideas. With such auxiliaries as the labor periodicals and the numerous printed reports constantly in circulation, with the public recognition of trusted officials trained in leadership, with the stimulus of pride in the proven qualities of the masses thus organized separately from the classes; with the growing boldness of its agitators—to America this new federated democracy brings with it not only the pangs of its birth, but a great hope for its future.

J. W. SULLIVAN,
Editor New York "*Unionist*."

The Wesley Centennial and Methodism

The recent bi-centennial celebration of Wesley's birth has raised many inquiries as to the meaning and results of Wesley's work, and what the Methodism, of which he was the founder, really stands for to-day. To satisfy these inquiries, we are glad to be able to present an interpretation from a leading representative of the Methodist Episcopal

Church. His article accomplishes admirably the end we had in mind—that of placing before our readers a sympathetic and authentic account of the facts concerning the man who wrought so great a religious revolution in England, and of the progressive Methodism which is so potent a force in our midst.

John Wesley and Modern Methodism

From Hurst's History
of Methodism.

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The Rev. John Wesley, M.A.

JOHN WESLEY is essentially a contemporary of this age, although the two hundredth anniversary of his birth has just been widely celebrated. The man's modernity is one of his most remarkable characteristics. Augustine Birrell pronounces him "the greatest force of the eighteenth century in England," and advocates the perusal of his

Journal as the surest method by which to understand that important epoch. But the most indelible mark of his greatness is his ability to fit himself into the life of a period two centuries subsequent to the date of his nativity. Isaac Taylor declared that "the Methodist movement was the starting point of our modern religious history," to which we must

always return whenever we would trace "what is most characteristic of the present time." That was said in England fifty years ago, but is equally true to-day, and may be applied, with some modifications, to current life in America. John Richard Green asserts that the people called Methodists are the least result of the Wesleyan revival, and mentions as its most significant product the philanthropic activities of the last century. In his story of England's share in the overthrow of the Napoleonic despotism, W. H. Fitchett claims that the work of John Wesley, who, "to the zeal of an apostle and the ardors of a saint, added the patriotism of an Englishman," together with the labor of his associates, contributed an invaluable element of strength to Great Britain at the beginning of the struggle with revolutionary France, having had "the office of a healthful salt in the national blood. It purified domestic life. It wove bonds of quick and generous sympathy betwixt all classes. It put a more robust fibre into the national character." These functions have persisted to our times, not only in Great Britain, where the Wesleyans constitute one of the most influential divisions of the non-conformist body, now so powerful in the social and political life of England, but also wherever the English tongue is used, and notably in the United States, where five millions of persons are formally attached to the name of Wesley, and enrolled in the churches of Methodism; while a much larger host have received their moral and religious impressions directly or indirectly from his teachings.

It would be unjust to the memory of other distinguished men to insist that John Wesley was the sole agent of the immense social reconstruction which is identified with his name. Many persons of magnitude were associated with it.

But he was the organizing centre, without which it could not have been developed. His was the mind which gave direction and form to the movement, and imparted those elements to it which have made it permanent. There are few more striking instances of the projection of personal power over long stretches of time to dominate the lives of successive generations than that displayed in the career of this little Englishman of the great heart and the capacious brain.

II.

Methodism still stands for that which characterized the work of John Wesley. If in some few particulars the sect which grew out of his societies have departed from his ideals, it is refreshing to observe that the present revived study of his movement is showing a beneficent effect in swinging them back to his point of view. And this is well. For the imprint of his personal ministry on modern civilization is such that among English-speaking peoples, and the alien populations which they confront in commerce and colonization, he is one of the most influential factors of our day. On many questions of social and religious progress, John Wesley is still a singularly quotable and practical prophet. In effect, he belongs to our generation.

Retaining the intellectual, social and spiritual characteristics which Mr. Wesley imparted to his movement, Methodism stands to-day, as always, for a broad and humane type of theology. It is one of the chief influences which has saved theology from alienating the masses from religion. It is in fact the most liberal of the evangelical sects. Its founder had no ardent affection for creeds, and it is significant that he imposed none upon his followers. He was a man of pronounced opinions, but he placed no stress upon the human judgment. "A man may judge as accurate-

ly as the Devil," he said, "and be just as wicked." "Is thy heart right, as my heart is with thine?—I ask no further question." "The Methodists," he wrote, "do not impose, in order to admission into their society, any opinions whatever. They think and let think. One condition, and only one, is required—a real desire to save souls." This desire, he realized, would be accompanied by a purpose to lead a righteous life and to devote oneself to the needs of other souls. The thing he emphasized was vitality in religion. He appears to have had an especial tenderness for those who were accounted heretics. He thought it probable that Montanus and Pelagius were among the holiest men of their times, despite their theological peculiarities. He saw good in heathen writers, and found piety where narrower souls refused to acknowledge it. In riding to Newcastle, he finished the tenth book of the *Iliad*. "What an amazing genius this man had," he writes, "and what a vein of piety runs through his whole work, in spite of his pagan prejudices." In his *Journal* he records that he "saw the Westminster scholars act the *Adelphi* of Terence, an entertainment not unworthy of a Christian. O how these heathens shame us! Their very comedies contain both excellent sense, the liveliest pictures of men and manners, and so fine strokes of genuine morality as are seldom found in the writings of Christians."

Such a man could not share the bilious view of human depravity which characterized the theologians of his age. Jonathan Swift, a clergyman in the same establishment, preceding him by a few years, could look upon humanity as a vile and loathsome beast, which occasionally brings forth a specimen of virtue and excellence, but which, for the most part, produces only that which is base and ignoble. And he has many

disciples in our own day. But John Wesley, while he confessed the wide departure men have made from divine righteousness, and was most severe in his denunciations of the frailties in the human heart he so keenly analyzed, nevertheless felt that every soul of man is a priceless jewel to be plucked out of the mire, if need be, with incredible toil; and he proclaimed a gospel which makes every human being a lineal descendant of God, and, therefore, entitled to the highest spiritual enthronement he is wise enough to seek. Wesley broke, consequently, with the ultra-Calvinistic divines of all ages, and repudiated, with fine scorn, the inhuman doctrines of divine decrees and the damnation of the non-elect; and while maintaining the sovereignty of God,—a tenet which all science and philosophy in one form or another practically unites with a sane theology to proclaim,—yet admitted the freedom of the human will, without which humanity is stripped of its divinest dignity. His followers have retained his position, and have so entrenched it in the Protestant world that it is now virtually central and controlling.

John Wesley's astuteness was clearly shown in the fact that his theology was practical, rather than dogmatic, and that it was the re-affirmation of fundamental truths, rather than the disclosure of unique doctrinal attitudes. Agreeing with the statement that no problems arise in theology which have not previously emerged in philosophy, he assigned those insoluble puzzles which belong to the realm of metaphysics to their native soil, and confined himself to those doctrines of essential Christianity which relate to personal character. He did not invent the phrase, "the life of God in the soul of man," and perhaps never heard it, but it correctly defines his conception of religion. He is to be regarded as a

pioneer in ascribing to the religious consciousness its just place in the theology of our day. That men may test the value of a religion by its effect upon their lives, is certainly a sound philosophic principle, and that consciousness may be relied upon in religion,—which is a life,—as confidently as in any other experience, is equally sane. That is Methodism reduced to its simplest theological terms, remembering, always, that it finds in Jesus Christ the surest way of access to the divine life.

III.

Methodism is a distinct contribution to the forces of social redemption. In its origin it marks the initial point of the modern philanthropic movement among the Anglo-Saxon peoples. This is the distinction given to it by Green and other accredited historians. John Wesley exalted the importance of attention to the bodies and brains of men when religion was chiefly busying itself with the establishment of Christianity as a system of spiritual culture.

From the student days in Oxford, when he visited prisons, and distributed to the necessities of the poor, down to his latest hour, he was eager to ameliorate the misery of the world. He founded the first free dispensary in London, established homes for widows, orphans and other destitute persons, organized loan funds for the embarrassed poor, opened schools for the depressed classes, and instituted many forms of benevolence which have continued to our day. When regular physicians could not be secured in sufficient numbers for his charity patients, he said: "I will prepare and administer physic myself," which he did with remarkable success, having, for many years, given himself, in leisure hours, to the study of anatomy and medicine. At eighty-one years of age he went up and down the streets of

London in the dead of winter, wading through melting snow, ankle deep, soliciting a fund, great for those days, to buy clothing for the poor. Four years later, he did a similar thing, for a like purpose, through the heat of Summer. His spirit has been communicated to the Methodism of our day, which, with its numerous hospitals, orphanages, homes for waifs, deaconess institutions, and other asylums and radiating centres of humanitarian enterprise, is seeking, in America, England and the far off mission stations beyond the seas, in all the continents, to perpetuate the philanthropic work of her great-hearted founder.

Meanwhile, Methodism has played, and is playing, a most important part in those great social and industrial reforms, round which such intense battles have ensued for more than a century. John Wesley's hostility to slavery was innate, and grew with his increasing knowledge of its infamy. From the day that he first came into direct contact with it, through his association with Governor Oglethorpe's colony, in Georgia, until, in the last letter he ever wrote, he urged redoubled energy upon William Wilberforce in his assault upon this "sum of all villainies," Wesley never ceased to agitate for the overthrow of this gigantic evil. His followers bravely took up work in this direction, and were not least among the forces which eventually cleansed our land of this horrid foulness. The first person ever arrested, in America, for utterances against slavery, was a Methodist minister. The eulogium pronounced on the Methodists for their help in prayers, nurses and soldiers, during the Civil War, by Abraham Lincoln, is too well known to require repetition here.

The industrial movements of our time have experienced the same gracious fellowship. John Wesley identified himself with the cause of the oppressed la-

borer of his age. He did not array classes against one another, but steadfastly strove, by proclaiming the brotherhood of humanity through the fatherhood of God, to correct the selfishness of the rich and powerful, and to allay the envy and discontent of the poor and servile, and to restore mutual confidence. In the industrial conflict of our times, Methodism, by permeating the whole mass of the people with the influence of her great numbers, has enjoyed a great advantage, of which she has availed herself to a greater extent in England,—where the social and industrial movement is more distinctively Christian—than she has in this country. Yet there is an opportunity which she is not overlooking; and in the growing disposition of her ministers to study the sociological problems of the age, and to apply practical methods to their solution, and in the present interest of her leaders in social settlements and kindred agencies, together with the obvious interest of her people generally in civic righteousness and political reform, Methodism is continuing and enlarging the social projects of her founder.

Education is not the least important of the agencies employed for this end. Methodism, which began in Oxford University, found its converts among the humblest people of England in the eighteenth century, but immediately commenced to rear schools and to found colleges, a work which steadily increased, until to-day, in secondary schools and seats of higher learning, she has more students enrolled than any other Protestant denomination.

IV.

Methodism, in popular misconception, frequently stands for a kind of ebullient emotionalism in religion. It must be confessed that certain phases of evangelistic work, under Methodist auspices,

have sometimes lent color and substance to this opinion. But nothing could be farther from the mind of John Wesley, or more offensive to the thought of the modern Methodist. Religion will express itself sometimes in exuberance of speech and conduct. But no genuine Methodist believes this to be essential or peculiar to his type of religion. John Wesley was constant in his reprobation of meretricious appeals to the emotions. He had a thorough hatred for sanctimonious sentimentality. He said: "I find more profit in sermons on either good temper or good works than in what are vulgarly called 'gospel sermons.' That term has now become a mere cant word. I wish none of our society would use it. Let but a pert and self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and his blood, or justification by faith, and his hearers cry out: 'What a fine gospel sermon!' Surely, the Methodists have not so learned Christ. We know of no gospel without salvation from sin." The strong ethical element in John Wesley's preaching is being reproduced to-day with renewed emphasis in thousands of Methodist pulpits, and the larger importance of a steady culture, as compared with a sporadic revivalism, is, and always has, been, appreciated by the Methodists.

If it be said that, in the possession of a rational and humane theology, a distinctly social propaganda and a pronounced ethical tone, Methodism is not sharply differentiated from many other bodies of evangelical Christians, it must be replied that this is but one of the many indications of the strong tendency observable in Protestantism to-day, as never before, to conform to a single type, and of the power which Methodism has shown in her work among the masses to effect this great result.

GEORGE P. ECKMAN.

(*Pastor of St. Paul's M. E. Church, N. Y.*)

Recent Developments in Village Improvement

IT WAS INEVITABLE that village improvement should issue in something larger than the æsthetic care of parks and streets. Eyes that opened wide enough to behold hitherto unimagined possibilities of physical beauty in village and town, would not long remain blind to the moral blemishes of the body politic. There is close kinship between village cleanliness and village righteousness. A community that cares for its streets and parks and lawns, its alleys and back yards, cannot remain indifferent to its local government. A village improvement society that begins with cleaning rubbish from the streets, will sooner or later clean the town offices, too, if they need it. The latest developments in village improvement efforts show this process of evolution.

There are in Massachusetts one hundred and thirty village improvement societies, and half as many more civic clubs. A conference of these organizations has recently been held in Boston, at the Twentieth Century Club, on the invitation of the Massachusetts Civic League. The attendance was large and widely representative. The program was arranged so as to present the wide variety of efforts being made by organizations of different names for bettering community life and conditions. Therefore, "Arts and Crafts" societies, which are reviving village industries, were given an honorable place with civic clubs and improvement societies.

The most significant feature of the conference was the evidence it gave of the evolution from local æsthetics to local righteousness. Mr. Joseph Lee, Vice-President of the Civic League, in his address at one of the sessions, told the story of the Town Improvement Asso-

ciation at Watertown. Among other things which it had accomplished was the removal of the chief manufacturing plant from the centre of the town, and the conversion of the space into a public pleasure ground. "This was done," said Mr. Lee, "in pursuance of carefully considered plans, in the development of which the Association had bought up an edition of the local paper and devoted it to pictures and descriptions setting forth the ideal Watertown of the future. Besides this, they had marked historic sites, decorated school rooms, caused rum shops to be moved away from the town line, and had the selectmen come before them and give an account of what they proposed to do with the money raised by taxes." There you have, in the one body, the same force working for physical and political righteousness.

A similar report was made from Jamaica Plain, a suburban part of the city of Boston, in which there is a Citizens' Association having committees on streets, schools, police, fire department, good citizenship, play-grounds, conveyances, holidays, entertainments, lectures, etc. The chairmen of these committees form an executive committee, before whom any citizen may bring complaints or suggestions of any kind concerning the public welfare. In a very different community, the fishing-town of Cohasset, on Cape Cod, we find the working out of the same idea. Not only is there a flourishing Arts and Crafts Guild here, but also mock town meetings are frequently held by an association of fishermen, in which all affairs to come up later in town meeting are thoroughly discussed. Bridgewater, with its State Normal School, is yet another type of town. There a village improvement society de-

clares as its first purpose to confer with and co-operate with the town officials. The suburban town of Wellesley, also, has a Wellesley Club of a hundred members, representative men from all parts of the town. The club meets once a month in Boston, for nine months in the year, and, after a dinner, listens to addresses upon some theme vitally connected with the town's welfare. In this manner it has heard experts upon such matters as municipal ownership of electric lighting plants, the best sewage system, water works, manual training in the Public Schools, the treatment of tramps, the keeping of town records, and kindred topics. These have also been thoroughly discussed by members of the club; and as many of the topics were to be considered later in town meetings, abundant opportunity has thus been provided for intelligent previous consideration. The club is non-partisan, and it is very effective in promoting a patriotic public spirit. It has also, among other committees, a Committee on Village Improvement, for the purpose of devoting special consideration to that subject.

But perhaps the Twentieth Century Club and the Massachusetts Civic League are as good illustrations as exist of this combination of the town improvement idea with the effort for promoting good citizenship. The famous statement by the Twentieth Century Club of its purpose, "to promote a finer public spirit and a better social order," has been justified in its history. It discusses freely all questions that concern the welfare of the city. Its Committee on Labor and Tenement Houses and Sanitary Conditions have accomplished much in co-operation with city authorities towards better conditions. In one respect it differs radically from the Massachusetts Civic League. It does not undertake the promotion of legislation directly, but only indirectly, by free and full

discussion for the purpose of informing the public mind. In this way, however, it has become a powerful factor for civic and State righteousness. The Massachusetts Civic League, on the other hand, believes in direct work for legislation. Its purpose, as expressed in its constitution, is "to inform and organize public sentiment * * and to promote the study, careful framing and systematic agitation of measures of social improvement." In the furtherance of this end it has introduced at the State House important matters for legislation. It, too, is a non-partisan organization, and its efforts range from agitation in favor of play-grounds in connection with the public schools, to the championship of State supervision of charitable institutions. It has a Committee on News-boys, a Play-ground Committee, a Committee on the Care of Feeble-minded Women, a Committee on Vacation Schools, and one on Town and Village interest.

The most significant prospective development in this movement is the State organization of all these kinds of societies. At the recent conference it was unanimously voted that a committee be appointed to devise "some form of permanent organization of the town and village improvement societies and kindred societies in Massachusetts engaged in the promotion of better civic and social conditions." Among the reasons for such a federation it was definitely declared that it was advisable, not only in order to guide and develop the village improvement spirit throughout the State, but also in order to unite for the promotion of such desirable legislation as would be for the common welfare. The previous year had provided a good illustration of the value of such united effort. For it was by the co-operation of village improvement societies all over the State, that the passage of a bill giving to Park

Commissioners authority to remove unsightly billboard advertisements from the neighborhood of public parks, was easily secured—a result which a single organization had failed to accomplish during five successive years of endeavor.

Such is the present trend of the village improvement movement; and it is full of promise. One reason why many local societies have lived for so brief a time, is that they have refused to enlarge their field of effort; and having no ideal higher than that of planting trees and mowing lawns, they have soon ceased to maintain a hold upon the public attention. The secret of the long life of such an organization as the Laurel Hill So-

cietty of Stockbridge, which this year passed its fiftieth birthday, has been this, in part at least, that its labors have increased with its years, and that it has never turned over to the town authorities that which it could better accomplish itself. These societies must grow or perish. In each community there is ample opportunity for "the promotion of a finer public spirit and a better social order." There is always something more to be desired, if men will only keep their vision clear. And in the proposed federation of all of these organizations for the common welfare there lie immeasurable beneficent possibilities.

PARRIS T. FARWELL.

The Papacy in the XIX Century.

IT WAS natural that the death of the Pope but a short time since should stir all Christendom to its depths. For a pope's death always marks a political crisis. It is a change, not only of ruler, but of dynasty also; and may mean an entire reversal of policy in the Vatican. The critical character of the papal succession may be explained by two features of the Papacy which were present in its very beginnings, and which have persisted all through its marvelous history. Firstly, the Papacy is an international (theoretically, even a universal) institution; and secondly, it is an elective monarchy. In the national, hereditary monarchies of Europe the heir apparent to the throne generally serves a long conscientious apprenticeship to fit him to carry on the policy of his dynasty; whereas any one of the seventy cardinals—a conservative, a liberal, a statesman, a monk, a scholar, a bigot, a dreamer, a clerk—may leave the conclave as sovereign pontiff. In fact, the race is so free for all, the expectation of all so keen, that the

Roman proverb wittily runs: "One enters the conclave a pope, one comes out a cardinal." The interplay of a hundred political forces necessarily shapes the actual policy of the new pontiff, but his creed has been formed, his character matured, beyond any likelihood of modification, during long years of experience in his bishopric and in the sacred college. There is small pledge of continuity of policy; and it is the combination of expectative features—excitement over the choice of the conclave, speculation on the new appointments to the high offices of the Curia, anticipation of the uncertain religious and political policy of the new pontiff—which invests the papal succession with even more interest than royal successions.

When, therefore, this summer the Cardinal-Chamberlain Oreglia, sprinkling the consecrated water thrice upon the cold alabaster forehead of Gioacchino Pecci and calling him by name, declared that his spirit had departed, hundreds began to prophesy. But if one would

have anything of an outlook upon the future, it must be from the vantage point of an understanding of the past. It is the aim of this article to help such an understanding by recalling and interpreting the task which Leo XIII. was called to fulfil in the last quarter of the century just closed; and for this purpose to make a brief survey of the fortunes of the Papacy during the Nineteenth Century.

I.

When the Benedictine monk, Gregorio Chiaramonti, was chosen pope on March 14, 1800, to succeed the martyred Pius VI., whose name he reverently adopted, it was a poor inheritance into which he entered. The conclave had met at Venice, under Russian protection, nearly four months after Pius VI.'s death in exile; and then only after 103 days of wrangling and deadlock had it been able to unite on Cardinal Chiaramonti. Rome was a Republic in name, in reality a dependency of revolutionary Jacobin France. Napoleon, though he had executed his famous *coup d'état* three weeks before the conclave met, had not yet by a month won the fateful battle of Marengo, which established his autocratic position in France, and made possible the reconciliation of State and Church by the *Concordat* of 1801. The "enlightened despots" of the last years of the Eighteenth Century had made sad havoc of the old rights of the Roman Church in their domains. Even at the very confines of the Papal States, Naples and Tuscany had been agitated by liberal reformers; while the distracted Pius VI. had resorted to the mediæval extremity of crossing the Alps in person to remonstrate with the Holy Roman Emperor (Joseph II) and his minister Kaunitz against the secularizing of the Hapsburg estates. From Cologne, of old the focus of Catholic influence in lower Germany, had come the bold challenge of Feb-

ronius on "The State of the Church and the Legal Powers of the Roman Bishop"; while the Order of Jesuits, the chief support of Ultramontanism since the Council of Trent, had been dissolved by Clement XIV. under pressure, and its members scattered abroad to be welcomed for their learning's sake by the heretical cynic Frederick of Prussia and the profligate schismatic Catherine of Russia.

It was, in truth, a poor inheritance into which Pius VII. entered. Small wonder, then, that Napoleon, believed that by the pompous fiction of "reassuming" the imperial grant of his "predecessor," Charlemagne, he could suppress the Papacy. But in spite of his political sagacity he had little comprehension of the deep-rooted conviction of religion and patriotism in the hearts of the common people. He discovered his mistake after Leipsig. In May, 1814, Pius VII., who had been the Emperor's captive guest at Fontainebleau, returned to Rome amid the wildest demonstrations of sympathy and loyalty. The Congress of Vienna restored him to full sovereignty over his States, and from that day began the wonderful recuperation of the Papacy, which will be reckoned by historians of the future as one of the momentous features of the Nineteenth Century.

II.

In the fourscore years that have passed since Pius VII. was laid to rest, five popes have worn the triple crown. They have been men of widely differing disposition, talent and training, yet there has not been a cruel or a weak man, a tool or a tyrant among them. Each one of them has contributed his part—even Pius IX. in the overgenerous liberalism which brought his earliest years to a painful exile—toward establishing that delicately poised supremacy of the Papal See which Leo XIII. so skilfully preserved and so enormously augmented.

Leo XII. (1823-29) was a diplomat, ex-nuncio to Lucerne and Cologne, oft-times special envoy to the courts of Vienna and Paris. He was an admirable man and an able statesman, simple in his private life, laborious in his public duties, firm and tactful in his foreign policy; but without the sympathy either for learning or for social progress which his namesake has shown.

The short pontificate of Pius VIII. (1829-30) gave promise of an ultra-conservative policy. But we have to bear in mind that the twenty months of his reign were months big with the Socialistic-political agitation, which drove the Bourbons finally from the throne of France, and sent its influence out to stir the hopes of constitutional government, even in Italy. The tricolor was actually unfurled in Ancona.

Gregory XVI., whose election came in the critical days of the reaction, was destined by nature, by training, and by the complexion of the times, to be a pope of the type reactionary even to bigotry. He was a monk of the Order of the Camaldoli, a Councilor of the Inquisition, and an author, too, of conspicuous merit. Throughout the fifteen years of his pontificate (1831-46) he had to struggle against the rising tide of Italian independence, and that, too, in the days when liberty was synonymous with Jacobinism, and democracy with atheism. They were the years when Metternich held the German lands under the tight heel of a reactionary despotism, and when triumphant Ultramontanism extended its influence as far as to the cloisters of Oxford. In an age when powerful ministers were invoking the altar as the sure support of the throne, the severe monk in the chair of St. Peter eagerly devoted all his moral energy and intellectual gifts to bringing back the days of papal absolutism, before the pontiff had bent the knee to king or

emperor. But Gregory's efforts, like Metternich's, were belated and vain; and though the aged pontiff did not live to see the storm of democracy which swept over Europe, chasing the remnants of Bourbonism before it like chaff, he nevertheless, as he advanced in years, fell so far behind his age that he died almost deserted, making way for one whose anxiety to repair the breach between the papal policy and the spirit of constitutional democracy led him to the verge of sacrificing the universal sovereignty of the Holy See for the leadership of a national Italian movement.

III.

Pius IX. (1846-78), the only pontiff to surpass the years of St. Peter, will remain, in many respects, the most interesting figure in the history of the Papacy since the Reformation. His pontificate was filled with exciting crises and vicissitudes of fortune, which made the pope successively patriot, refugee, restored monarch, reactionary bigot, dispossessed sovereign, and gloomy prisoner of State. The son of a noble family of Italy, Giovanni Mastai Ferretti had entered the Church in consequence of a disappointment in love. He had a charming personality, to which were added cultivated gifts and a sincere enthusiasm for human progress. His sympathies were so manifestly liberal that it was only with the greatest reluctance, after carrying the appointment a whole year "in petto," that the stern Gregory proclaimed him cardinal in 1840, adding the gloomy prophecy: "Should he ever become pope, I foresee the ruin of the Church."

On Gregory's death, Mastai Ferretti came down to the conclave from his bishopric of Imola, carrying in his pocket the program of a free united Italy, sketched by the pen of the patriot Massimo d'Azeglio. He left the conclave

adored by the sacred college as sovereign pontiff.

Pius IX. immediately threw himself into the work of reform. A general amnesty was proclaimed; the prisons were emptied; the press was liberated from the harsh censorship established by Gregory XVI.; railways and roads were built; modern industries and inventions introduced and encouraged in the Papal States. Then came the glorious days of promise, in the spring of 1848. Daniel Manin called upon the Venetians to remember the ancient glories of the Republic and drive the Austrians from the land; and Charles Albert of Savoy threw back the veteran forces of Radetsky and crossed the Mincio. The nations of Europe refused their help, but Italy raised the defiant cry: "*Italia fara da se!*" Borne along by the tide of popular enthusiasm, Pius IX. published the famous "*Statuto Fondamentale*," granting his States a constitutional government, with two chambers—a High Council nominated by the pope, and a Council of Deputies chosen by the people. He selected his ministers, with two exceptions only, from liberals and laymen. It was the first spontaneous republican movement in Rome since the days of Rienzi the Tribune. The people were wild with joy. Bells were rung in the towers, and fires blazed in the streets.

But the bright morning of rejoicing was soon clouded. Pio Nono, acclaimed as the head of federated Italy, suddenly realized that his enthusiasm for liberal reform had carried him too far. When his general, Durando, called the Austrians "*Enemies of the Church of Christ*," Pius saw the huge gulf that yawned between the Roman patriot and the faithful Catholics of Europe. He realized then, what the story of the tenth century might have taught him clearly, that to accept the leadership of a national party, he must sacrifice the very basic

principle of the Papacy, its universal character. In his famous allocution of April 29th, he disclaimed all intention of leading the movement for free united Italy, and ordered his generals to use their troops only for the protection of papal territory. He dismissed the liberal premier, Mamiani, and appointed the ultramontanistic French envoy, Rossi, in his stead. In midsummer the hated Austrians reentered Milan, and the Roman patriots, deluded in their fair hopes of freedom, rose in furious riot. The papal secretary was shot, and Pius himself, disguised as a body-servant of the Bavarian envoy, escaped from the stormy capital and found an asylum at Gaeta (Nov. 24th). Thus ended the quixotic attempt of Pio Nono to convert the papal Curia into a democratic State—an attempt unique in the history of the Papacy.

When Pius IX. returned to Rome, sixteen months later, his liberalism was gone. He had never been a radical in religious thought, but now, in the fervor of his conversion, he henceforth associated democracy with free thought, negative criticism, and destructive science. He became a conservative of the type of his despised predecessor. Protected in his capital by the troops of the perfidious Louis Napoleon, he devoted all his splendid energy to conducting his reactionary policy. In 1854 he promulgated the Bull "*Ineffabilis Deus*," defining the dogma of the Immaculate Conception of the Virgin. In 1864 he published the famous "*Syllabus*," condemning every form of philosophy but scholasticism, and every shade of religion but ultramontanism. In 1869 he assembled the great Council of the Vatican, and by the help of the lesser Italian bishops carried through, against a large minority of the Council, the dogma of Papal Infallibility—thereby setting the cap-stone on the structure of papal absolutism, and bringing upon the Church the most serious

schism since the days of the Reformation.

Meanwhile, the work of Italian freedom and Italian union had been going forward rapidly in the decade preceding the Vatican Council. Already in 1860 a large part of the Papal States had been annexed to the domains of the house of Savoy. But French troops guarded the Patrimony of Peter, and Cavour, rather than embroil his infant nation with the powerful neighbor across the Alps, patiently waited his time. That time came in 1870. The guns of Woerth and Spicheren called the French reserves from Rome, and after Gravelotte, Victor Emmanuel gave notice to the Pope that his general would occupy the eternal city. Pius was helpless. His troops defended the walls bravely during a hot cannonade of four hours. But resistance was only wanton waste of blood. On the 21st of September, 1870, the papal zouaves sadly marched out of the city, and the troops of Victor Emmanuel entered, amid the wild huzzas of the Roman patriots. Rome again, for the first time since the Cæsars, became the capital of united Italy.

Since the extinction of the Papal State, the Pope has lived in the palace of the Vatican, enjoying an annual revenue from the Italian government, with certain immunities, dignities, and regalian rights guaranteed by formal compact with the Italian monarchy. In spite of rights and guarantees, however, the Pope regards the Church as the victim of an impious robbery by the house of Savoy, and himself a prisoner in his narrow precincts in the Transtevere. After a full seven years of gloomy "captivity," Pius IX. closely followed his arch-enemy of Savoy to the grave, leaving the meagre and vexed inheritance of the Vatican to the wonderful man whose death the world of Catholics and Protestants alike has recently mourned.

IV.

Pope Leo XIII. found the Church still divided by the old Catholic schism, which followed the promulgation of the dogma of Papal Infallibility. His Italian lands were gone. In Germany the *Kulturkampf* was raging: the Falk Laws of 1873 had been the decisive response of protestant Prussia to the Vatican Decree, and the man of "blood and iron" was proclaiming to the world: "Nach Canossa gehen wir nicht!" The third Republic was well on its feet in France, yet the figure of Henry of Chambord, the Bourbon heir, hovered on the political horizon, and the unreconciled bishops, whose creed coupled altar and throne, were clamoring for the support of the Vatican for "Henry V." Leo had to begin to build the Papacy anew. His reign is a microcosm of the century. And, as if to qualify him for the immense task before him, it seems as if nature had endowed him with all the best qualities of the popes of the century through whose successive reigns his life had run. He had the personal dignity and patience of Pius VII.; the wide diplomatic experience and masterful political tact of Leo XII., whose name he adopted in reverential admiration; the austere moral conviction, the learning, and the literary gifts of Gregory XVI.; the lively sympathy with progress and democracy, the conservative devotion to the traditions of the Church, and the firm protesting spirits against the confiscation of the papal property by the house of Savoy, which marked respectively the early, the middle, and the latter years of Pius IX. Only the "White Pope" seemed to refine and chasten all these qualities in combining them.

Under his patiently persistent suasion, the schism in the Church was healed, the French prelates swung into line with the new Republic, and Prince Bismarck made

his peace with Rome. Tentatively, tactfully, temperately, tirelessly, Leo's splendid spirit of construction worked its way, healing strife, fostering learning, dignifying statecraft, amplifying the hierarchy, and informing with genuine piety the great Church entrusted to his care. So true a pastor has not sat on the throne of St. Peter since the days of the first Gregory, thirteen hundred years ago. For Leo's equal in statesmanship we should have to go back to the great mon-

arch popes of the middle ages; for his peer in culture and the *litterae humaniores*, to the despot popes of the Renaissance.

It will be the work of another generation than ours to estimate, through a true historic perspective, the permanent place of Leo XIII. in the history of the Papacy. For our historic vision his figure is too close for sharp analysis and final judgment.

DAVID SAVILLE MUZZY.

The Wage Problem and the Minimum Wage

WITH the hope of obtaining a larger share in the profits of business, and of limiting the power of the employer to reduce wages, the union workmen in many trades have endeavored, with more or less success, to establish a minimum wage, below which no member is allowed to work, except by special indulgence. The intent of the regulation, it is stated, is to help the weak without injuring the strong; to assure the slow workman of at least a fair living wage, and to raise the general standard of labor. These purposes are certainly commendable. The word minimum, from its very derivation, conveys the idea of smallness; and the minimum wage, as it exists in theory, meets with little opposition. In practice, however, it usually happens that, with the best motives, the unions push the minimum up so high that it becomes the maximum as well. Let us consider the consequences of such action:

1st. Does the minimum wage, set at a high standard, or in other words, the "high-minimum" wage, really help the inferior workman?

2nd. Does it help the superior workman?

3rd. At what cost does it attempt to raise the standard of labor?

If all the workmen in any trade remained in steady employment after the establishment of a high-minimum wage, the inference might justly be drawn that the inferior workman was protected and benefited by such wage regulation. But it invariably develops, in practice, that, when this rule is imposed, employers soon begin to weed out those workmen who do not produce enough to be entitled to the wages stipulated. What becomes of the unfortunate ones thus thrown out of employment? They cannot always adapt themselves to new and strange conditions in other trades, where the minimum-wage rule may not be operative; and even if they could so adapt themselves, they would not readily find suitable positions. The usual result is idleness, discouragement, poverty, and loss of self-respect.

From an economic standpoint, it is to the employer's advantage to give space in his shop to the quickest and best workmen. His unit of expense is reduced when he increases his per capita output. If he allows slow and old men, in whom he has become interested, to occupy positions that pay them the same

proportion of wages for their labor as is received by the superior workman, and suffers the loss which comes from their reduced output, where, then, is the injustice or injury to labor? Why should a majority of the workmen, by a rule of their own contrivance, which aims to force the payment of partly unearned wages to these under-average men, cause such embarrassment as the discharge of the latter would bring about? Is this benefiting the weak?

"Yes," says the hearty supporter of the high-minimum scale, "we admit this hardship, but we must look to the greatest good for the greatest number. In the march of progress, the weak must drop out."

That *sounds* very well, but, in the matter of wages, cannot the greatest good to the greatest number be brought about *without* the sacrifice of those who need protection most? Artificial barriers in the way of the easy workings of economic laws, are very apt to bring injury in the long run. Were the cases of inability to earn the so-called minimum wage rare, the expedient which is often proposed, namely, to make exception in favor of the slow and the old, might answer; but the earning capacity of the men has a wide range, and the high-minimum wage crowds out, not a few individuals, but usually a minority class of workmen. If the demand for help happens to be very great, and there is work for all, the employer is often forced to pay the slow workmen more than they earn; and to counterbalance this increased outlay, he is apt to average up the expense of the better workmen by limiting the pay of the latter to the stipulated minimum.

As has been stated, the minimum wage is usually pushed so high as to become a maximum as well, so that, in effect, all workmen, of any one class, receive substantially a *uniform* wage. In view of

the fact that nature has not endowed all alike, and that practice and experience do not develop equal proficiency in all, it soon appears that the sense of justice of the quick, skilled workman is outraged by this wage-leveling rule. Why should he deliver, for the same wage, a larger product than does his slower neighbor? The result is that the superior man retards his speed, thereby injuring himself, and, at the same time, doing an injustice to his employer. By adopting the "canny" (go-easy) idea to which has been attributed the waning prestige of English manufacturers, our bright, quick, able American workman would become a machine, and soon sink into mediocrity. By disuse, his extra power would soon disappear, his individuality be lost, his chance of raising himself from the ranks be gone, his hope for the future destroyed! The uniform wage creates a dead-level, which is against the laws of nature, and which, contrary to the spirit of our American institutions, tends to make a permanent class of workmen and another of employers, instead of allowing a constantly shifting personnel, such as is naturally fostered by a system that encourages individual development.

It is reported that in some trades, in which the uniform wage was introduced, a number of superior workmen voluntarily reduced their wages, in order not to embarrass their union in carrying out the rule. This self-sacrificing act calls for our admiration; its intention is excellent, yes, noble; but the result of the "dead-level" is just as pitiable.

Recognizing the decided inequality in the ability of the workmen, some unions now discard the theory of the single minimum wage, and arrange grades of pay for classes of men of varying proficiency. For example: \$3.00 may be set as the daily wage of the slower and inferior workmen; \$4.00 for the average

mechanics, and \$5.00 for the best class. This is, undoubtedly, a step in the right direction. However, it still leaves uncared for those who do not come up to the earning capacity of \$3.00 a day, as well as the very able men who can earn more than the \$5.00 limit. It also throws into the same class numbers of men who are unequally endowed;—some of whom, for instance, graded at \$4.00, might easily earn \$4.25 or \$4.50 per day, if additional scales for such amounts were allowed. Why, then, these artificial classifications? Why should not every man receive pay for exactly what he produces? Who has the moral right to say that the maximum capacity of a man of superior strength and ability should be limited to \$5.00 a day, whether or not such a man can earn more without, in any way, injuring his health? The maximum wage is as artificial and dangerous as the minimum. It is often insisted on by the unions, because of the fear that the quick workers, sometimes called "pace-makers," will be used by the employer as a means of cutting the wages of those who fall below the high standard thus set. In periods of commercial depression, when there are two workmen ready to compete for each piece of work, this method of wage-cutting has been effectively used by some unfair employers. But in prosperous, or even normal times, when most workmen find a market for their labor, the attempt to cut wages in this way will be unsuccessful, because the men will refuse to work for an employer who thus tries to crowd the pay below prevailing rates. The trade agreement can be made an effective safeguard against rate-cutting where pay by piece-work prevails, and a protection against "sweating" where payment is made by weekly wage.

It is claimed by some unions that favor "restriction of output," that the pace must be kept down and the quick

man's earnings limited, because under so-called "rush" conditions, quantity is turned out at the expense of quality. This contention seems hardly ingenuous. It is perfectly safe to trust the employer to guard against the deterioration of the quality of the work, it being very much to his interest to maintain the reputation of his product.

Now, let us turn our attention to the claim that the establishment of the minimum wage (and this may be interpreted practically as a *high* minimum wage) raises the standard of labor. The ancient Romans are said to have believed that by dipping their infants into the cold waters of the river Tiber, the babes absorbed some marvelous power that produced the vigorous youths of whose physical prowess Rome was so justly proud. The fact is that the shock of the cold water killed the tender and weakly infants, and only those naturally strong and rugged survived to "raise the standard" of physical manhood of the Romans. In similar manner, the establishment of the "high-minimum" wage, by throwing out of employment the weak and the slow, may raise the standard of labor. But at what a cost!

Although every fair man must hail with delight any legitimate method of raising the standard of labor, the high-minimum wage and the uniform wage to which it usually leads, must eventually be abandoned in favor of a wage plan that is more natural, and in the long run, more effective. A moderate minimum could be maintained, provided exceptions be freely made in favor of the slow and the old. These exceptions should not be *arbitrarily* made, or *arbitrarily* refused by the unions, for such action would unnecessarily antagonize the employers, create ill-will, and tend to impair the future usefulness of the unions.

My propositions are:

1st. That yearly agreements should, whenever possible, be made between employers and wage-earners, regulating wages, hours, and general conditions of employment.

2nd. That, among other conditions, it should be stipulated that there be no reduction in piece wage, or its equivalent in time wage, during the term of the agreement. This will assure workmen that the larger output of the ablest and quickest will not militate against the interest of the others.

3rd. That if a minimum wage is agreed to, the exceptions thereto shall be determined by joint conference of employer and employee.

This last point cannot be made a matter of arbitration, because, in the final issue, the employer must reserve the right to discharge, and the employee the right to seek other employment; but a conference either between individual employers and wage-earners, or between representatives of employers' associations and trade unions, would, in most cases, lead to a fair adjustment of wages.

A proper apprentice system would minimize the number of unfit men, by directing the youth in his early experience from a trade for which he showed

no fitness, to one in which he might more readily acquire proficiency.

A rigid enforcement of Child Labor Laws by the State would take a burden from trade, and remove a possible reason for the need of a minimum wage.

The general plan of agreement here outlined, is calculated to bring the greatest good to *all* the employees, skilled and unskilled, strong and weak. The standard of labor will unquestionably be raised as a result of these conferences and agreements. Employers will go to the full limit of their ability in arranging conditions of labor much more willingly in such friendly meetings than when seemingly arbitrary demands are made upon them; and, on the other hand, the wage earner will often moderate his claims and avoid serious errors, by acquiring, at these conferences, information which he would not otherwise obtain regarding the trade situation. Misunderstandings,—the cause of the majority of labor troubles—are usually cleared up at the "round table," and it is here that the present practical abuses of the so-called "minimum" wage could be removed without friction, and without detriment to the cause of labor.

MARCUS M. MARKS.

We recommend strongly to the attention of our readers, especially to parents and teachers, the valuable article in the October *International Journal of Ethics*, by Alice Henry, on "The Special Moral Training of Girls." It is attracting much attention, and, concerning it, the "Boston Evening Transcript" says that the author "writes fully upon a subject too little studied, from a many-

sided point of view, and her radically thought-out and unreservedly stated opinions will be certain to arouse wide comment and argument, and, in some quarters, strong opposition. The matter upon which she writes is of the most vital importance, and every educator, every sociologist, indeed every thoughtful man and woman, needs give her paper careful attention."

The Ethical Teaching of Charles Wagner



FOREMOST among the moral leaders of to-day, reaching thousands personally through his work in Paris, and many thousands more through those little volumes which he sends forth from time to time, with their messages of moral and spiritual stimulation, is Charles Wagner, author of *The Simple Life*. He is, himself, a simple man—simple, but strong; for those who have seen him in the pulpit liken him to Bismarck. His pictures show a strikingly impressive head, with keen, but kindly eyes under bushy brows, and mustaches of which the short straight twist gives a touch of fierceness to the expression. It is the picture of a man, shrewd, aggressive, combative, but good-natured withal—one, who, if not profoundly spiritual or deeply contemplative, is at least eager, active, earnest, and decisive, and having his best weapon in never-failing courage and sound common sense.

And such, indeed, is the nature of the man and of his teaching. Although born a Lutheran—I had almost said

clergyman, since he comes of a long line of pastors—and although he took orders in the German Evangelical Church, Wagner early broke away from the orthodox theology of his sect, and, under the influence of Spinoza and the German mystics, Tauler and Eckhart, formulated a creed in which God was regarded, not as a being remote from the world which he had created, but as a divine spirit immanent in the universe, and participating in human suffering as the condition of his perfection. It is perhaps wrong, however, to attribute to Wagner any fixed creed or doctrine. His is essentially a non-metaphysical mind. What he has is, first, a deep-seated sense of the spiritual unity of all nature, so that man for him is connected even with inanimate world; and, secondly, a belief in life itself as something valuable either for its own sake or as an opportunity—something to be accepted, even at its hardest, and to be worked out according to the best lights that are given us for our guidance in judgment and in conscience.

The first idea is developed in an early work, *L'Ami des Choses*, and constantly reappears in his writings in his fondness for nature-descriptions, and his tendency to turn everything into a symbol. One might almost identify him with St. Francis, when one reads the dedication of one of his books "To my dear collaborators: the flowers, the insects, and the passers-by." The second point which we have mentioned is the note of inspiration in such books as *Jeunesse* and *Vaillance*; while in *La Vie Simple* and *Aupres du Foyer* we get that third element in his work by which he is best known,—the feeling for the spiritual

value of all experience, even the most humble and humdrum, and the importance of discovering this in one's own life, and to disengage it from the merely material and mechanical concerns, which, when exclusively pursued, make us the slaves of care and circumstance.

In all these books there is, however, little specific moral teaching, or direct treatment of moral problems as such. They are devoted mainly to the development of that atmosphere which is necessary for the exercise of our moral functions. In a later volume, however, *The Better Way* (L'Ami), moral problems are made the subject of more definite treatment. Morality is fundamentally the expression of man's relation to the infinite. It is inextricably interwoven with the idea of destiny, and with the feeling that upon the quality of our choice depends our happiness, immediate or ultimate. From time to time, however, there arises the ancient problem of good and evil, especially under the stress of intense suffering, like that under which Wagner, after the death of his son, wrote *The Better Way*. At such times we ask ourselves if our moral interpretation of life is founded in anything more solid and substantial than an illusion. Wagner finds consolation, and the requisite support for his faith, in an acceptance of life as something absolutely corresponding to our instinctive spiritual interpretation of its realities. God cannot be directly responsible for the evil in the world, or he could not be God, who must be All-Good. Therefore, Job was wrong, when he accused God of wilfully causing his misfortunes. "One can make no just estimate," he says, "of the anguish and torture that such a conception of religion has inflicted on the heart of man." Besides Job, "how many other men have lived," he asks, "in the asphyxiating presence of

such ideas; ideas so horrible that, in the face of certain forms of evil, the dual conception of the world, in spite of its terrors, appears to me more reassuring, more conformable to our minds, and, above all, less dubious than this impracticable tentative of manœuvring with the first cause; as though it were a form limited and understood."

The real explanation of evil is its capacity for developing the good in character. Life itself, with all its trials, is an opportunity to acquire character, and every obstruction should be regarded as a further test of our virtue. Our moral instincts are indications of the road we must travel to realize the potentialities of our natures. Destiny is spiritual, and success or failure is determined solely at the bar of our own conscience.

Although in this position there may be detected a certain resemblance to the mystic morality of Maeterlinck, and to the stoicism of Marcus Aurelius, Wagner's thought remains religious and Christian. The idea of pleasing God remains the motive force of morality and right action; cheerful acceptance of life and a confidence in some all-seeing providence, constitute a form of worship. "Aim, in every act, to please God," is the constant exhortation on every page of that famous little book, *The Serious Call to a Devout and Holy Life*, whose author, John Law, however, leaves the determination of what will please God to the individual conscience. The danger of this counsel is, that it leads to a certain morbid scrupulosity. Against this common defect of all spirituality, Wagner especially admonishes. His work breathes a broader spirit of humanity and common sense. Conscience is indeed the criterion of conduct, but we are not to become its victims. Human nature is fallible; and we are judged, not so much by our specific choices, as by the spirit with

which we face our several problems. The highest moral virtue is courage. To live life bravely, and as well as may be, with all due allowance for human limitations—to maintain a confidence in the spiritual destinies of the universe, to accept all suffering and misfortune, not with equanimity merely, but with cheerful resolution to turn evil into active good—such is the duty of man, owed not to God alone, but to himself, and to the dignity of human nature.

It is a cheerful and gracious philosophy of life,—perhaps a little vague and too easily optimistic for the penetrative mind,—but quite in accordance with a certain determination discernible in recent thought everywhere to escape from the toils of a too close and curious questioning of the darker mysteries of life.

This attitude explains the appeal which *The Simple Life* made to President Roosevelt. At first no two moods could seem in greater opposition than those of strenuousness and simplicity. The point of contact is found, however, in Wagner's insistence on the importance of action and the danger of introspection and criticism. Here the two men, the active man of affairs and the mild mystic, are in complete agreement. For both the only possible amelioration of existing conditions lies in the introduction of ideals into action, and not merely in the planning of theoretical reform. No doubt Mr. Roosevelt would subscribe as heartily to Wagner's condemnation of socialistic creeds and theories in *The Better Way* as to the doctrines embodied in *The Simple Life*. It was Selma Lagerlof, the Swedish novelist who called Social-

ism "Anti-Christ" because, while it closely simulated Christianity in external aspect, it lacked its one vital principle,—the regeneration of the individual as the basis of all permanent advance. Socialism is merely one phase of that complication of the external mechanism of civilization which, seeming so simple from afar, is found near to be but a network in which man's spiritual freedom is entangled.

Wagner's substitute for Socialism is the "simpler life." "All of man's agitations for greater justice and more light have been also movements toward a simple life." And in *The Better Way* he writes words which have a braver ring than most of our contemporary social philosophy: "The world must be vanquished—not one stone left upon another; but by the Spirit,—injustice by justice, hatred by love, slavery by freedom, rapacity by sacrifice, falsehood by truth, It is not the brute in the man that is to found the city of the Future."

The practical side of this conception of the conquest of the world is represented in the organization which Wagner has been active in establishing, in Paris, the Society for Moral Action, which, in its aims and methods, is not unlike the Ethical Culture Societies of this country. Through this organization, Wagner, with his associates, Mme. Savary and M. Desjardins, is doing a great work by arousing moral sentiment and disseminating the seeds of a new justice which is personal and spiritual in its character, rather than a part of the machinery of society and the State.

WILLIAM ASPENWALL BRADLEY.

Beginning with our next issue, Professor Nathaniel Schmidt, of Cornell, will contribute a series of four articles on the Effect of the Higher Criticism

upon the New Testament, which will attempt to do, in relation to the New Testament, what has been so freely done in connection with the Old Testament.

Civilization and the Backward Races

THERE are many signs of growing uneasiness among us at the inhuman treatment of the backward races by the civilized nations who are subjecting and exploiting them. And no wonder. Testimony to the shocking cruelties which are being practised upon these unfortunate peoples accumulates so rapidly as to force the situation upon the public notice. One of the latest revelations of international wrong-doing is contained in a volume on "Civilization in Congoland," by Mr. H. R. Fox Bourne. In a prefatory note to this volume, Sir Charles W. Dilke, who is everywhere recognized as an authority on foreign affairs, characterizes the Congo State as the home of appalling mis-government and oppression, far worse than that which obtained under the old Portuguese rule. "The fiendish cruelty," he says, "towards the natives, which has at times been exercised by some of those employed by the Congo State, is not now denied, even by the administrators of the State itself, and has been officially recognized by our own government," and, he adds, that one of the most sinister consequences is the "extension outside of Congo boundaries of the effect produced by the cruelties, and the consequent insurrections which have prevailed within the Congo land." Mr. Fox Bourne enforces the same conclusion in recording the long and futile efforts made by the Aborigines Protection Society to get the British Government to insist upon some preventive measure.* He declares that the Congo State is now administered with no less cruelty than heretofore; that the pernicious methods there employed are being, to some extent, imitated elsewhere;

and that, appalling as are the revelations of the atrocities, which are no longer denied, they are made light of on the plea that they are exceptional occurrences.

Unhappily, this is too mild a censure. Such disclosures, as Mr. Fox Bourne and others are making, dispose of the plea that these barbarities are exceptional; and so we are now assured by the apologists of the press that they are unavoidable,—as, for instance, by the New York "Sun," in its reference to Mr. Fox Bourne's book in its issue of the 18th October,—and, worse still, as appears from a citation there, by an influential organ of one of the leading Christian denominations. The cynical contention is that such cruelties are the inevitable result of the clash of civilization and barbarism; that it is to be expected that the path of progress, along which civilization triumphantly marches, should be strewn with the useless bones of those who get in its way. So much for "muscular Christianity," up to date.

But there is a better conscience among us, that is being stirred into resentment and protest and remedial activity. A project is on foot, as we learn from Professor Adler,—who was concerned with the matter during his recent visit to Europe,—to call together an International Congress next year, probably at Berlin, for the purpose of drawing the closer attention of the civilized world to the atrocities that have been committed against the backward races, and of taking steps to prevent their continuance. It is hoped not only to arouse the public conscience by bringing home to the people the extent and the nature of the monstrosities that have been, and are

being, perpetrated in the name of civilization, but to devise ways and means to secure a more rational and humane treatment of the oppressed in the future. The hope is to effect a better and more sympathetic understanding between the Orient and the Occident; to interpret the one more intelligently to the other, and to find, not only commercial, but ethical points of contact between them. Leading representatives of European and American nations, as well as of the Oriental races, will be invited to attend the Congress. A large fund has already been promised, to defray the initial expenses, and a number of eminent persons have expressed their interest in the project, and their desire to further it. Until the plans are more fully developed, it is impossible to judge of the prospects of

immediate success; but we believe that even the announcement of such a project will be hailed, in many quarters, as a most hopeful sign of the reaction, which is bound to set in, against the immoral and unenlightened methods which have been used by civilized nations in their dealings with the backward races that have been brought under their rule and influence.

[Since the above was written the British Foreign Office has issued a dispatch in which it at last admits the truth of the charges made against the Congo Free State; urges the Powers who were parties to the Berlin treaty to enforce the observance in Congoland of the obligations which it imposes upon the government; and suggests a reference of the subject to The Hague Tribunal.]

Is Our School System Vicious and Imperfect?

THE ASSERTION that it is so was made recently by Cardinal Gibbons, in discussing the question of religious education in our schools. Imperfect? Yes; that is generally admitted; there is a growing consciousness of the fact and increasing effort to remedy the imperfections. But vicious? That is a very grave charge. On what does the Cardinal base it? On the contention that schools are actually "undermining the religion of our youth." He demands that our children shall receive "an education that will not merely make them learned, but pious men and women."

The ground which the Cardinal takes should serve as a reminder to those who are anxious to promote the religious education of our youth, of the dangers that await us in any attempt to effect that education through the agency of the

Public Schools, as so many are impulsively inclined to do. It is one thing to admit that we are, as a nation, failing to provide for the religious education of our youth; quite another to try to remedy this shortcoming by introducing so-called religious education—that is, dogmatic and sectarian religious instruction,—into the public schools. This is not the alternative, although the Cardinal is of those who believe that nothing less will meet the case—neither increased effort on the part of the parents, nor the reorganization of the Sunday School. He goes so far as to say that an education without religion (in his sense) is an education that undermines religion. The policy is, then,—and it is almost everywhere the policy of the Roman Church, and in England, let it be added, of the National Episcopal Church,—to find a way of providing for religious instruction in the public schools.

How is this to be done? The Cardinal's suggestion is that we follow the example set by Canada; and it is to this suggestion that we ought to give first consideration. What has Canada done? There is considerable misinformation and misunderstanding on that point, and we have thought that it would be well to lay before our readers a statement of the facts. This is done in an article, printed elsewhere in these pages, by one who is thoroughly competent to speak on the matter. The article is a clear, well-informed statement of the facts. It does not attempt to draw all the conclusions from these facts; but one of them is writ-

ten so large, for those who would read, that it may at once be noticed. It is, that the general effect of separatism in the school system is a disastrous separatism in national life, political, social, and, in this case, racial.

We shall return to this large and important subject in our next issue. Meantime, we hope that a proper understanding of the Canadian situation will clear the discussion on one point, namely, the suggestion made by Cardinal Gibbons, that we should follow Canada in her attempts to establish a system of public instruction that provides for the religious education of the young.

Obituary

Henry Demarest Lloyd.

It is with deep regret that we put on record here the death of Henry Demarest Lloyd, who had so many warm and devoted friends among the leaders and the in the ranks of the Ethical Societies here and abroad, and was often heard on the platform of some of the Societies here. Mr. Lloyd was a man of charming and forceful personality, filled full of the spirit of idealism and service, and courageously devoted to the great cause of human improvement in the largest sense, especially the improvement of the lot of the suffering and struggling. His life, latterly, was spent in the patient study of social and economical problems and conditions; and there is no one of his books,—“A Struggle of the Miners against the Millionaires,” “Wealth versus the Commonwealth,” “In Newest England,”—but contributed, in a most noteworthy way, towards their better understanding. All of these exhibited a gift of literary style, which was rare, and received the high com-

mendation of no less a master than Robert Louis Stevenson. But the style was truly the man, an index to the fine, strong personality, whose loss from among us so many will deplore. We need such valiant, knightly men for our salvation.

We feel we can not do better than reproduce here part of the tribute paid to Mr. Lloyd by his intimate friend, Mr. Wm. M. Salter.

“It is a sad but sweet privilege to say a word at this affecting hour. As I looked at my dead friend's face Monday afternoon—fair and beautiful as it had been in life—the pity of his leaving us was uppermost in my mind. Still in manhood's prime, loved as few are, ardent for great causes, just preparing for a civic contest here in Chicago, with a promise and potency of ten or twenty years more of public service, how could we endure that he should be laid low! The tangle of this present sorry scheme of things has rarely made itself felt more sensibly.

And yet something in the noble lines

of his countenance, and the faint suggestion of a smile on his lips, forbade that pity or perplexity should be the final word. He was a man—and to be a man in this shuffling world, erect, fearless, taking one's counsel from within, is no mean triumph. . . . It is the heart, the motive, the personality to which we bow in love and homage. This shines through the words and deeds and gives them their lustre and their immortal worth. Yes, this is catching; it transfuses itself into us—and the lasting, imperishable thing about Mr. Lloyd is not his great addresses or his great books, but the high unconquerable, strongly-loving spirit in which he wrought them, and which, if we will, may live again in us and in all who read him or come to know of him. Some one has said that the greatest gift of a hero is to have been a hero—for this somehow challenges our own souls; or, as Emerson, whom Mr. Lloyd loved and honored, put it:

"He that feeds men serveth few,
He serves all who dares to be true."

. . . Here was a man set free, who devoted himself to the service of his kind—above all to the service of those on whom the weight of sordid cares rests like a load. . . . The old-new spirit is making a religion of its own in our day, and my old friend, living though dead, is one of its prophets. A lecture first given, I think, in this city and before a society with which I am connected, "The New Conscience," will be one of its classics. The peculiarity of the new faith is that it asks men once again to live from within outward, to draw the rule for their lives from their highest thoughts. And this was the peculiarity of Mr. Lloyd. . . . He dared think that men might live in love, that society might be ordered by love, that the highest sentiments might dictate the ordinances and statutes of the state. . . . This,

I say, is a revival of religion—it is bringing once more the heavenly and the perfect into the consciousness of men; it is an elevation of the heart, a passionate movement, in that direction. For in this age of the world, religion and reform are in essence one and the same.

. . . What labors went into his books! How he traveled, how he delved, how he unearthed documents, how he conversed with men—everywhere seeking first-hand, original information. It was a beautiful, cheering sight—this unbought, arduous toil.

The spirit of Mr. Lloyd's work can scarcely be more fitly expressed than in the following paragraph from the last letter he wrote to "Boyce's Weekly." It is entitled "The Earthly Meaning of Heavenly Words," and reads in part as follows:

"Bear ye one another's burdens." There is not one commercial or financial relation known to the business or industrial world in which there is not already in existence, in some country or city or trade, actual organization striving to realize intentionally the earthly meaning of these heavenly words. This is the religious news of to-day. London takes possession of street car lines, raises the wages of the men, shortens their hours, gives them a six-day week, and carries the people five miles for a cent. This municipal capitalist substitutes the general welfare for selfish profit. The transportation business ceases to be a business, and becomes a successful experiment of applied Christianity. In the democracy of New Zealand the people unite as a nation to release each other from the money trust. They borrow money cheap in London at wholesale, and loan it again at retail to the workman and the farmer at cost. They buy and operate at cost coal mines, railroads, and yards, to deliver each other from the coal trust. They tax land and make the tax progressive, tax incomes and make the tax progressive, tax inheritances and make the tax progressive. The more land, income, inheritance, a man has the more he pays actually and relatively. Thus, these New Zealanders are making good in fiscal science the Bible requirement that "unto whomsoever much is given, of him much shall be required."

Books That Concern Us

THE INFLUENCE OF EMERSON. By Edwin D. Mead. American Unitarian Association.

Under the above title Mr. Mead has brought together three essays on Emerson, all of them work that has long lain on his study table, and two of them oft-repeated lectures. The essays are here printed "in the hope that they may do their part, with the many words that will be said in this centennial time, to prompt young men and women to such new companionship with Emerson as shall give them a larger portion of his idealism and lofty spirit in religion and philosophy, and in the service of mankind." The author's purpose, so modestly stated, ought not to fail of fulfilment; for the essays are inspiring from the first page to the last.

The unity of the book is, of course, sacrificed. The two essays on *Emerson and Theodore Parker* and *Emerson and Carlyle* differ radically from the introductory essay on the *Philosophy of Emerson*, in point of style. The former are lectures, and have not even been purged of the local allusions contained in them; while the latter is purely an estimate of Emerson's philosophy, which might have been written either yesterday or a score of years ago. Again, there are many repetitions in the book. The comparison of Emerson with Parker, and with Carlyle, must naturally suggest many similar thoughts in the line of religion, social reform and philosophy of life. The author confesses this lack of unity in his preface.

For the rest, the essays are delightfully written; and a wholesome stress is laid on the positive, ethical features of the Emersonian philosophy, to the wise neglect of much that is difficult, vague and "transcendental" in it. The first of the three essays is especially fine in its clarity of diction, its logical structure (proceeding from the physical to the ethical and spiritual aspects of Emerson's thought), its bold sympathy with mental and religious emancipation, and its clarion call to ethical responsibility.

D. S. M.

A CANON OF REASON AND VIRTUE. By Lao-Tze. Translated from the Chinese by Dr. Paul Carus. Chicago: The Open Court Publishing Co. 25 cents. This excellent little book, received too late for detailed notice here, will be fully reviewed in our next issue.

THE PRINCIPLES OF THE FOUNDERS: Oration Before the City Government and Citizens of Boston, 4th of July, 1903. By Edwin D. Mead. American Unitarian Association. 50 cents net.

To read this noble and eloquent oration is to have one's patriotism nerved and braced and clarified. Mr. Mead strikes a large, full note at the outset, where he celebrates the lofty patriotism of Pericles and Demosthenes, who speak to America as well as to Athens; and he sustains it in his broad and dignified survey of the patriotic principles and spirit of the founders, Washington, Jefferson, Franklin and Samuel Adams. He does not hesitate to apply these principles boldly and trenchantly to our own times and conditions; and, above all, he makes them plead with us to stand firm as a peace-loving and peace-making nation. "The war spirit is doomed. Its momentary appearance among ourselves is an anachronism. . . . Let this republic be indeed the prime world-power of a new era, and dare, as Jefferson aspired, 'to legislate as if eternal peace were at hand.'"

OF RELIGION. By Richard Rogers Bowker. Houghton, Mifflin & Co. 75 cents net.

Mr. Bowker's essay on Religion is one of the four chapters comprising his work entitled *The Arts of Life*. The other three chapters—also published as separate booklets—treat of Education, of Politics, and of Business. The author is a man who thinks boldly and directly on these various subjects of high human concern. His style is pleasing and polished; his outlook optimistic. For Religion especially he claims the privilege of a new interpretation, free from the fears and fires of the old theology; a spiritual faith whose content is supremely ethical. There has been conflict between Religion and Science, he thinks, only because each, ignoring the limitations of the human mind, has presumed to leave its proper sphere and force the other into conformity with its own dogmas or laws. Mr. Bowker sees a deep, abiding harmony between Religion and Science; the one being the expression of man's highest emotional functions, and the other the outcome of his intellectual processes. The ethical note is predominant in the essay.

D. S. M.

QUO VADITIS: A Call to the Old Moralities. By Bouck White. New York: The Civic Press.

There is fresh and striking power in this book, uneven, fitful and crude as its expression often is. The author, assuming something of the role and the manner of the Hebrew prophet, delivers what is sometimes a powerful arraignment of a people "crazed with new-got riches, riotous after bubbles and butterflies—the stock-ticker become their prayer-wheel; . . . who have everything to live with and nothing to live for . . . for they have multiplied dollars, but have not increased joy." He feels himself bidden, as by divine command, to deliver his warning: "Declare unto a land apoplexied grown,—There shall be purgation or death"; and with the warning, a trumpet-call to know and fulfil the great Republic's high destiny. It is a pity that he cannot avoid dropping at times from a high plane of sentiment and expression into thin smartness and strained extravagance, and even into arrant balderdash. But for all that, the book is worth reading for the sake of some really strong and brave passages. That there are many, we realize when we try to select for quotation. Here are three that are fairly representative:

"The land's output?—glorious! But the price is too great, brother . . .

"For nerves are spun and woven into fabrics. I have seen children fed to the hungry hoppers and milled into cotton.

"Mine eyes have peered into your cities' high, narrow sewing-shops, and I know what your cheap garments mean.

"I gazed down—the continent transfigured beneath me. The Appalachian ridge and the Rockies became white, jagged molars, a dual row, to crunch and devour. Day by day, week and week, I saw the open jaw exacting its tithe.

"O Republic, I could be content that ye were worsted in the markets of the world, if so ye produced the finest manhood in the world. But emery cannot rub off the blood which stains your mills' output."

* * * *

"America—for her uncouth thousands have borne the martyr-mark; for her, earth's latest offspring, the centuries have groaned in travail, the increasing Republic, white with the halos of unnumbered heroisms through unknown thousands of human years.

"God is gaunt with toilings for her, and

vigils; America of Plymouth Rock, of Valley Forge, of Alamo, of Antietam—

"All of this was in order that a People might be born which should give to the world a superior grade of jackknives and gimlets!

"Were it not a divine comedy, brother?"

"Ye unchurched multitudes, I declare unto you that ye are not unchurched.

"The ecclesiasts go about to thatch over a small corner of man's life, to make—at least that much sacred; when the whole of life is sacred, and the blue vault above is a cathedral roof.

"Sacrament? All is sacrament—Mississippi flowings, the corn song in Georgia, the neigh of the young horse in the blue grass of Kentucky."

* * * *

"Throughout the world stand face to face to-day the Feudal, the Free.

"And I have erected thee, America, to be at my right hand in leadership.

"Wherefore, make you clean. Set your own house in order. For yourselves are not free; and how shall one that is fettered liberate another?

"I have placed thee forward of the marching host to bear the brunt—to find the path, to make the road.

"Would, O America, that thou could'st know the mysterious hopes among the down-trodden in every land which centre on thee to-day.

"Yea, I have seen them in every clime, their dumb asking eyes turning thewards—from out the Russian steppes, from the Black Forest, Europe's heart, from Norway's north and Macedonia's south—wherever hope hath not fled, thou, America, art that hope.

"One sole beacon has enlamped their darkness, and for a century has made earth habitable.

"Were that beacon now to fail, there would darken down over the heart of man a night of which we will not speak."

BABEL AND BIBLE. Two Lectures on the Significance of Assyriological Research for Religion. By Dr. Friedrich Delitzsch. Translated from the German by T. J. McCormack and W. H. Carruth. Chicago: The Open Court Publishing Co. 75 cents net.

Here in very readable translation, well printed, with copious illustrations from the monuments, are the two famous lectures that created so much stir in Germany; and, in addition, the gist of the most important criticisms

and opinions passed upon them, including the Emperor's letter, and the material parts of Prof. Delitzsch's replies to his critics. The whole discussion reflects most suggestively the slow yet irresistible progress of liberal ideas concerning—not the Bible—but the Old Testament, which is quite another matter. As yet the New Testament is too tender a theme. We can recommend this convenient volume.

OUTLINES OF PSYCHOLOGY. By Josiah Royce, Ph. D., LL.D. Macmillans. \$1.25 net.

This is one of the volumes of the Teachers' Professional Library, edited by President Butler, of Columbia, and is therefore written primarily for teachers. The technical nature of the subject itself, added to the peculiarly exacting "metaphysical" style which Professor Royce seems to favor more and more in his later publications, make the book very difficult reading for a layman. It is, however, well worth all the effort it may cost; for not only has Professor Royce treated Psychology in a fresh and highly original manner, but he has also, in a striking degree, shown the close, the inevitable connection between sound psychological theory and ethical activity. "Thought is either action or nothing," is the aphoristic conclusion of his development of this aspect of mental initiative.

Abandoning the traditional division of man's spiritual processes into feeling, intellect and will, Professor Royce seeks a nomenclature which shall define the actual working of those processes in the complex life of us all, rather than the metaphysical, speculative divisions of Plato. He claims that feeling and will enter into processes we call intellectual; intellect and will into processes we call emotional; feeling and intellect into processes we call voluntary. Any line of cleavage is an artificial one; it does not correspond with actual psychological facts. Consequently he finds in the trio, Sensitiveness, Docility (including Perception, Assimilation, Differentiation) and Initiative, a fitting scheme for the development of the "natural history of mind"—which is his definition of Psychology. The ingenious and convincing way in which Professor Royce's pages justify this nomenclature, is a delight to the reader who does not lose himself in the subtleties of the author's style.

Another interesting feature of the book is the treatment of the feelings. Wundt revolted at the traditional summary of feelings as being either pleasurable or painful. He showed that

the antithesis *pleasure-pain* by no means exhausts the facts of feeling; and he added the pairs *excitement-depression* and *tension-relief*. Royce reduces this three-dimensioned scheme of the feelings to a two-dimensioned one: *pleasure-pain* and *restlessness-quietness*. He shows by apt illustrations that these four states of the mind may be combined in the manner of mathematical permutations.

With all the modern writers on Psychology, Professor Royce insists on the close interrelation of physiological and mental processes; and he neatly adapts the famous saying of Locke to his theory: "There is nothing in the intellect which is not affected by what occurs in the region of the senses"; and again, "The training of the imagination cannot occur apart from a fitting training of the senses."

Of other notable features of the book, such as the discussion of the higher social implications of the imitative functions, and the relation of our imitative powers to "reflexes," we have not room to speak. We only wish the book were freer of the involved and excessively prudential style of the trained metaphysician.

D. S. M.

THE PLACE OF INDUSTRIES IN ELEMENTARY EDUCATION. By Katherine Elizabeth Dopp. Chicago: The University of Chicago Press.

This small book represents so much subject matter and philosophy that a further condensation to the limits of a review may not reveal its great value to teachers, who will look forward with eagerness to additions to this preliminary survey. Dr. Dopp states her purpose to be that of making clear that the serious activities of the race bear a close relation to the spontaneous attitudes of our children, and therefore have the most profound significance for the education of the present.

The argument is most conclusive that industry has a fundamental place in the most highly organized as well as in the simplest societies, and that those societies or individuals who omit all industrial experience omit a necessary condition of normal development. Chapter II is a consideration of the educational significance of the several stages of industrial development. Chapter III shows that to understand attitudes we must know the activities which cause them. Chapter IV makes practical applications in education of those activities which are significant because of their relation to natural and social environment. Chapter V summarizes the conclusions reached.

It is the attitudes which are caused by the

most ancient and most prolonged activities that appear first in the child, and that remain strong throughout life; those activities which come later in the history of the race, appear later in the child, and are less permanent. In each epoch there is a close relation between the dominant industry and the natural and social environment. Therefore activities of primitive life should be selected as material appropriate to education, because they are the result of what remain the most deep-seated impulses, provided only that they correspond in physical attitude, in difficulty of technique and in complexity, to the varying problems which the child meets in his own natural and social environment. They are simpler statements of the fundamental problems of the present taken from actual experiences of our own race. Until a child can conceive the successive steps from means to end, his satisfaction in an activity must be immediate, like that of early man; and his instinctive reactions are the opportunity of education to make transitions from play interests to serious life. But the application of racial industry to educational purposes is attended by many omissions and short circuits. In modern conditions the home cannot be expected to furnish the child with much important industrial experience. To do this is the part of the school.

It is not suggested that more work should be added to crowded programs, but that a more economical use should be made of forces already applied. At present there is undue emphasis upon passive, receptive powers, and neglect of active, expressive forces. The most vital problem in education is how to direct emotional and play attitudes, which are now used only for purposes of physical development, in such a way as to reproduce those impulses which have led to progress in the race.

Practical suggestions are made in the discussion of the value of constructing objects of real utility, such as the place of tools, of technique, of social entertainments and of festivals; the possibility of relating activities to environment; the necessity for watching the child's spontaneous activities to get clues; the need for play and the significance of mischief; the dependence of art and science upon industry. Under the title the "Stage of Infancy" the children's toys are discussed; the evil which results from emotional excitement without action; the slow differentiation between play and work; the foundation and value of children's interests in animals, plants and topography; the possi-

bilities in an unoccupied piece of ground, and in other nutritive outlets.

The Stage of Transition is the period for making the change from play to more serious activities. This can be recognized by an interest in adjusting means to an end. The child can now relate his race-study to his out-of-door play in such a way that he will use his own environment to work out industrial problems, and so that he will secure from his environment a participation in the life of the people studied and an experience in the sequences of industry. The value to the child of race experiences is in the opportunities given to originate, himself to make devices which illustrate principles at once modern and primitive.

The third stage is the Stage of Childhood, the period of retarded growth and the development of the finer muscles. Work becomes distinct from play, and art in work is realized; it is the opportunity for control of technique. The transition from barbarism to civilization through the medium of constructive activities is fascinating research work to the child; and an experience in some fundamental handicraft leads to an understanding of the relation of minor activities to the present complex industrial organization.

Dr. Dopp fully recognizes the value of modern activities, but she emphasizes the evolutionary aspect because she believes we can know what we are only by knowing what we have been. She shows how pleasure in labor was lost to the race, and what was the effect of this loss upon society; how handicrafts brought a partial revival of interest; how the welfare of the worker and the moral value to him of his work is lost in the modern factory, and how it may be restored only by an enlargement of the social consciousness.

Dr. Dopp asks for co-operation among scientists, parents and teachers, and suggests that the young teacher should have training in investigation before working in the school-room. In elementary education there has been a failure to bring the instinctive reactions of the child into vital relationship with present social needs. Investigation is needed, first to sift the experiences of the past so as to preserve those which are helpful, and then to study the child to determine the normal attitudes of each stage of its development. Her last word is, that practical activity is the child's only means of organizing the subject-matter of education; that this is not a radical de-

parture, but is more conservative than methods in common use which represent a radical departure from the path marked out by human experience. M. S. M.

STUDIES IN EDUCATION, Vol. II. Edited by Earl Barnes. Philadelphia, 1902.

"We have no fads now," said a New England teacher, from whose course of study manual training had been cut out. Dr. Barnes concludes one of these studies with a different idea: "Physical, *i. e.* manual, training precedes the more strictly mental training, and reading and arithmetic are often the real 'fads' of elementary education." These studies indicate that child-study as well as manual training is past its "fad" stage; and although the movement has become less conspicuous, it is more scientific, and there is a mass of evidence accumulating which is invaluable for the light it sheds upon school methods and the curriculum.

Dr. Barnes here makes use again of a type study—this time of children's ideals—to illustrate his method of getting at children's points of view. He discusses the value of the evidence which he has gathered. "Where evidence, upon any subject, is gathered from thousands of witnesses who have had no opportunity for collusion, and where it shows regular lines of tendency with advancing years, there must be some element of truth in it." He does not claim infallibility, and he does not consider his conclusions final; they are simply contributions to the study of children.

Sometimes Dr. Barnes' enthusiasm leads him to draw conclusions which are obvious to everybody. Thus, to educate good citizens we must surround children with good men and women; a conclusion which it hardly needed an investigation to establish. Of many other conclusions reached one may say the same, but extensive testimony will, perhaps, give enough propelling power, even to "what everybody knows," to secure more frequent application of such knowledge in our relations with children.

Among the more important studies are two on the Growth of Social Judgment and Children's Sense of Truth. These set forth that since the undeveloped mind, lacking judgment and power of control, makes a statement as soon as the thought occurs, one would expect a child to lie in as unpremeditated a fashion as he tells the truth. Therefore he should be exercised in self control and taught to think accurately; should be appealed to on grounds

which he can understand. Seventy-five per cent. of some children examined, between eight and fifteen years of age, were found, either from natural tendency or from home or school training, to use more severity in dealing with a simple matter of household justice than adults would consider right. It is generally believed that in the historical development of the race we meet with three stages in our attitude toward punishment. With the people whom we meet in early records, punishment means getting even with the culprit. In the second stage punishment is looked upon as a deterrent; and in the third, the stage the world is just entering, the cause for wrongdoing is sought in disease or ignorance, and the aim of punishment is to educate or cure the culprit. In the study on children they were found passing through these same stages. If this is true, then the question of first importance is how properly to diagnose the culprit's own attitude toward his misdemeanor, and the punishment must be made curative by making it appeal to the child's own sense of justice.

Dr. Barnes argues—very questionably, we think—in one study, that Christian theology should be given at least equal place with Greek and Latin classics in elementary schools; that it is needed for purely secular purposes; and that children have need for a theology in order to live through an experience which is necessary to their growth.

In the group of papers written about pets, reasons are shown by all ages of children for their liking for animals. They indicate how we may make use of such pets to help in adjustments to the human environment.

But the merest beginning, Dr. Barnes says, has been made in studying children. The period from five to twelve has been only slightly studied, the period after sixteen hardly at all; and we need lines of investigation continued with the same child, and the same groups of children, from birth to maturity. Educational problems must be settled by a study of facts, and in any other business of the magnitude of public schools hundreds of trained experts would be gathering exact knowledge.

Education still lacks much of being a science, and this second volume of *Studies in Education* is only a few more first steps toward knowledge on the same level as the first volume. It does not show the advance which would be expected in six years.

M. S. M.

PASCAL AND THE PORT ROYALISTS. By Wm. Clark, D. D., etc. New York: Charles Scribner's Sons. \$1.00.

This volume, in the well-executed World's Epoch-Makers' Series, presents comprehensively the extraordinary man whose name adorns the history of science, of letters and of theology. The man and his thin-spun life, as well as his labors in these three fields, are adequately sketched for us by a sympathetic, and approving, and scholarly pen. The reader will here find a clear and informing summary of the "Provincial Letters," and of the theological controversy to which they were a contribution; while the chapter on the still more famous "Thoughts" provides what is necessary to enable the general reader to feel at home in reading this masterpiece.

Pascal is a great figure in French literature, and of the high literary qualities of his work there are scarcely two opinions. We read the "Provincial Letters," in spite of the faded and impossible medievalism of their theology, for their style, as we read not a few of the "Thoughts." But his view of human nature is so jaundiced, his cosmology is so childish, his piety so depressing, and his biblical learning and outlook so antiquated, that no one who is touched with the modern spirit will find any nutriment in his sombre religious views. We cannot follow Professor Clark in his acceptances and his approvals. For us the theology of Pascal is an evil, nightmare thing, an impiety towards God and man, an absurdity in its assumptions and its unscientific data. Fortunately in the "Thoughts" a greater Pascal is revealed. It is he we honor; and this book helps us to know him better. Apart from this service, there is much of historical and psychological interest and value in Professor Clark's account.

We have received from the Comrade Co-operative Company of New York (11 Cooper Square) a cheap edition of Mr. Ernest Crosby's "Plain Talk in Psalm and Parable," which has been imported from England. It is well printed and pleasantly covered in blue paper, is more convenient in size than the American edition, and costs only 40 cents, instead of a dollar and a half. We took occasion to commend the book when it first appeared, as a significant expression of some of the deeper currents of modern spiritual tendency; although lamenting as reactionary and mischievous the vein of Tolstoyan individualism and anarchism, the

anti-political and anti-institutional bias, which manifests itself so wildly at times. However, there is so much that is strong and quickening in its broad and sturdy sympathy and its righteous indignation, and it preaches so effectively an evangel of peace and faith in these bellicose and faithless times, that we trust it will now reach a much more numerous public.

MUTUAL AID: A Factor of Evolution. By P. Kropotkin. New York: McClure, Phillips & Co.

This book is a reprint of the series of papers which Prince Kropotkin has, during several years, contributed to the "Nineteenth Century and After." It is an effort to establish the fact that, besides the law of mutual struggle, upon which so much—indeed, almost exclusive—stress has been laid by the theorists of Evolution, there is also a law of mutual aid which has played an important part in the development of the natural and human world. The author traces the presence of this principle among animals, among savages, among barbarians, among the cities of the middle ages, and among ourselves. It gives a leading clue, he contends, to the origins of our ethical conceptions, and it furnishes for the future a principle of action which is a condition of the continued progress of the human species.

The survey of the facts presented is highly interesting; and a strong *prima facie* case is made for the general contention that mutual aid has played a vital and essential part in the development of the race. But we cannot feel sure of all the author's deductions from the facts nor of his disinterestedness in appraising them. The consequences to science and morality, to philosophy and religion, of an acceptance of his position, disproving that all nature is "red in tooth and claw with ravin," must be momentous; but they are not necessarily those which Kropotkin contends for, and which seem to lead up to the support of his well-known doctrine of philosophic anarchism. There is frequently observable here an intrusion of the man with a theory and a cause upon the field of the man of science. Early in the work the author exclaims enthusiastically: "Don't compete! Competition is always injurious to the species, and you have plenty of resources to avoid it!" That is the tendency of nature, not always realized in full, but always present. That is the watchword which comes to us from the bush, the forest, the river, the

ocean. Therefore, "combine practice mutual aid!" Besides which there is a vigorous ruling-out of any form of mutual aid expressed through the laws and institutions of the state. The author nowhere defines what he means by "mutual aid"; and we find him including under the term any form of social co-operation except those which are closely associated with government, capitalism, war, and, we think we may add, religion. We see no warrant for these exclusions made at the dictation of Kropotkin's anarchistic convictions. We cannot appreciate the hard distinctions drawn between the village community and modern units of government, between the regulation-ridden mediæval city and the city of to-day.

It is because, then, this inquiry exhibits a pronounced philosophical bias, and, consequently, is unjustifiably narrowed in its consideration of mutual aid among human beings, that we value the book simply as a suggestive, and challenging, and inspiring presentation of a new aspect of the problem of evolution. The issue is of immense significance. The book should be read both on this account, and for its fascinating array of facts.

DISCOURSES ON WAR. By William Ellery Channing. With Introduction by Edwin D. Mead. Published for the International Union by Ginn & Co.

ADDRESSES ON WAR. By Charles Sumner. With Introduction by Edwin D. Mead. Same Publishers.

These are the two latest volumes published by the International Union in the interests of the Peace Movement. Admirable and powerful as not a few of the lectures and discourses contained in them are, we have wondered whether they are likely to tempt to a wide reading to-day, and whether the energies and resources of the International Union are wisely expended in promoting such publications. We doubt it. No one can deny the nobility of Channing's and of Sumner's utterances; and Mr. Mead's first-rate introductions furnish settings for them that enhance their value. But will they do much to reach the public conscience and quicken the public pulse and intellect to-day? It strikes us that this is a somewhat academic way of carrying on the propaganda against war. Compare with the effect of these books that of the first volume

published in this series by the International Union, namely, the concluding part of Jean de Bloch's great work on the Future of War [see, ETHICAL RECORD for March, 1903]. There is a reality, an immediacy, a convincingness about Bloch's book that makes it doubly and trebly effective as a campaign document. We would not undervalue the great and stirring words of these two American apostles of peace. We are grateful for an opportunity to read them. But we raise the question of propagandic effectiveness.

PARSIFAL. By Richard Wagner. Retold in the Spirit of the Bayreuth Interpretation by Oliver Hinkel. New York: Thomas Y. Crowell & Co. 75 cents net.

This pretty book, printed by the Merrymount Press, will serve as a general introduction to Wagner's "Parsifal" for those who wish to follow intelligently the presentation which is soon to be given in this country of this great music-drama. It is a free rendering which tells the story plainly and catches the spirit of the original, without reproducing the form or the words. That, however, is as much as can be said for it. The blank verse is singularly wooden and unpoetic. Occasionally the meaning is not clear. This is especially true of some of the more lyric passages, notably the mystic words of the oracle. We are inclined to think that very much more effective and helpful for the purposes of an introduction to Wagner would have been a rhythmic prose translation which did not aspire to be as this is, poetical and musical, for here the music of the verse is conspicuous by its absence.

We learn that Dr. Stanton Coit has decided to enter the field of politics in England to contest the constituency of Wakefield at the next general election. This represents a new departure in his activities, though not in his interests; and we shall watch with great concern the results of his endeavor to carry his ethics into politics.

THE LAWS OF IMITATION. By Gabriel Tarde. Translated by Elsie Clews Parsons, with an Introduction by Franklin H. Giddings. New York: Henry Holt & Co. \$3.00.

This acceptable translation of Tarde's important treatise reaches us too late for detailed notice here; but will receive attention in our next issue.

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By Walter L. Sheldon. 236 pages. Paper, 50 cents.
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By Stanton Coit. 340 pages. Cloth, 75 cents; Leather, \$1.00.
Is Life Worth Living? By William James. 63 pages. Cloth, 35 cents.
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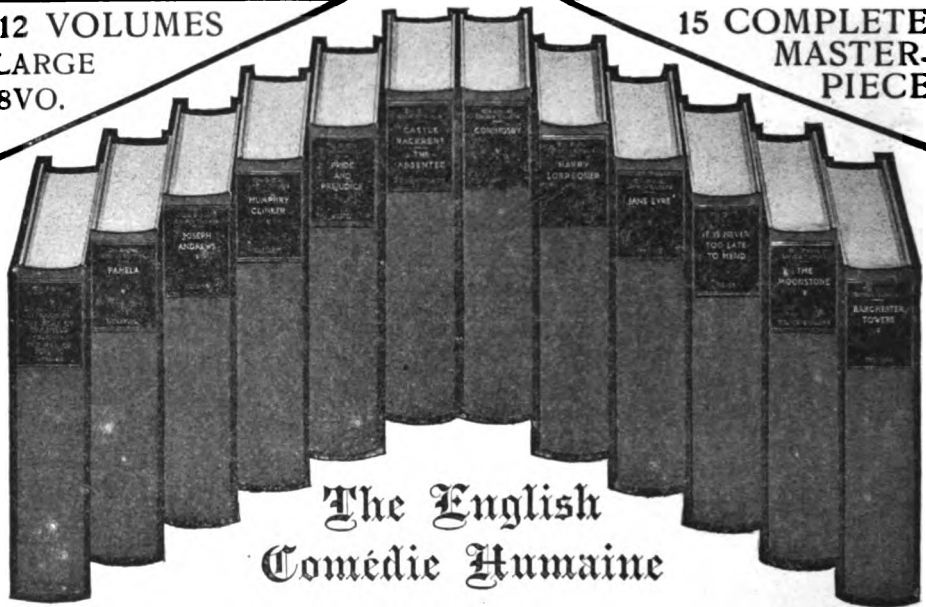
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The Secret of Tammany's Power.

THE UNEXPECTED happened, and the Tammany ticket was elected by a sweeping plurality. All the possible, and not a few impossible, causes have been assigned for this result. On its face, this variety of opinion is extreme. But a closer look reveals two or three main issues, to one or another of which most of the specific causes ascribed are closely related. The most important of these is the old issue of democracy vs. aristocracy; and the next, that of loose administration vs. strict administration of the law, in which "graft" and "pull" are involved as factors.

I. PLEBEIANS VS. PATRICIANS.

In every municipal election held in this city since the Revolution, the issue of the plebeians vs. the patricians has had a marked influence. Sometimes it has been partially disguised, as when, in the four-cornered contest of 1830, and the three-cornered contest of 1859, the factors were too complicated to permit class lines to be closely drawn. But even in such contests thousands of voters cast their ballots with one idea solely in view, —to support the cause of the "poor man" against that of the "rich man."

The Tammany organization has always fostered this issue. It began its political activity more than a hundred years ago by assuming the championship of the interests of the poor, and this attitude it has always maintained, in spite of many contradictions in its practice. Even in Tweed's time, when Tammany was in

league with every rapacious corporation in the State, and when the people were being continually robbed of franchises and legal privileges of untold value, the organization unblushingly stood forth as the defender of popular rights. "Is not the pending contest," read the address of Tweed's general committee, in 1868, "preeminently one of capital against labor, of money against popular rights, and of political power against the struggling interests of the masses?"*

The Tammany leaders, moreover, have always stood nearer the masses of the people than have the leaders of the opposition, whether Federalist, Clintonian, Whig, Know Nothing, Republican, or Citizens' Union. They have mingled more freely with their followers, and have supported more energetically their followers' immediate material interests. As a general thing, they have risen from the ranks of the masses, solely by reason of a superior capacity to engage the affection or confidence of those about them. To the troubled they have given sympathy; to the weak or erring, protection; and to the hungry and sick, food and care. It is frequently charged, by those who are congenitally incapacitated from understanding the matter, that such benevolence is always calculated with an eye to personal advantage. Doubtless much of it is calculated; the extent to which it is carried is of itself proof that it cannot be wholly spontaneous and dis-

*Quoted from Myers, "The History of Tammany Hall."

interested. But the truth should not be forgotten that calculated benevolence could not, of itself, win the strong following that is won by the Tammany district leaders. Geniality, friendliness, generosity, the instinct of democracy in social conduct, are necessary prerequisites of leadership, in nine out of ten cases. The calculated benevolence of a Croesus, lacking these qualities, could not win a majority of the voters in a single election district. It is fellowship, the spirit and practice of social democracy (using that term in an unspecialized sense), that wins confidence, or respect, or affection, where talents, culture, probity, and even great wealth, utterly fail.

The leaders of the opposition, on the other hand, have generally been men of the so-called "upper-classes." Aloof from the thought and feeling of the masses, they have generally shown an incapacity to understand their interests, or their desires,—even when most sincere and most anxious to aid the cause of the poor. When patrician and plebeian meet, they meet as strangers. In the mind of each lurks an enduring suspicion of the other,—stronger on the part of the plebeian, because he is unlettered and untrained,—but strong, too, on the part of the patrician. And thus, even though the latter be inspired with a real desire to understand his fellow, and through understanding him sufficiently, to do some service for better government, he is restrained by the barriers of his own heredity or training, and obstructed by the yet stronger barriers in the mind and heart of the other man.

Nearly every municipal election in New York, then, has resolved itself into a class contest, in which the majority of the working-class has supported Tammany Hall. Three times, it is true—in 1829-30, in 1835-38, and in 1886—the working class has revolted from Tam-

many on economic issues; while several times a fraction of it sufficiently large to turn an election has been led off to the opposition on moral issues. Mention must be made, too, of the gradually increasing vote of the Socialists, most of which is from the working class, and consequently from Tammany, and which is of course a permanent alienation. But in the long run the support of a majority of this class has been thrown to Tammany, and bids fair to be thrown to it in the future.

In spite of some seemingly contradictory facts, the last election was no exception to the general rule. That many of the magnates connected with the great corporations openly and actively supported Tammany was almost universally known. But this fact had small, if any, effect upon the average workingman. For one magnate who supported Tammany he imagined a hundred supporting Mr. Low. In the eyes of the masses, the administration had been "aristocratic"; it had secluded itself behind a cordon of red tape; its officials had gradually become inaccessible to the public; they had meekly bowed to the demands of the New York Central and the Pennsylvania Railroad Companies, and they "had done nothing for the poor." Something may be said in support of these views, except the last, which is, of course, outrageous. The increase of baths, lavatories, and playgrounds, and the reform of the charitable and correctional institutions, were of the greatest benefit to the poor. But the vital point in this matter which it is necessary to understand is that no amount of municipal improvement imposed by a superior and alien class will do. We have here in the political field exactly what has been shown in the industrial field in the cases of the "model villages" and "model workshops." There may come a time

in the not remote future when the masses will cheerfully accept the benevolent regulation of their affairs at the hands of political and industrial seigniors. Indeed, many indications point to an approach of this time. But speaking for the past and present, it may be unhesitatingly said that the masses have so far shown restiveness, breaking now and then into open revolt, at attempts of this sort. Pullman and Dayton are but industrial homologues of political New York.

II. LOOSE ADMINISTRATION AND GRAFT.

The other important issue which has always been influential in New York City elections is that regarding the method of administering the laws. Here the division is not the horizontal one between social and economic classes, but a perpendicular one, straight through all the strata of society. There are thousands of persons in each class who want laws enforced to the letter; but there are other thousands, among workmen, mechanics, clerks, tradesmen, manufacturers, capitalists, ecclesiastics, and retainers, who, while they are willing that the laws shall be enforced against other men, demand exemptions for themselves, or for their special interests.

The extreme individualism, taught and practised in this nation since Jefferson's day, finds its natural outcome in "pull" and "graft." There are, of course, persons who are willing to abide by the rules of the game; but an enormous mass are forever seeking a personal and exclusive advantage, and therefore support that administration which more or less openly promises or affords it. The disclosures which have been made regarding the municipal administrations of Chicago, Philadelphia, Washington (under the Shepherd ring), St. Louis, Pittsburg, Minneapolis, Indianapolis, and Grand Rapids revealed conditions that are, in

a general way, typical of the larger municipalities throughout the country. But it was in this city that such conditions attained their earliest and completest development; and it is here that they have continued most persistently.

The individualist code almost inevitably prompts one to seek a special advantage over his fellows; and since legislative, administrative and judicial processes constitute the most powerful mechanism by which rights are regulated and by which privileges are granted or withheld, it is these processes which thousands of citizens constantly seek to manipulate to their personal advantage. Each is led by his interest to seek a privilege founded in ordinance or law, or an immunity from a regulation which controls other men. It is to the interest of the house-owner that the provisions of the tenement-house law should be overlooked in his own case, but enforced on his fellows. It is equally to the interest of the merchant that he should be permitted to regard his own convenience as to the removal of his boxes from the sidewalk, but obviously also to his interest that his neighbors should be compelled to keep their sidewalks clear. The taxpayer wants his own taxes kept at the minimum, but those of other men at the legal rate, since if all men evaded their just share, the rates would be vastly increased. The street-railway and gas monopolies want their own franchises secure, with, if possible, a yearly legislative gift or administrative favor of an added privilege, but they take ample pains to see that no rival shares in the bounty. Throughout the business and industrial world rages this conflict for advantage.

Primarily it is a fight for exclusive, individual advantage. And so it remains, to a large extent, in most of the branches of industry and commerce. But

since there are obvious limitations on the extent to which favoritism can be carried under even the most corrupt government, it comes about that a compromise must sometimes be made between the interests of contesting individuals, and thus a group or class interest is formed. The divekeeper may desire, with the intensest ardor, that his alone of all the dives in the city might be permitted to "do business"; but he knows that this wish is impossible of fulfilment, and hence he is led to a community of interest with his fellow divekeepers in attempts to secure special privileges for all of them. The saloonkeepers come to a like community of interest, and so, too, the units of certain other classes, all demanding a wide latitude in regulation, in lieu of the more desired, but unattainable, exclusive advantage in administration. This compromise of the interests of contesting individuals is, however, complete in only a few of the economic classes of the community. But in most classes it is at least recognized, and thus is observed a community of interest up to a certain point, while beyond that the struggle for advantage is unqualified and unrelaxed. The political organization which offers class or individual privileges thus appeals to the material interests of the overwhelming majority of voters; and in all normal times it is sure to win over the organization which promises impartial administration.

It is a debased concept of society, industry and life which makes such a situation possible. Nevertheless, it is

the concept which prevails throughout the municipalities of America; and nowhere is it stronger or more generally held than in the municipality of New York. It is a view, manifesting itself in a rule of conduct, which never fails to excite the wonder of intelligent foreigners. It is essentially an outgrowth of the gambling spirit,—a conviction on the part of each that under loose administration he can somehow "beat the game." That under such administration ninety-five out of a hundred invariably fail to "beat the game," is a fact that may be slowly drilled into the consciousness of the average man; but this consciousness effects small results in his actions. With the same fine fervor that prompts the losing gambler to "go up against" the faro bank or the policy shop, he continues to support corruption and expect a personal advantage.

Tammany invariably promises this personal advantage. Behind its canting phrase, "equal and exact administration of the laws," reiterated in one form or another during every campaign, has always been the tacit promise to "make everything all right for everybody." And so, by the tact, the benevolence, the social expansiveness of its leaders, the constant playing upon the issue of aristocracy vs. democracy, and the giving a tacit promise of a personal or class advantage to everyone, it appeals to some of the strongest forces in human nature—as human nature now is; and it wins victories while its opponents thresh the air in impotent denunciations.

W. J. GHENT.

The Travesty of Christmas.

FOR THOUSANDS of men, women, and children, the holiday season has come to mean chiefly weariness due to excessive work, followed often by illness and still oftener by an enforced holiday without pay, a bitter inversion of the order of holiday cheer.

Long before Thanksgiving the candy factories prepare shipments of the less perishable Christmas goods by working overtime, increasing the length of the day and the week as Christmas approaches and more perishable goods have their turn. Such increasing overwork occurs in those manufacturing states in which it is permitted, and also in those in which, as in New York, it is prohibited; but a lax policy of prosecuting violators of the laws that restrict the hours of labor of women and children has encouraged such violations in previous years.

Factory inspectors are appealed to on the ground that perishable goods cause exceptional difficulties and violations of the time limit should be dealt with leniently. When the factory inspectors yield to the persuasions of the candy manufacturers, and sacrifice the health and welfare of the children and young girls to the wishes of the employers, the inspectors naturally cannot enforce the law with vigor against the paper-box makers and perfumery packers, whose work is much less perishable and might be spread over several months instead of several weeks. Hence the perfume packers and paper-box makers avail themselves, year after year, undisturbed, of overtime work on a large scale in preparation for Christmas. Such trades,—the manufacture of candy, perfumery, and of the boxes in which these are packed to serve as holiday gifts,—involve the employment of very large numbers of children and

young girls for whom overtime work is particularly injurious, and in whose interest the time limit should be enforced to the letter.

Inspectors of all kinds, however, reflect inevitably the tone of the public conscience in all branches of the work. If they are too far in advance of public opinion they are sooner or later removed from their positions. What, then, is the position of public opinion in the matter of the Christmas cruelties?

Public opinion was registered in New York State in 1896, in the statute known as the Mercantile Employés Law, which expressly forbade the employment in stores of women under twenty-one years, and boys under sixteen years, longer than ten hours in a day, sixty hours in a week, and after ten o'clock at night. But it was expressly provided also that these restrictions should not apply during the days between December 15 and December 31. Just at the season which experience had shown to be the most trying for these employes, all restriction of hours of labor was removed. This merciless exemption was happily repealed by the last legislature so far as children under sixteen years of age are concerned; and for them nine hours now constitutes a day's work in December as at other seasons.

One of the very serious cruelties is thus abolished on paper. Unfortunately, however, the public conscience has within a fortnight again registered adversely for the younger workers. For the Board of Estimate and Apportionment of the city of New York has refused to appropriate money to pay salaries of inspectors provided for in the Mercantile Employés Law for the purpose of enforcing it. It thus rests with the friends of the child-

ren and young girls to appeal to the public to assure to the children by individual effort what the law nominally assures them, but fails to enforce for want of municipal officers paid out of the public funds as the factory inspectors are paid.

The interests of the children working in factories and stores are better protected by the new child-labor statute of Illinois than by the law of any other State; for it is enforced by the factory inspection department, and is, therefore, independent of the action of local boards of health. Yet it gives to the inspectors no dangerous discretion, but sweepingly prohibits the employment of any child under sixteen years of age longer than *eight* hours in one day; and after seven in the evening. It is the task of the friends of the children throughout Illinois to see that full benefit is derived for the young workers from this new law during the present December, in which it will be for the first time submitted to the test of practical enforcement during the Christmas rush.

Aside from the employés visible in the stores, there is another army of workers directly affected by the Christmas rush—the change-makers, bundle-wrappers, packers, drivers, and delivery boys. The work of the last-named four groups continues for many hours after the stores are closed; and the bitter hardships suffered by the delivery boys in the form of hunger, cold, sleeplessness, and consequent illness, constitute year after year, a tragedy of the Christmas season.

Apart from the widely reported, carefully verified story of the lad who died on New Year's morning two years ago (from cold and exposure) in the wagon in which he had been working from seven o'clock one morning until two o'clock the next morning,—delivering belated gifts in a northern suburb of New York, and returning to 125th Street

too weary to try to go home,—there are known every year to directors of boys' clubs, and to the settlements, the Young Women's Christian Association, and the physicians who practise among the poor, many children for whom the cruel exposure attending their holiday work is followed by nervous prostration, or pneumonia, too often ending in tuberculosis.

Surely these are reasons for reversing our whole past policy; for enforcing with the utmost rigor at the Christmas season the age limit and the time limit for children's work; for hedging about with the greatest care the entry of children into the work of retail trade at its most trying moment; for holding to the uttermost of his responsibility the employer who profits by exposing children to these dangers.

It is the community which bears the resulting burden of sick and incapacitated members of the working class. It is the community which must deal through many long years with the offender whose downfall begins with a pilfered penknife, or doll, or ten-cent piece, appropriated under conditions of temptation to which young children should never be subjected.

Closely akin to the experience of the children working in the stores, or as delivery boys for them, is the holiday life of the messenger boys.

Every judge of a juvenile court sees the ruinous effect upon young boys of this service upon the streets. Every reformatory for boys which keeps adequate records of the lads entrusted to its care—records which include their previous occupation,—can shed a flood of light upon the permanent demoralization of children, due to this service. The irregular hours, the still more irregular meals, with the consequent recourse to coffee and cigarettes; the incessant temptation to overcharge; the frequent temptation to pur-

loin money and valuables entrusted by strangers to boys at the critical age of the keenest love of adventure; the association with street boys of every quality; the enforced contact with disreputable people to whom thousands of messages are annually delivered by young boys,—all these things have effectually convinced students of the child-labor problem that the messenger service ranks among the boy-destroying trades.

All the foregoing disadvantages attach to the night service with even greater force than to the work by day. After 7 P. M., the work of the messenger service should, from its very nature, be performed by adult men; never by minors; least of all, boys between the ages of fourteen and sixteen years. Yet it is these young lads who constitute the rank and file of the service at the present time; many of them only nominally fourteen years old, while really much younger.

For all the messengers, the Christmas season is the hardest of the year. Work is brisker; inexperienced children are taken on. Bundles are larger and heavier, and correspondingly more wearisome to carry than at other times. Or, they may be smaller, more precious, and, therefore, more tempting than usual to purloin. Waiting at the doors of dwellings is trying in the cold of the Christmas days; servants are apt to be slow because of the excessive demands made upon them; the contrasts between the comfort, perhaps the splendor, of the interiors seen by glimpses, and the meagre surroundings and celebration at home,—all these things make the Christmas experience of the messenger boys bitter, rather than cheering.

On the other hand, people in general are inclined to be more confiding than at other times; overcharging is easier; the fear of detention remoter than in the

humdrum weeks. The downfall of inexperienced children in this service, as in the retail stores, is more common at Christmas than at other seasons.

WHAT PEOPLE IN GENERAL CAN DO TO HELP.

For these children the new law of New York promises no protection at the present season, for want of local inspectors to enforce it. It rests, therefore, with the friends of the children to urge upon the general public the possibility of emulating the recent action of President Eliot, of Harvard. When during the messenger strike in Boston the Harvard Square office of the Western Union Telegraph Company made the experiment of employing girls instead of boys, President Eliot is reported to have notified the management that the rule of the college must be respected, which forbids women without escort to visit the college dormitories. In the same way, certain offices in New York have notified the local messenger service that small boys will not be accepted; messages and parcels will not be entrusted to them. To these customers the companies send only large boys. In the same way persons telephoning calls for messengers can, by taking thought, stipulate for a large boy. Particularly important is it to do this at night.

When a sufficient number of persons register public opinion in this way, the tiny messenger boy will disappear from the streets of the cities as the baby used for begging purposes, the shivering little girls offering violets for sale, and the baby newsboys, have already vanished. Legislation was necessary to banish each one of these groups of little victims of the streets, and before the legislation could be enforced, public opinion had to be educated. The candidate most in need of vigorous enforcement of the existing

statutes, and of rigorous public and private protest against his present way of life, is the little messenger boy. On no one does the burden of the Christmas cruelties descend more heavily than upon him.

These things occur not because employers are deliberately cruel, but because they must meet the demands of their customers or fail. The customers cause the suffering, faintly hinted at in this brief sketch, not because they are deliberately cruel, but because they are thoughtless. So far are many of them from deliberate cruelty that they buy, on a huge scale, candy, toys, and trinkets, and provide dinners for hundreds of the children of the poor, whom they have never seen, recklessly making their preparations at the height of the Christmas rush.

On the other hand, the small band of members of the Consumers' League has been organized relatively recently. Theirs the task of saying in substance: Let us keep what is good in the Christmas festival. Let us all continue, as before, to feed the lame, the halt, the blind, and the friendless. But let us not, in the process, lightly reduce to illness and exhaustion, the young and strong and faithful who serve us seen and unseen. Let us be quite sure that for these also Christmas may be a season of peace on earth, good will to men.

For thirteen years it has been the chosen task of the Consumers' League of the city of New York to urge the claim of the workers to consideration, at the holiday season. Each year the effort is more effective, the response more widespread and more cheering. This year speakers have addressed women's clubs and girls' schools during November, urging their hearers to do their shopping

in November. Letters have been sent to ministers asking them to preach on the subject the first Sunday in December. Other letters have been sent to the morning and evening papers, and the editorial comment has been more cordial than ever before.

Last year, two-thirds of the stores on the white list of the Consumers' League of the city of New York voluntarily closed early throughout the Christmas season. Others remained open two, three, or four evenings just before Christmas day; and of these several managers expressed the hope that they might be able to close during the present season at the usual hour. Every person, therefore, who does the usual Christmas shopping early in the month of December, and remains away from the shopping district during the days of the greatest pressure and "rush," makes life easier for both the merchants and the employees during the most difficult days of the year. Those who, for various reasons, are unable to do as much as this, can at least be careful to shop early in the day.

For readers of this magazine it might almost be regarded as a definite violation of the humanitarian principles for which they stand, to shop either just before Christmas, or late in the day during December.

FLORENCE KELLEY,
*Secretary of the National
Consumers' League, in "Charities."*

[This article is so timely, and the subject one of such great importance, that we here reprint the greater part of it, hoping that in this way it may reach another and a larger constituency.—EDITOR.]

The Religion of Duty.

AT A TIME which for many persons is one of great spiritual loneliness, at a time when head and heart are at variance, the heart asking for certain comforts which the head refuses to sanction; at a time when to many of our persistent thinkers, who will not buy their peace at the expense of their intellectual integrity, the world assumes a chilling, bleak and forbidding aspect, often because the divinities that once populated it are vanishing and the twilight of the ancient gods has set in,—at such a time the star of duty rises in our firmament, and a voice comes out of the very depths, saying, “Nothing is lost! Nothing! Nothing essential! For whether there be a God of the kind that you once believed in or not, whether there be a hereafter or not, one supreme opportunity remains to you; you can refuse to be base, you can follow the leadings of what you are sure is your higher nature.”

There is an impression in many minds, that an ethical religion means a suppression of the religious instinct, a deliberate shutting one's self up within the human world, within the frontiers of human fellowship; a suppression of those questions as to destiny, as to the meaning and purpose of things, as to man's fate and outlook; a stoicism and abnegation with respect to religion, as if the purpose were to furnish consolation for the absence of religion, and not to replace religion. Now this is not so. It can be made very evident, I think, that a religion is possible on the basis of ethics, and I propose to outline, for the sake of those who are interested with me in this line of thought, what may be the general and most important, and most earnestly and profoundly interesting elements of such a religion.

Now first, then, duty becomes religion. I do not say that it must be so. A man may pursue his path of duty, looking neither to the right nor to the left, neither above nor beneath, simply intent upon duty and nothing else. That I admit; but I would go my own way beyond that position. Duty can become a religion, if we remember *the cosmic significance of the moral law*. A moral or immoral act primarily concerns you and your neighbors. That is the obvious side of it; and there are many who restrict themselves to that obvious side, and say that morality simply concerns men and their relation to one another. But a moral act or an immoral act has also a wider reference, and is not unrelated to natural law, to the law that governs the universe. You may look upon the bee-hive, and the instinct of the bees as concerned only with the life of the bee. The bee, with its instinct for hiding honey, is simple,—so far as you narrow your conception of it,—simply a creature living for its own species. On the other hand, you can take a broader view of those instincts, and read in them a phase of that broader instinctive life which runs through the entire animal world. So, in a much wider and more radical sense, we may say that a moral act, while obviously and palpably it concerns only you and your fellowmen, is yet an illustration of a wider law of things. We may say that the moral law is the highest expression and a transfiguration of the same law that binds together in their orbits the celestial worlds, and that superintends and regulates the affinities of the chemic elements. Morality is essentially a law for regulating the attractions and overcoming the repulsions between one human mind or spirit and others. The deepest fact about

spirit is, that each spirit longs to come out of its isolation, longs to join itself to the whole world-spirit; and though each of us is different from the rest, and we maintain our differences, yet, despite them, we are to come into a higher harmony. It is this law of attraction, which would overcome the repulsions between spirit and spirit, that at bottom makes the essence of the moral tendency in us; and this tendency is not unrelated, I say, to the attraction that keeps the stars in their orbits and that superintends the affinities of the chemic elements.

The greatest mischief has been done in the modern world, and the greatest mistakes and errors have been made in the attempt to explain morality by taking it out of its cosmic connection, and seeing it only as a little provincial law, a little household ordinance that concerns the race of men alone. There is a great upward tendency in things, which expresses itself in human terms as moral. The ancient Persians metaphorically and beautifully said: There are two principles at war with each other, the good and the evil, that between them man holds the balance of power, and it is the mission of life, and the real object of moral action, to throw in our forces with the good principle in things, and thus to lead on to victory. This also is the meaning of the poet Wordsworth when in his Ode he says of Duty, "Thou dost preserve the stars from wrong." This is not sheer nonsense. Duty does preserve the stars from wrong; for what he means is, that the natural laws, the laws of nature which keep the stars in their orbits, are an expression on a lower plane of that same law of attraction and affinity which in the human world is called moral.

The law of duty becomes religion, then, when we remember the cosmic aspect of it; when we say to ourselves that every time we perform a moral or im-

moral act we are either helping on or thwarting a world-wide tendency; aiding or checking something which wants to be in the world, something bigger and vaster than we.

But a second, and much more important consideration is that duty becomes religion, when we recognize that it is not a law or a command that has a merely sensible origin or can be explained in terms of sensible experience, that we can get to the bottom of it and thoroughly penetrate it with our understanding, or see fully the use of it. It is then that we come to realize that in a moral command there is something awful. We are trying to get rid of that AWFUL! The thunders of Sinai are not all myth and legend. The furies that pursue the sinner are not fabled. Hell with its bottomless pit is not a mere dream. These are fanciful dressings-up of something that is real. They are the terrors with which the moral law is invested, as we find evidence in the pangs of remorse that seize upon the guilty wretch,—his utter self-condemnation, his utter sense of worthlessness, his wish to wipe himself out if he could, so as not to defile the sunshine any more; his sense of alienation, of estrangement from all that is good and bright. Can you explain that away? We are trying to turn our back upon it,—not to see it. Let us pursue our explanation of these facts.

Now, religion is that which brings man into touch with the absolute, with the infinite. That is the mission of religion; and I say, if we properly conceive of morality and get rid of our narrow, secular, materialistic attempts to explain it, if we draw back the curtains and see the majesty and the inexplicable augustness of it,—then we shall find that out of this relation, this mere moral life and experience, we suddenly get religion. Religion is there at the heart of it. For

religion is the connection of man's life with the absolute. The moral law is that absolute, and it enters into our life; is right in the midst of it. The man, therefore, who conceives of morality in the proper sense, he has religion.

There are all sorts of paltry attempts to explain away these things. We, in this easy-going age, we who love the flowery walks, we who hate the sternness of things and try to escape from it, we have all sorts of easy-going explanations to ease the force of conscience in us; and we like to think that this absoluteness of the moral command is of a piece with the old theology which we have thrown overboard. If it were the last word that I could speak to you, I would say that all these explanations in my estimation are flat failures; I would plead with you to found your life and the church that we would build, upon the realization of the infiniteness and the absoluteness of the moral law.

What are some of the objections urged against this view? They say moral opinions are variable. What is right in one age, is wrong in another; as if that had anything to do with the nature of morality; as if the calculus were any the less true because savages are incapable of understanding it! And it is not even true. While the opinions concerning what is right and wrong vary, there has never yet been found a race of men who do not think that something is right and something else wrong, and who do not feel somehow mystically, mightily, inexplicably bound to do the right and to shun the wrong.

They say morality is a set of rules for social utility,—a kind of sublimated policeman's code. As if anyone could prove, for instance, the social utility of having emancipated the negro slave! Ten millions of people who are called "a thorn in the side of the white man's civ-

ilization," who certainly have not been rendered happy by the change that has taken place in their condition,—as if anyone could prove the social utility of that act! And yet if the issue came again we should do it all the same, because we feel that it is just to do it, no matter what the consequences may be. We cannot tell how it will work out. We want it to work out well, but we cannot tell. No matter what the consequences, it is just and right that these fetters should be broken. Again, there are those who say that morality is a set of rules for the purpose of preserving and enriching the life of the human species; that is the evolutionary view. But I do not see how anyone can take that ground with confidence, if he remembers that all life on this planet will become extinct, that the human species will die, and long before the climax will be attained. Progress we are to work for; but in no one generation do we succeed. Can we prove that we have really attained an end worth the struggle? We console ourselves by pointing onward to the next generation, and from that generation onward to still another generation. In the meantime the life of the human species will be cut off before that final climax is attained.

As against this scientific evolutionary view, I plead for what I would call the moral evolutionary view, which asserts that the moral law is a law of our nature and, in so far, of the universal nature. It is prefigured in our minds. We follow it, we obey it, though we cannot calculate the consequences. We leave the issues to work themselves out; we leave them to mightier powers than we, whose ways we wot not of. Scientific evolution leads us a chase, a dance on and on; and yet we know beforehand, or we have reason to believe that before ever we shall attain the goal which alone justifies all these efforts, the earthly life of

the race will become extinct. My position is that we follow the leadings of that tendency of which we are the channels, that upward wave in things, that impulse toward perfection, no matter what the issues may be, leaving the issues to powers mightier than we are.

I sometimes think of the moral impulse and the moral law within us as of a hand laid on us. The earliest painters of the Middle Ages, when painters were still modest and had a certain chastity in the representations of religious conceptions, did not represent God,—did not dare to; they simply represented a hand. I like to think of the moral law in the same fashion, as of a hand: the face we do not see, but the hand we feel. It is laid upon our shoulders heavy as Atlas, an iron grip, when we would resist. It is gentle and soft like a benediction when we yield. Let us interrogate our consciousness, and try to get juster estimation of this most marvelous of all phenomena, which we call conscience.

The moral law practically shows its infiniteness, and makes us feel that it is something bigger than sense, something unearthly and super-eminent, by the way it sets itself against our inclination, our dearest passions, our closest interests. It often puts its veto upon them,—the things that we most crave to do; and somehow, even if we are not strong enough to obey, we cannot help recognizing the justice of it. A married man and woman are caught and tangled, before they are aware of it, in a maze of passionate love. Their souls cry out for each other. It is not mere passion, it is a storm of feeling that vents itself. The moral law says, *Thou shalt not commit adultery*; and with a right-thinking man and woman that ends the matter. And adultery consists in the thought, quite aside from the act. *Thou shalt not!* Can we explain this by talking of utility?

Is this experience of dread, this sense of a presence like that of kings and sovereigns,—of unseen, unescapable powers in us,—is this explained by social utility? "Keep the marriage bond? Why? Away with social utility!" say these two souls who live but one life, and cry for each other. But the moral law steps between and says, *Thou shalt not!*

It is painful beyond measure to see how this precious word "duty" is bandied about and depreciated. Even our poets have their share of the blame,—even such a man as Lowell,—inasmuch as they give people the idea that duty is not an infinite thing, but that there is something much greater than it. And what is that? Love! they answer. Now, that is very foolish; because we cannot separate duty and love; and because it is easy to show that the real love has duty for its foundation, and cannot exist without duty; that it is simply the feeling which is awakened in those minds in which duty is present and operative, that it is the translation into feeling of what when applied to the will, we call duty. Lowell's popular poem, "*The Vision of Sir Launfal*," which is read so much in our schools, conveys that false impression. The story tells of the young maiden knight, who issues from his castle to seek the Holy Grail, how

"As Sir Launfal made morn through the dark-
some gate,
He was 'ware of a leper, crouched by the
same,
Who begged with his hand and moaned as he
sate;
And a loathing over Sir Launfal came.
* * *

For this man, so foul and bent of stature,
Rasped harshly against his dainty nature,
And seemed the one blot on the summer morn,
So he tossed him a piece of gold in scorn.

The leper raiseth not the gold from the dust:
"Better to me the poor man's crust;
That is no true alms which the hand can hold."

Now listen to what he teaches!

"He gives nothing but worthless gold,
Who gives from a sense of duty."

A man, forsooth, who tosses a piece of gold in scorn, is said by this poet, to be acting from a sense of duty, as if duty prompts us to toss a piece of gold in scorn; as if that were the action of a man who is guided by the sense of duty. What he calls the sense of duty here is simply rote, a habit of doing things without question, without feeling, without inspiration. And poems like this are taught everywhere as the sort of thing to feed our children on morally! And then with this scornful duty the poet contrasts love; and when you examine what he means by love, it is the very thing that should be meant by duty. Duty is that which would bridge over the repulsions between spirit and spirit, which would teach us that that other is our other self, which would help us to see under the ugly, repellent mask the better self. Without duty there can be no love. How can I love this leper, a man whose joints have fallen off, one by one, who is all marked with blotches and excrescences, and ulcers, and running sores, how can I love such a creature? Tell me I must love him,—can I do it? But tell me to obey duty, tell me to think of him as of another self, as of a being like myself, as myself in that form, and an infinite pity will well up in my heart for him, and I can love him for what duty has helped me to see.

Husband and wife have become estranged. Perversities, incompatibilities, repulsions, have taken the place of the first attraction. Tell them that they shall love each other. Why, how absurd! The very cause of their complaint is that they cannot love each other; that love is dead, and therefore they claim the privilege of being released from one another's hated society. You say, "Very well, your first love is dead. Now do your duty! Duty tells you to see behind the repulsions, behind these perversities and in-

compatibilities, a being with whose welfare you have solemnly charged yourself, assuming the task of developing and bringing to light the better nature that there is slumbering and dormant, the better self." Do your duty! That is all I ask of you, and the consequence will be that in time there will spring up what may be called the second love between husband and wife, which is purer and more celestial, because it is the effect of spiritual care, because we grow tender toward those for whom we care, no matter how repellant the task of caring for them may be at first.

Duty, I have said, shows its supereminent origin by the energy with which it sets itself against our inclinations. But it shows itself also by the tragedies in which it plunges us, by the suffering which it bids us accept for ourselves and for those who are dear to us. And in this connection, I wish to say that there seems to me to be no better touchstone of the nature of our morality than the problem of suicide. And I want to say something about the ethics of suicide, both for the sake of the subject, and in illustration of and in connection with my main contention.

There is an alarming tendency to relax in regard to suicide. There has been a startling increase of suicides. Only a week ago, one of the most honored leaders of the Free Religionists of Boston was found stretched on his wife's grave, having come to his death by his own hand. We are constantly hearing of similar occurrences. I say the law against suicide is effective only when we realize the infiniteness of the command, *Thou shalt not!* *Thou shalt not kill, either another, or thyself!* Life is sacred. Life is precious. And yet we should not fail to distinguish between cases. There are many cases in which the act is performed during a period of aberration, in which

the disease, and not the man himself in his sound sense, has acted. In other cases where we cannot be sure of that we are justified at least in giving the unfortunate the benefit of the doubt; and even in those cases where there is not so much as that, who of us can realize the intensity of the pressure to which the unfortunate man was subjected? Who of us can guarantee that we, if we had been subjected to the same pressure, would have better resisted? Who are we that we should judge? Let us cast the mantle of charity over him who has done this deed. Let us not refuse, as the Roman Catholic Church does, to speak the word of solace over his bier, or to inter his poor remains in consecrated ground. There is a great difference between the judgments we pass on others and the judgments we pass on ourselves. Charitable we may be to others, strict we must be to ourselves; strict, unbendingly, before the act, when in moments of calm contemplation we can consider the rights and wrongs. And the sides we take before the act, in moments of calm contemplation, will stand us in good stead, when the temptation assails us, and the seductive and treacherous voice whispers into our ear that we could get surcease from all our labor and our care in the cool and silent grave.

The occasions of suicide are chiefly despondency due to business reverses. In the statistics of ten thousand cases, published a week ago to-day in the *Medical Record*, if I remember rightly, the majority were due to despondency caused by business reverses. In other cases it is chronic sickness, or the fear of such sickness. In other cases, it is the fear of disgrace in consequence of the commission of crime, or grief, and the like.

What are the preventive motives that can avail? Shakespeare's motive in the Hamlet soliloquy, the fear that in

flying from the ills we know, we may go to greater ills,—that fear puzzles very few wills nowadays. I imagine that that motive would be operative only among the orthodox. But among the great mass of those who have ceased to be orthodox, the terror of the unknown would not hold them back. Schopenhauer has an argument in this connection: it is mystical. He says, You must not commit suicide, because suicide does not extinguish the desire for life which will create new births, and will leave the root of life unextirpated. That is a reason which would appeal only to mystical pessimists like himself; at all events it is caviar to the vulgar. The theologian says, "God gave life, and God alone can take it." That appeals only to those who have a vivid realization of God as a personality with whom they are in communion.

The really strong motive upon which we rely in modern times is the social motive. A man has got to stay in order to be of use. We are, humanity is, a co-operative body. We are bound to help one another. We have received innumerable benefits from others, and we are bound to stay and help things on as long as we can. It is cowardly, it is showing the white feather, to desert. But unfortunately this motive, which is excellent, is interpreted in such materialistic and inadequate fashion that it fails us utterly in those cases when we need the deterrent most. To be of use is, as commonly understood, to help support our family. We have got to stay in order to work for our family, to support them, to educate our children, or to help to promote the material progress of the community; or to help along in politics and the like. That is what people mean when they say we must stay to be of use.

Unfortunately, in the most trying cases this argument leaves us in the lurch. The chronic invalid may say,—the paraly-

tic,—I would cheerfully be of use to my people: I want nothing more; but how can I? I cannot lift a hand; I am confined to my bed; instead of being of use, I am a burden to my friends and relatives, a drain upon their time and strength, a perfect millstone around their neck. If I could die,—with all their tender care for me,—they would experience a sense of relief. Why then, should I not be permitted to do with my own hand what would be regarded as a blessing if Nature did it? Or take the case of the defaulting bank president or cashier, who till now has been regarded as highly honorable, who has a lovely wife and daughters, who move in the best society and are received everywhere with welcome. The man is in his office; it is the night before the discovery; the thing can be no longer concealed, and will be out in the morning papers. The question is, Shall he not put a bullet through his head? To be of use, he must stay! Well, can he be of use? He says to himself, "Of course the news of my death, coupled with disgrace, will be a great shock, but is it not better so? better that the shock should come at once, and that then they should have time to recover, rather than be stretched on the rack, dragging out with me the weary weeks of a public trial, sharing the infamy, coming after awhile to visit me in the penitentiary, my wife and daughters, who hitherto have been preserved from all contact with harm,—who will be pointed out as the wife of a criminal! If it were bearing the penalties alone, I should be willing to face them; but why should I inflict this suffering upon my dear ones? "And that is the way the morality of the age speaks, that sentiment of morality to which immorality means hurting others, inflicting suffering, for which the criterion, the standard, the test of moral or immoral

action is, Does it pain? But morality, the infinite morality, has quite another word to say; it condemns us to suffer pain, to accept pain for ourselves and for others. So stern it is, so unlike things born of the dust, so absolute!

You chronic invalid! Hold out! If you bear your sufferings patiently and heroically, it is worth while for you to be a drag and a drain on the time and strength of your relatives. You are giving them more than they give you; you are putting a light into their life, which many years will not darken. How often have we stood wonderingly at the bedside of such sufferers, feeling a tender gratitude which words cannot express for what they have given, because the faculty of pain-bearing is so important to the human race that anyone who illustrates the power of bearing pain is the greatest benefactor.

Pain is the price which we must pay for progress of any kind. Without pain, no success, no exploration, no discoveries, no new inventions. Without suffering, no progress in learning and in the arts, no great work of art. Without toiling and travelling as of childbirth, nothing great! Yes, above all things, moral progress is dependent on the ability to stand pain. He who stands it well is a benefactor just by his example, and even if he is lonely and nobody sees him, if the conflict goes on within his four walls, and nobody gets the benefit of his example, in his own person the race advances, the wave of progress passes a step farther, every time that he succeeds manfully and heroically in enduring the superhuman pain. So, too, the criminal. He should have considered the sufferings of his wife and daughter before he committed the act; and now that he has done it, he must see that the pain he has inflicted is a part of his deed. And as for them, the wife and

daughters, he must see that it is a part of their purification and exaltation that they should bear with him, that they should walk through the valley of humiliation with him, that they should suffer vicariously for the guilt that is not theirs, but his.

This is one of the deep mysteries of life; we must suffer for the wrongs we have not done; the parent must suffer for the misdeeds of his erring child; he cannot separate himself. The wife must suffer for her husband's guilt. We are members of one another. This is one of the deep mysteries which the utility notions, preservation notions and all the rest, do not do justice to. Man made perfect through suffering! This is the precious lesson contained in the Christ story, which will remain a heritage of the human race after the doctrines which are connected with that story shall have passed. This thought of man made perfect through suffering, was known even to the pagan world. Sophocles expressed it in poetry; and in the plastic arts, it was incarnated in one of the most famous pieces of sculpture that antiquity has preserved, the Laocoon group.

Let me mention briefly a personal reminiscence. Twelve years ago, while visiting the Vatican galleries, I became separated from the rest of my party; and, wandering through the cortile of the Belvedere, found myself suddenly and unexpectedly alone in the presence of the Laocoon. I had known the story from childhood, from the reading of Virgil in boyhood; and time and again I had seen reproductions of this celebrated piece of sculpture. But now I realized that I had never seen it nor anything like it. Laocoon is of the Promethean sort. He is a man who dared the gods and brought upon himself their anger, first by contracting a marriage against their will,

and later on by revealing a cruel piece of treachery which the gods had sanctioned. There was in him the Promethean spirit. Now he is to be punished. Two horrid serpents, types of all that is evil in the world, are seen to seize him at the altar. They wind around him and his two sons their scaly coils, the one serpent fixing its poisonous fangs into the thigh of the father, the other fatally wounding the breast of the youngest son, while the oldest son is caught within the coils. Laocoon! What a type! What concentrated anguish, and yet what moderation. What torture and yet what nobleness! And so to me this is the pagan Christ, so far as those two terms will go together. This is the man of sorrows, acquainted with grief, as the pagan man can see him; this is the man made perfect in suffering. I do not indeed place the two types on a par: there is a depth of tragedy in the Christian which is lacking in the other; but on the other hand, there is one element in the pagan type which is absent in the Christian. Christ, the God, suffers alone on his cross. Laocoon, the man, is caught in the coils of the serpents, of the suffering inflicted by fate, *with his two sons*; and the agony experienced by him on his own account is reduplicated by the sufferings which he witnesses in his children.

Such is life, such is destiny; and we should be less than Christian, aye! and less than pagan, should we lose the lesson of these types. In these days, however, we do not want the sternness of morality; we want the sweetness of it. But the sweetness comes after; and we cannot have it unless we have the sternness first. We live in a time when morality has become sentimental, and secular, and mushy. The strictness of principle is gone out of it. Hence it happens that in a crisis, when the moral forces alone can save us, they prove impotent; and the

powers of evil sweep over the life of cities as of individuals,—as we have witnessed ourselves during the week that is past,—because moral quality is eaten out of the morality of the people.

The religion of duty has a task in such an age, an uphill task. It must go against the grain,—that I well know; but I would have you understand what, at least in my estimation, its mission is. I would not have you confuse us with those who are mere happiness preachers, with those who are mere utility teachers. I would have you realize, in at least so far as my voice can avail, that the religion of duty is a summons, is a clarification call, and that this is its message:

The moral law is not a convenience; is not a convention; is not subject to us, to our bidding, that we may make ourselves or somebody else happy. The moral law is infinite, and comes out of the infinite depths and heights. There is a voice that speaks in us out of the ultimate reality of things. It is not subject to us; but we are subject to it, and to it must bend our pride. True, it is the expression of our own highest nature, which, so far, is consonant with the uni-

versal nature; but there is a lower nature in us also, and this we must subjugate to that higher public nature.

The first essential, then, of religion is that, discountenancing superficial and inadequate attempts to explain morality, we should build up in ourselves a realization of it as of an infinite, absolute, majestic, august and holy law; that when the issues of right and wrong are before us, we realize and train ourselves to realize the absolute necessity of obedience, and the *awful, awful* wrong of transgression; that we train ourselves to try at least, and to do the right as far as we can. No one can do it wholly, but we can try at least to do it,—not because we want to, or because we are inclined to, or because it is pleasant to do it, or because we love to do it,—but because we *ought* to do it, and because we recognize the sovereignty of that ought.

It was written of old that "the fear of the Lord is the beginning of wisdom"; and, I will not say the "fear of the Lord," since fear is an ignoble thing,—but the reverence and the awe in the presence of the moral law is the beginning also of our wisdom.

FELIX ADLER.

The Coming Church.

In our day men have made great advances in science, commerce, manufactures, in all the arts of life. We need, therefore, a development of religion corresponding thereto. *** If a church can answer these demands, it will be a live church; leading civilization of the times, living with all the mighty life of this age and nation. Its progress will be a lifting up of the hearts in noble men toward God, in search of truth, goodness, piety. Its sacraments will be great

works of reform, institutions for the comfort and culture of men. *** If men were to engage in religion as in politics, commerce, arts, we should build up a great state, with unity in the nation, and freedom in the people,—a state where there was honorable work for every hand, bread for all mouths, clothing for all backs, culture for every mind, and love and faith in every heart.

THEO. PARKER.

The Confessions of St. Augustine.

A TIME seems to be rapidly approaching when the "Confessions" of St. Augustine will be almost the only patristic writing found outside a theological library. One by one the few works that survived the fierce literary rivalry of the eighteenth century are dropping out of the lists of recent editions. The great Christian writers of the early centuries are receding into the comparative shade of biographical dictionaries, for all but the expert in patrology. The fact that the patristic epoch coincides with the centuries when the Church was most eagerly occupied with the construction of dogmas and formulæ, largely explains this abandonment. Yet it is true that the ethical writings of the fathers usually share the fortune of their voluminous dogmatic works. How many are now familiar with the *Moralia* of St. Gregory the Pope, or the charming poetry of St. Gregory of Nazianzum; the polished letters of St. Jerome, or the dramatic sermons of St. Chrysostom? How many now read the strictly moral treatises of St. Augustine himself, or his *Enarratio in psalmos*—"not less remarkable for richness of sense than volume of letters," as Petrarch exclaims when Boccaccio sends him a copy,—or his sermons, or his infinitely varied correspondence? Even the famous *City of God*, that retained so much of its popularity well into the nineteenth century, is sinking into the vast and dim collection of works for the reading of which life no longer affords the leisure.

But the *Confessions* do not as yet run any serious risk of relegation to the library of the expert; and it is interesting to seek the germ of the immortality which the work seems to have obtained. Think

of the generations, the ages, through which the *Confessions* have held their peculiar fascination! The Benedictine monks, in their distant solitudes, the cultivated women of the early Middle Age in the secluded corners of court and chateau, the wandering scholars and hard dialecticians of the twelfth and thirteenth centuries, the nerveless Hellenists of the Renaissance, and the stern Paulinists of the Reformation, the Puritans of England, the *lettrés* of France, and the types unnumbered of our transition period,—Byron no less than Pusey, Carpenter no less than Newman,—all have read the *Confessions* with feeling and appreciation.

Few books appeal to so great a diversity of minds. And the circumstance of its finding favour in a generation so different from all that has gone before is not the less remarkable for the change which modern scholarship has brought about in our conception of the *Confessions*. We decline any longer to regard the work as the description of a moral revolution. Augustine was never licentious, or vicious. During the twelve years preceding his "conversion," his character could scarcely even be described as sensuous. At college he was "a quiet and respectable youth," as an heretical contemporary later reminded him; and his early manhood was exceptionally strenuous and temperate. Marriage had not in the later Roman world the rigidity which it afterwards attained; nor was the ordinary Christian conscience opposed to Augustine's well-known condition at that time. The "conversion" of his thirty-second year must be conceived in spiritual and ascetic, rather than in ethical, terms. This would seem to detract from the penitential value, and

from the sincerity of the work; yet the twentieth century returned to it with undiminished interest.*

There is a suggestion of the charm of the *Confessions* in a work recently published by Mr. Edward Carpenter. When Byron said that St. Augustine "makes us envy his transgressions," we can only wonder at the recklessness of the phrase. It might be said of Rousseau, or Casanova, by men of a certain type, but it would be less inaccurate to say it of Tolstoi than of St. Augustine. Yet there is an element in Augustine which appeals to readers who would cut the pages of no other saintly writer. Mr. Carpenter, in his "anthology of friendship," quotes one of the most striking illustrations of this humanist element in the *Confessions*. Among the passages which he has culled from the literature of the world descriptive of the friendship between man and man, the passage he quotes from St. Augustine (Bk. iv, Chs. iv-vii) stands out as one of the most moving in his whole anthology. In fact, St. Augustine himself was minded in his later years, when writing his *Retractions*, to disown much of it as "frivolous declamation." But we who read it can feel the very pulse of the heart-beat in that remarkable narrative of a friendship that had been dead already some eighteen years at the time the *Confessions* were written. There are few passages of equal human intensity in the book, but emotions such as these cannot be persistently silenced.

A recent able writer has said that the charm of St. Augustine, and the unchanging popularity of some of his work through such marvellously changing periods, are due to the fact that he is always no less a man than a saint. It

is at all events true that the occasional forgetfulness of his design to discuss his life with God, and the shrewd and human reflections which this allows to find expression, have much to do with the survival of the *Confessions*.

Yet it would be wholly wrong to think that this is the whole charm of St. Augustine's writings. In his correspondence the humanist element naturally finds even more frequent expression, yet few read his letters to-day. Moreover, in these very passages the saintly element is sure sooner or later to intervene, if not to spoil the humane character. For instance, St. Augustine closes his beautiful description of his love of the dead school-fellow with a pitiful cry to be "cleansed from the impurity of such affections." The truth is that, although his eye is as sound, and his heart as vibrant as ever at the time of writing the *Confessions*, he already sees the world in a new light. The book was written about thirteen years after his conversion, and when he was already deeply plunged in episcopal and apologetic work. He was by that time wholly and sternly ascetic. There was a new sun in his firmament, a dazzling ideal of supernatural interest, and it altered the lights and shades of the terrestrial landscape. It is true that Augustine held a philosophic moderation, even in his asceticism. While Jerome lived on bread and water in the Syrian desert, Augustine had his modest cup of wine at a neatly appointed table. Nevertheless, the influence of St. Paul was settling more deeply upon him each year. He was beginning to speak and write with contempt of love and of woman, beginning even to chide and distrust his fondness for the harmless music of the birds, and the scent of roses. The thought of the two cities, and their fatal antithesis, was growing more definite in his mind. The

*Walter Scott includes the work in his "Scott Library," and Messrs. Dent in their Temple Series.

things of earth were being gradually enfolded in darkness.

But the sobriety of Augustine's character was still essentially unaltered, and his new feeling usually expresses itself as a light raillery of the zeal with which he sees his fellows chase and cling to what Plato would call the shadows projected by the eternal realities. In his own soul this zeal had been moderated at an early age by the reading of Cicero's *Hortensius*. Then he had caught the Platonist antithesis of the shadow-play of sense-life, and the realities beyond, as it was elaborated by Plotinus; and to this was finally added the stern asceticism of the Epistles. It happens, however, that this harmonises with an experience of life which men may have, —women rarely do,— at a comparatively early age. Goethe tells how he had it in his early twenties, and how it led to the bitter phrasing and philosophy of the first part of *Faust*. Men of all types, even if not particularly the most sensuous, are apt to have this feeling of the triviality of most of our pursuits creep over them from their twenty-fifth year onward. And so, as Augustine usually expresses his new philosophy of life with a moderation which saves him from the bitterness of the younger Goethe, and with a dignity and peace that keep him far from the cynicism of the earlier, and the misanthropy of the later, Rousseau, he yet strikes a note which still finds an echo in the most diverse characters.

May we not, however, go further,

Mr. Edwin D. Mead, after attending the International Peace Congress held recently at Rouen, has spoken of it with great enthusiasm. He says, apropos of the Peace Congress which is to meet next year in the United States, that "the United States and England have got to better themselves to keep at the

and claim that this very idealism of Augustine is a part of the charm of his *Confessions*? This is, of course, the case with all religious and consciously idealistic admirers; but I am chiefly thinking of a wider category of readers. Should we be trusting a foolish optimism if we think that even these are attracted by the idealism of the *Confessions*? I should say not. If Professor James is right, we may seek the analysis of the charm which any object exercises upon us in sub-conscious, no less than in conscious, motives and influences. I do not for a moment wish to follow Professor James into his speculation on the source of these influences, any more than I agree with his account of the conversion of St. Augustine himself. There is a simpler explanation. We nearly all agree to-day that the ideal is not a trans-mundane reality, either in the sense of Plato, or of Augustine. It is the better possible man, the better possible earth, as they are conceived by our highest moralists and poets. Discontent with the actual may be widely accompanied with a subconscious straining toward the ideal. In the world-development, and in the mind, truth emerges out of the ruins wrought by error. In our day the truth is nearing the penumbra of the general consciousness. The truth in Augustine's *Confessions* may be no less potent subconsciously than is his humanism in a conscious admiration.

JOSEPH McCABE.

head of civilization in this matter," as "French public sentiment is roused on this whole question of militarism, and the waste of the people's resources on great armies and navies, as public sentiment is roused nowhere else in the world at this moment." This subject will be dealt with at greater length in our next issue.

The Worst of the Tramp Evil.

A HIGH-BORN lady, visiting Scotland in the hunting season, said to a philanthropist interested in reducing the vagrant class: "I would gladly help the 'tinkers'; but please do not do away with them altogether; they are so picturesque." These "tinkers," probably of gypsy origin, who travel in families and camp in their ragged tents, or in caves, or deserted hovels, may add a feature of interest to the landscape for anyone without a sense of social responsibility. Facts prove, however, that this "picturesqueness" has its tragic side: the little "tinker" children are denied a home, and are brought up "on the road" without proper physical care, or mental or moral training.

Now, the "tramp" of America, unlike the "tinker" of Scotland, travels without his family. He may be one of the deserting husbands and fathers who annually throw upon the charitable public so many women and children to support. He may be the wayward son, who has received everything good from his parents, and returns nothing but anxiety and sorrow. He may be a born ne'er-do-well, "going to the bad,"—young, experienced in jail and prison, and a source of the worst possible moral contagion. He may be a fairly good but weak-willed man, grown discouraged in some business difficulty, and drifting into the life "on the road." In any case, he is one who has eased himself of all responsibility, and starts free of family burdens. He does not travel alone, however; he has his "pals." We know from observation of his class that comrades of the road have much social enjoyment of a sort.

Some recent studies of tramp-life in connection with mendicancy, have brought out the distressing fact that the profes-

sional tramp does not limit his companionship to adults like himself. He adopts "kids" as his own, and holds them in a species of slavery of the most debasing kind. These "kids" are young boys, who have gained a taste for adventure from reading books about "bandits" and robbers, and have run away from home or school to join some party of vagrants; or they are boys who, from the same cause, are easily enticed by some "knight of the road" to travel with him. Failing this source of supply, the more evil-disposed tramps do not hesitate to forcibly capture any boy not sufficiently protected, carry him to their haunts, and hold him as a companion on the road. If these boys try to escape they are liable to be caught, whipped, and returned to the men recognized by other tramps as their masters, or "jockers." These boys are taught to beg, to steal, and to work for the tramps who enslave them; and they are held in an unspeakably vicious companionship, which weakens them in body and mind, and often degrades them past recovery before the age of maturity. The only escape for these slaves of the tramps is when they reach the cities, where their masters cannot hold them. But this escape is often to a deeper mire of infamy and disease.

The knowledge of this relationship of young boys to the vagrant class must surely stir the people of the United States to effective dealing with and control of tramps. For this purpose, interstate action is necessary, and perhaps a national law. The railroads which now give this class freedom of movement from place to place, must be made to prevent such passage of vagrants.

Municipal and town lodging houses for all the homeless men and boys, with

means of investigation, registration, and identification, must be established, so that this dangerous fringe of civilization shall be known and kept in order. Labor colonies must be established for long, or even, when necessary, for permanent residence of the incorrigible tramps whose lives are a social menace when left in freedom. Every effort must be made by statutes, by officials, and by charitable means, to return to their homes and to a condition of social responsibility all wandering men who have the power of moral recovery.

Above all, there must be concerted action all along the line between the forces of law and of philanthropy to save the boys who now serve as slaves of vice and suffering to the worst of the tramp

element, only to become in turn the most dangerous and degraded of the vagrants of the future.

At a recent meeting of the National Prison Association, Mr. Frank L. Randall, superintendent of the State Reformatory of St. Cloud, Minn., presented the results of his investigations of the tramp evil in a statement which will prove of the greatest importance in dealing with this matter. New laws are being framed to aid society in suppressing this evil, and in forcing deserting or delinquent fathers to do better for their families. The hopeless cry of the enslaved "kid" has been heard by society, and society must surely respond.

ANNA GARLIN SPENCER.

The Cooperative Ideal.

THE PASSING of the wage system, and its replacement by a system of co-operation, was predicted by Hon. Carroll D. Wright, Commissioner of Labor, in an address delivered December 13th, before the Philadelphia Society for Ethical Culture. Col. Wright believes that the working people not only should, but actually will, become shareholders as well as laborers. That this view was held by the late Henry Demarest Lloyd is well known, but it is perhaps information to many New York readers that the first man to make a public attack upon the wage system was a New Yorker, a labor editor named Evans, who, as early as 1825 demanded the abolition of "monopoly and wage slavery."

Some of the most brilliant men in America's history,—Garrison, Phillips, Lowell, Emerson,—have stood for what this labor editor advocated so long ago; but the prophecy of Mr. Carroll D. Wright, with its implied condemnation

of our present system, is probably the first utterance of the sort made by a public man in high office. And in view of the character of that office, Mr. Wright may surely speak authoritatively; and his statement will attract wide attention.

When therefore, he says "The present wage system is not satisfactory, because it does not take into account the flesh-and-blood cost of products; it treats the laborer as if he were a machine instead of a man," and prophecies that the wage system will pass as did the feudal system and other deep-rooted institutions, his words command attention. Public ownership, Mr. Wright believes, will progressively replace private ownership, and the change will take place by a natural evolution of industry. The policy of New Zealand, where the government is the servant of the people, and actualizes their decisions, he thinks, may indicate the lines of a solution of the matter in America.

I. E.

The Effect of the Higher Criticism Upon the New Testament.

I. THE DEVELOPMENT AND PRESENT STATUS OF BIBLICAL CRITICISM.

THE HISTORY of Biblical criticism offers to the thoughtful student many surprises. The rapidity with which, at certain periods, new views win general acceptance is not less remarkable than the longevity of demonstrably erroneous opinions. It seems strange, for example,—to cite an ancient example,—that, in spite of the attacks made by Jesus and Paul upon the authority of the Law, in spite of the literary criticism of Philo and the Gnostic writers, and the puzzling questions of Al Balki and Ibn Ezra, the renaissance which these great names heralded should have found church and synagogue wedded to an absolutely untenable tradition concerning the Pentateuch. Equally strange is it,—to come down to modern times,—that Protestant theology should have clung so tenaciously to manifest errors as regards the preservation of the text, the date and authorship, and the general character of the Hebrew scriptures, as though no Carlstadt, or Denck, or Servetus, or Chateillon had been heard in the sixteenth century, no Morin Cappell had shown the absurdity of the claim for the vowel points finally canonized in the Helvetic Consensus; no Hobbes, or Blount, or Collins, or Newton, no Spinosa, or Simon, or Le Clerc had overthrown the old foundations, until German rationalism assumed the leadership,—aye, even stranger still are all these facts.

And yet, it is perfectly amazing how quickly, in the course of a generation, the main results of Old Testament criticism reached by German scholars have gained recognition by theologians in all

lands, and have been made the basis for further independent study. Who could have predicted, in 1860, when the "Essays and Reviews" were published, or even in 1881, when Robertson Smith lost his chair, that at the present moment there would scarcely be a single Semitist or Old Testament exegete in the whole Protestant world who would be willing to ascribe the Pentateuch to Moses, the Psalter to David, Proverbs, Canticles or Ecclesiastes to Solomon, all of Isaiah or Jeremiah to their reputed authors, or Daniel to a prophet of the sixth century?

Professors in theological schools, supported by different denominations, discuss to-day almost as freely as do University professors the myths of Genesis, the peculiarities of the Yahwist, or the pious fraud of the Deuteronomic legislator, the legends of Exodus or Judges, the historic untrustworthiness of the Chronicler, the composite authorship of the prophetic books, the love-ditties of Canticles, the romance of Esther, and the "atheism" of Ecclesiastes. A vast number of problems, textual, literary and historical, still remain, and are likely to occupy scholars for many generations to come. But it seems impossible that any of them can ever vie in importance with the great questions that have been definitely settled. And the Protestant church has made her peace with this radical criticism, as the Catholic church has with the Copernican system of astronomy, being perhaps only a little more conscious of the natural consequences.

In the realm of New Testament criticism no such tidal wave has yet swept everything before it. Here critical movements seem to have spent themselves in

vain. The sturdy opposition of the minority in the days when the Catholic tradition fixed itself, and the continued protest by heretical parties during the Middle Ages, is to some extent known, though unfortunately the best sources, the writings themselves of these critics, are for the most part lost. But even among scholars of the present day there are few who realize how thorough-going was the criticism of the New Testament by the radical Baptists of the sixteenth century. Carlstadt subordinated to the other books of the New Testament those whose authenticity had been questioned in the early church, and expressed his doubts as to the apostolic origin of the Apocalypse. Denck, in some respects the profoundest thinker of that century, clearly distinguished, in the New as in the Old Testament, between what was accidental and only temporarily valuable, —in which he counted sacraments as well as sacrifices,—and what was essential and permanently important, which he sought in the ethical element, at the same time recognizing the purely human character of Jesus. In the recently published copies, preserved in the state archives at Venice, of some records of the Inquisition, Giulio of Milan gives us the startling information that in Baptist circles it was generally held in the middle of the same century that Matthew I and II and Luke I and II were later interpolations; that the fourth Gospel was not a work of the Apostle John; that various additions had been made to the Pauline epistles; that Jesus was a man and not a god, the son of Joseph and Mary; that there is no devil but human prudence, and that there is no hell. As compared with these sane and clearcut views, the Socinian, Arminian, and even deistic statements lack penetration and consistency.

It was Semler's investigation of the canon that broke the circle that had been

artificially drawn around a group of books belonging to early Christian literature. If the rationalists were lacking in historic sense, and their exegesis was sometimes at fault, they perceived with great clearness that the miraculous element was of little value, and that the essence was to be found in the moral truths presented. Nor were the services rendered to literary and historical criticism by such scholars as Semler, Reimarus, Paulus, Henke and Horst, and the more radical Englishman, Evanson, as insignificant as for a long time they appeared. They were overshadowed by the more careful investigations made later by a Strauss, a Bruno Bauer and a Baur.

It was in his epoch-making *Life of Jesus*, published in 1835, that Strauss laid bare the weakness of the rationalistic school, which, while recognizing myths and legends in the Old Testament, hesitated to apply the same critical canons to the New Testament. By resolutely removing the miracle to the realm of myth and legend, and attempting to understand the life and character of Jesus without these later embellishments, he indicated the true method of dealing with this subject. After a long reaction against his mythical theory, independent theologians are now rapidly returning, with ampler resources, to his general point of view. His criticism of the character and date of the sources was less incisive, even when in the later editions he sought to remedy what was pointed out as a serious defect; and he consequently failed to place the gospels in their true literary setting.

Bruno Bauer had a keener eye for the peculiarities of the New Testament writings and their connection with the great movements of thought in the Graeco-Roman world. But he did not look closely enough for the roots in Jewish

soil, and did not examine with sufficient care the uncanonized Christian writings of the second century. The founder of the Tuebingen school possessed a more intimate knowledge of early Christian literature. Baur understood that the formation of the Catholic church was the result of a compromise between two divergent tendencies in the first century, and of a conflict with Gnosticism and Montanism in the second. It may be more correct to designate these tendencies as Christianized forms of Palestinian and Hellenistic Judaism than as Jewish and Gentile Christianity; and the difference of view-point may not be reflected in all the passages, or represented by exactly the books where Baur thought he had discovered it. He assigned too early a date to the Apocalypse largely because he failed to perceive its composite character. Whether he was as clearly justified in placing a century between Galatians and Ephesians as he was in assigning the latter to a time when Christian Gnosticism was fully developed, is not as easily determined. But his abundant labors had brought to light more truth than the next generation was willing to admit.

That the rest of the Protestant world was so comparatively little influenced by this remarkable movement was largely due to the impression that the best German scholarship had repudiated the "tendency criticism." The younger members of the Tuebingen school, Hilgenfeld, Holtzmann, Pfleiderer, were less "extreme." Neander and Ewald, names to conjure with, were decided opponents of Baur, and Hengstenberg stood with both feet on traditional ground. Orthodox theologians, easily satisfied, concluded that the worst "attacks upon the New Testament" were over now, and that the "mythical theory" of Strauss, the pseudo-Pauline theory" of Bauer, and

the "tendency theory" of Baur were "exploded." It is true that disturbing reports would go abroad concerning the Ritschlians. But when their most distinguished representative, Harnack, in the somewhat misleading preface to his *Old Christian Literature*, seemed to vouch for the authenticity of practically all the books of the New Testament, the prospects of a return to tradition appeared again to be good. Yet anyone familiar with Harnack's thought knows full well that he is in incomparably closer agreement with Baur on all fundamental questions than with those who have sought comfort in his supposed concessions to traditional views.

In the last decade German theological literature has been enriched by a number of works showing a decided return to the more radical type of criticism of sixty years ago. It is sufficient to mention such scholars as Brandt, Eichhorn, Wrede, Wernle, Schmiedel and Steck, though many others occupy a not less advanced position. Outside of Germany, the day of lonely pioneers, men like Scholten in Holland, Renan, Colani, and Albert Reville in France, Rydberg in Sweden, Cassels, Drummond, and Martineau in England, is gone, and the ranks are being filled with capable and independent workers. As the interests that are at stake in New Testament criticism seem more vital than those jeopardized by critical treatment of the Old Testament, it is natural that the conservative instinct should offer greater resistance. Such a landslide as that which followed the close investigations of Kuenen and the brilliant productions of Wellhausen can scarcely be expected to result from the publication of any researches, however important, in the New Testament field. But there are many signs of a change of attitude giving promise of new surprises in a not very distant future.

The New Testament is now being linked to the past which immediately preceded it. It was once the custom to connect it directly with the Old Testament. Men spoke indeed of "four centuries of silence" between them; but as no prophet had appeared from the time of Malachi to that of John the Baptist, the revelation in the New Testament was perforce considered as the immediate continuation of the inspired word in the Old. To-day, however, it is widely recognized that a very large part of the Hebrew Bible was written after the time of "Malachi." All of Daniel, much of the Psalter, parts of Isaiah, Jeremiah, Ezekiel and the Twelve Patriarchs belong to the Maccabean period; and there are sections that seem to have been penned in the first century B. C. Before the last of these writings appeared, Jesus the son of Sirach had written his book; Simeon, his son, had added the Praise of Famous Men; parts of the Book of Enoch had been published; and Judith, Tobit, and I. Maccabees had been written. Soon after Pompey had invaded Palestine, in 63 B. C., the Psalms of Solomon were written, later Jubilees, parts of the Assumption of Moses, and other books. The Alexandrian Jews added to this literature Sibylline Oracles, books like the Wisdom of Solomon, II., III. and IV. Maccabees; and in Philo they gave to the world a great philosopher. All this recent Palestinian literature is to-day considered in determining the intellectual milieu in which the gospel of Jesus was first proclaimed and accepted; and the philosophy of Hellenistic Jews is given due weight among the influences that shaped the theological views of many New Testament writers.

On the other hand, the New Testament is being connected with other productions of early Christian literature. Time was when men supposed that a wide and

impassable gulf was fixed between the books included in the canon and those which were left without,—the latter revealing in every way their inferiority and purely human character. To-day no careful exegete would think of discussing the canonical gospels without comparing them with the statements made in what has come down to us of the Gospel of Peter, the Gospel according to the Hebrews, the Gospel according to the Egyptians, the Gospel according to Marcion, and other Gnostic gospels, sayings of Jesus, collections of Agrapa, or the like. The Acts of the Apostles are compared with what we know of similar works, such as the Gnostic Acts of the Apostles, the Ebionitish Acts of the Apostles, the Travels of Peter, the Travels of Paul, the Acts of Paul and Thecla, the Preaching of Peter, the Travels of James, the Travels of John, and the martyrologies. The epistles ascribed to Paul, Peter, John, and Jude in the canon are judged in the light of the epistles of the same character ascribed to Barnabas, Clemens, Ignatius, Polycarp, Valentinus, Marcion, and Ptolemy, or the letters of Jesus to Abgar, Paul to Seneca, or Paul to the Laodiceans. The Apocalypse of John is compared not only with the Jewish apocalypses of Baruch and Ezra and the Parables of Enoch, but also with the Apocalypse of Peter, the Shepherd of Hermas, the Testament of the XII Patriarchs, the Ascension of Isaiah, the Revelation of Abraham, the Revelation of Elijah, the Revelation of Zephaniah, and others. When all these works are placed side by side, it becomes evident that some of the best, as one would expect, have been preserved among the treasures of the church; that some canonized books are in no manner superior to books not maintaining their place in the collection; that some of the latter have great intrinsic

worth; and that the tradition as to authorship is as likely to be wrong in the case of one class as another. The result is that in wide circles the question of canonicity has only an historic interest.

Not less important is the fact that these early Christian ideas are being compared with conceptions held by men outside the realm of Judaism and Christianity. The striking similarities between Stoic and Pauline thought were indicated by Bruno Bauer. Zeller saw very clearly the intimate relation between the fourth Gospel and Alexandrian thought. More recently the study of the Orphic and Eleusinian mysteries by Rohde, Dietrich, Usener and others has revealed the kinship of Christianity to these expressions of religious life, while Hatch and Harnack have shown that the church inherited from such cult-communities many of the forms of her corporate existence. The Mithras-cult, and to a less extent the Isis-cult, also contributed to the new religion. The marvelous family likeness between the myths and legends told about Gautama Buddha and those recorded in the gospels never cease to challenge attention. Grill has argued with much force that the very idea of an incarnation which dominates the conception of Jesus in the Fourth Gospel originated in India. There are indications that the tenacity of native Egyptian thought during the Ptolemaic period has been underestimated, and that Christianity may have been influenced from this source. The Babylonian civilization was once felt throughout Western Asia. Fragments of Babylonian mythology are floating around in the Jewish and Christian apocalypses. And the Mazdayasnian faith likewise bequeathed some of its peculiarities. The modern student does not confine his comparisons of myths and creeds and cultic performances to those peoples that may have come into

direct contact with nascent Christianity. Much light is thrown upon its growing life by the beliefs and customs of remote and early races of man. It is also very generally perceived to-day that the New Testament contains many different types of theological thought. The Synoptics are very different from the Fourth Gospel: and Matthew, Mark and Luke, though having much in common, also vary greatly one from another. The Pauline literature distinguishes itself from the Johannine and the epistles of James and Jude; but itself shows at least three or four distinct strata. Each writer is given the right to his own religious point of view.

Scholars are inclined to take a new and more rational attitude on questions of textual criticism. The cursive manuscripts, copied from earlier majuscles, are given more weight. The manuscripts, whether uncials or cursives, are divided into families. More attention is bestowed upon the early versions, among them, especially the oldest Latin, Syriac, and Coptic translations; while quotations in early ecclesiastical writers and later *catenae* are carefully examined. If a reading is found only in the West, or only in Egypt, or only in the East, and can be accounted for by local tendencies, the testimony of two or three early uncials is no longer deemed sufficient to sustain it. There is now evidence of much more textual corruption between the middle of the second and the end of the fourth century than had been supposed.

But the critical student of the New Testament is no longer satisfied with establishing the Greek text and drawing his conclusions from that. In the case of the Synoptic gospels he has found it necessary to go behind the Greek text in search of the original Aramaic utterance of Jesus. It is widely recognized that every saying claimed to have come

from his lips must be tested in a translation back into the Galilean dialect of the Aramaic, which was his vernacular. Such a restoration can never have absolute certainty; but there are instances where the margin of permissible doubt is exceedingly narrow.

The method of inquiry pursued by critical students of the New Testament is exactly the same as that which historians apply to other literary produc-

tions of the past. This is the warrant for their hope that the change of attitude noticeable in scholastic circles may in course of time extend to the masses of educated men and women whose training has prepared them to rejoice in honest search for the truth. When that day comes, the New Testament will mean to them, not less, but more.

NATHANIEL SCHMIDT.

Necrology

Theodor Mommsen.

WHEN A GREAT scholar dies humanity mourns at his bier: for his gifts and his labor have enriched the life of every man in every land, capable of appreciating his message. It is less often, however, that there is peculiar cause for a nation to mourn the patriot in the scholar. England, since the days of Bacon, has been noted for the number of her men of letters in high political offices, but in the other lands of Western Europe the scholar has generally lived apart from the state.

Theodor Mommsen was a conspicuous exception to the traditional type of German university professor and antiquarian, who finds the inspiration for labor in detachment from the present, and emerges into publicity only to defend some learned hypothesis against the attack of some antagonist. Not that Mommsen was any less critical in the formation or valiant in the defense of his scholarly judgments than the driest pendant that ever put pen to paper. The monumental *Corpus Inscriptionum Latinarum* and the *Römisches Staatsrecht* will always stand as splendid examples of minute critical scholarship. But the production of works of scholarship never filled the measure of Mommsen's ambi-

tion, nor satisfied his sense of civic duty. To the very end of his long life he remained in close touch with German political movements, while in his early and middle years he took an active part in public life. He was expelled from his professorship in Leipzig, in 1850, for sympathy with liberal ideas in politics. After settling in Berlin, in the year 1858, he held a seat in the Prussian Landtag almost continually for more than a score of years, vigorously opposing the policy of Bismarck. When forced to leave public life as the result of a prosecution, in 1882, he by no means lost his grip on the march of events, or his convictions on the justice of public acts.

It is this sensitive response to current national problems that appeals to us as the finest among the many admirable features of Mommsen's life work. By virtue of it he was a better interpreter of antiquity; in it lies the explanation of the clarity and convincingness of his portrayal of Roman history and Roman law.

Unfortunately for the later generation of students at Berlin, the disappointing words *liest nicht* ("retired") stood after Theodor Mommsen's name in the university catalogue. But those of us who were studying in Berlin in the summer of 1898 had the rare satisfaction of seeing this remarkable man under most ap-

propriate conditions. The student corps of the university had organized a mammoth meeting to honor the memory of Germany's greatest statesman, who had just passed away. The huge hall in the suburbs of Berlin was packed to the doors to listen to the stirring words of Adolph Wagner, the orator of the evening. Suddenly floor and galleries burst into a perfect frenzy of spontaneous cheering; and there, moving slowly

through the crowded aisle, his patriarchal locks of white falling over his bowed shoulders, his keen grey eyes speaking the gratitude of his heart for the homage of ten thousand souls, Theodor Mommsen passed to his seat of honor, to join in the honors paid to his life-long victorious antagonist, Prince Bismarck.

None who joined in that cheering could ever again remember Mommsen as the historian of Rome. D. S. M.

William H. Lecky.

Mention should be made here, though tardy, of the death of William E. H. Lecky, which occurred on the eve of the issue of our November number. Mr. Lecky claims high and honorable remembrance among the students of ethical problems, because he contributed in what we believe will be adjudged his greatest works a clearer and deeper understanding of the development of ethical forces and ideas in classic and christian times. We refer to his "History of the Spirit of Rationalism," published in 1865, and more especially to his "European Morals, from Augustus to Charlemagne," published in 1869. These books have become classics in their particular domain; and the "History of the European Morals" may be regarded as an indispensable text book for all students of the history of ethics. In his later writings, by which perhaps he is better known to the general reading public of to-day,—his "Map of Life," which appeared in 1890, and his "Democracy and Liberty," in 1891,—he appears as theorist, rather than historian. Though his views are characterized by wideness of outlook and an assuring sanity of temper, it cannot be held that they cut very deep into the problems with which they deal. Mr. Lecky was an interesting and picturesque figure in English life.

Herbert Spencer.

The death of this most distinguished of the philosophers of evolution removes the last of the great English figures who have influenced profoundly the thought both of their countrymen and of the civilized world during the past century. It is clear from the obituary notices which have appeared, that opinions differ very widely as to the soundness and value of Herbert Spencer's interpretation of life; but that it has been a great power, and has profoundly affected the theorizing of many of the foremost thinkers of our time, cannot be disputed. If there is one criticism more than another that would seem to be substantiated by a survey of Spencer's colossal system of Synthetic Philosophy, it is that it shows a lack of insight into the nature of spiritual forces, and the wide gulf that separates physical from moral and spiritual fact. This is especially patent when it comes to deal with such a practical yet spiritual problem as that of education. Of the nature of his large services in the cause of ethics, especially in his later volumes dealing with the subject, we cannot speak now, but shall hope to do so in our next issue. Here we would but render our homage to the indefatigable industry and the fearless truthfulness of the man, and the high consistency and encyclopedic reach of his work.

Books That Concern Us.

THE YEAR'S FESTIVALS. By Helen Philbrook Patten. Boston: Dana, Estes & Co. pp. 270. \$1.00.

We wish that this comely little book might portend a more vivid interest in festivals, and a tendency to redeem those which are still observed among us from the unimaginative materialism which now characterises most of them. The presence of popular pageant and ritual, of symbolic observance and ceremonial among peoples indicates the degree of their disinterested regard for things other than getting and spending, their activity on a large co-operative, social scale as participants in the many arts that find expression in festive celebrations. But the festival, like the fair, is a moribund institution in these days. The folk are more and more catered to; are less and less self-appointed caterers for one another. From the beginning of time, however, the festival has been the greatest means of artistic development, that is, as giving the people a share not only in the enjoyment of art and beauty, but in the delights and developing values of producing them under social stimulus of the highest order. In our day "the folk" are mere spectators of the entrepreneur's show—when there is one that occasionally keeps green the memory of the old festal commemorations.

As this volume shows, there is an amount of crystalised poetry—of pagan myth and custom, and of Christian effort to convert and transfigure these into spiritualizing agencies (often a very crude spiritualisation, to be sure)—that is full of interest and innocent charm. It is entertaining merely to read, as we may here, of the old frolic and mummary, the old rites and legends. They are told by Miss Patten very agreeably and accurately (although by no means exhaustively), the narrative being helped out by quotations from the poets and from the stores of folk-song and rhyme, as well as by many happily chosen illustrations from pictures. The festivals dealt with are New Year's Day, Twelfth Night, St. Valentine's Day, All Fools' Day, Easter, May Day, Hallowe'en, Thanksgiving, and Christmas,—all of them lingering here and there among us in some poor faded or tawdry colors. The chief criticisms we have to make are that the details might have been a little more carefully selected and co-ordinated into

harmonious wholes, and that it was a pity to separate Christmas from New Year and Twelfth Night—these constituting virtually one festival that roughly covers still our Christmas holiday season and school vacation. But we should not omit to commend on the other side a good feature which we have not mentioned above, namely, free citation of old descriptions and allusions by gossiping writers and diarists. These add historical flavor and suggest to us the possibility of the making of a second volume, which would be full of charm, to be composed of such classic accounts of festivals as, say the Christmas Scenes from Washington Irving's *Bracebridge Hall*, "*Lorna Doone*," "*Christmas Carol*," etc. Still another might consist of popular songs and rhymes, and playing games and pastimes that have some artistic or wholesomely recreative value.

It will be left to our schools, we incline to believe, to give new vitality to festivals,—to bring back innocent and imaginative joy through co-operative popular effort; and the pioneering work which is being done by the Ethical Culture School in this field will, we hope, help towards that devoutly to-be-wished-for consummation. C.

DAVID HUME, AND HIS INFLUENCE ON PHILOSOPHY AND THEOLOGY. By James Orr, M. A., D. D. Imported by Charles Scribner's Sons. \$1.25. [In the World's Epoch-Makers Series.]

This book almost inevitably challenges comparison with Huxley's famous little monograph. It differs from that, however, in devoting more space to Hume's life and character and his work as historian and essayist, and it is constructed on different lines. Moreover, it is not so polemical—the conspicuous fault in Huxley; and it considers Hume's doctrines in larger perspective and more fully in relation to modern developments in philosophy. It lacks the keen edge of Huxley's treatment, and the attractive flexibility of his style. On the whole, it is a fairer and more serviceable book, in spite of the fact that the author holds a brief for orthodoxy,—a fact which becomes especially obvious in the chapter on Hume and Theology, which is distinctly below the plane of the rest of the work. It is hardly a book for beginners, or for the general reader,

because it is full of references to the work and doctrines of Reid, Kant, Mill, Lotze, James and other philosophers; but the student earnestly embarked upon the study of philosophy will surely find it of considerable value, and as good an introduction to the great controversy which Hume precipitated as can be found among the commentaries.

WALTER PATER. By Ferris Greenslet. McClure, Phillips & Co. 75 cents. [Contemporary Men of Letters Series.]

Mr. Greenslet here performs a service of which the lovers and students of Pater will be grateful. In the slender framework of the few facts available concerning Pater's cloistral scholar's life, we have an account of his work and the theories which they embody. This is skilfully done in a style which, if at times it shows touches of Pateresque striving, makes very pleasant reading and is admirably in keeping with its theme. And we think it well worth doing. For with a much deeper disapproval of the streak of unwholesomeness in Pater's work and influence than Mr. Greenslet entertains, we feel that his writings have high qualities, of which the culture and the life of our time are sadly in need. Such are his disinterested love of refined beauty, and especially the beauty of true art, which, as Mr. Greenslet happily says, was for Pater "the expression of the beauty which is found in the world by the imaginative vision"; his large and catholic susceptibilities and insights, power of seeing simple things transfigured, as they were—bread, water, fruits,—for the boy Marius in Pater's masterpiece; his power to discern and feel the "virtue" of many types of manhood and culture,—Plato, M. Aurelius, Montaigne, Michael Angelo, Shakespeare, Goethe, Morris, and his ability to interpret and communicate this virtue; the ability—to quote again—"to take any given work of art and express from it, and elaborate, all those vivid human intimations, vague half-remembrances, or visionary historic adumbrations which with most of us form the ground of our pleasures, but which in most cases can never become articulate."

But Pater's peculiar appeal, as Mr. Greenslet intimates, lies in his yoking with this delicate and varied sensitiveness, a theoretical, a quasi-philosophical interest which is a challenge and stimulus to the ethical theorist. His "New Cyrenaicism," which Mr. Greenslet traces to its mature and chastened development in "Marius the Epicurean," is a doctrine full of

dangers, and yet full of suggestiveness. It amounts to a valuable plea for a vivid realization of life in all its richness, spectacular and dramatic, before closing in upon life with hard and limiting theories as to its philosophical signification—"a plea," in our expositor's words, "for a system of morals as living and flexible as life itself."

The limits imposed upon Mr. Greenslet do not permit of a full exposition of Pater's views, and occasionally he is provokingly illusive, as in his undeveloped comparison between Pater and Arnold. But within these limits we have both a fair and an effective presentation of one of the most engaging and serviceable writers of the later Victorian period; a writer who laid his spell upon many young men, some of whom embody the high temper of his work in the critical and creative literature of to-day. C.

THE BOSS. By Alfred H. Lewis. A. S. Barnes & Co. \$1.50.

"Richard Croker's Career Done Into a Romantic Tale" might stand as the subtitle of this amazing novel, which professes to have been written from the inside, and claims to lift for the first time the veil which hitherto has hung between the public eye and the private life of Tammany's Boss. To anyone who will compare this story with William Allen White's article, published less than two years ago in McClure's, "setting forth all the available data about the man Croker," the parallel is glaringly evident in its point to point resemblance to be explained away as mere coincidence.

In the book the young boss is born in Ireland, comes to New York in boyhood, picks up a meagre smattering of education in the public schools, develops into a strapping youngster of great prowess in any sort of a fight, and becomes the champion wrestler and boxer of his district. Such, too, is the magazine story of young Richard Croker.

Later the young "Boss" becomes a satellite of "Big Kennedy," a Tammany ward leader,—heads a gang known as "The Tin Whistles," an organization of importance during the riots that New York elections then were, and leads them in storming the polling booths, and forcibly saves the election to his ward leader,—a service which "Big Kennedy" repays by electing him an alderman, in the teeth of the opposition of the then Boss of Tammany. The corresponding chapter of the Croker story shows

young Richard also a follower and confidential friend of Kelly, also the leader of a gang,—the "Fourth Avenue Tunnel Gang"; and in '71, Croker, by Kelly's backing, was elected alderman, though opposed by Boss Tweed. This period Mr. White describes as "the days of riot and murder at the polls, in which Croker took a violent hand." And even as "Croker spent six months in jail in his youth, charged with murder, the crime having been committed in an election fracas,"—even so the young boss in the story is charged with murder during an election row, and jailed for a time. Big Kennedy becomes boss, and dying shortly afterward, bequeaths the sceptre of the boss to the hero,—just as "when John Kelly died the crown came to Croker by natural selection." So it goes from point to point throughout the two narratives, even to the talent for silence, the desire to be a "gentleman," the building of a "swell" Tammany Club in the heart of the aristocratic section, and the final abdication, "carrying those riches I had heaped together to regions far away and new."

As a treatment of bossism, the book explains nothing, analyzes nothing, solves no problem, tells us nothing we did not already know. Mr. White's magazine article accomplishes more in a hundred words than this book in as many pages. But it is what Greater New York loves,—a blood-and-thunder story, with the Boss as central figure and hero; wherefore doubtless it will sell.

It was quite unnecessary to have stated that the book was "written from the inside,"—so manifestly is the author in sympathy with the Boss, and at enmity with anyone even distantly resembling a reformer. That he would do anything so indiscreet as openly to hold a brief for Tammany none but a child would expect; but that he has such a brief safely concealed in his inside pocket, few,—who have read Myers and lived in New York through an election,—will doubt. He makes the appeal *ad hominem* from page one to the final period; and a man who is shown at the start to be a giant and champion, later a leader in counsel, and finally a king,—a Theseus, a Ulysses and a Midas all in one,—becomes the natural recipient of the suffrages of about 65,000, more than one-half of the dwellers in Greater New York, in spite of the tales of plunder which are told. To these 65,000, indeed, the enumeration of Tammany's sins and thefts rehearsed by the Boss in the final chapters will doubtless have the effect they are meant to have,—

that of an inventory of the booty to be distributed. But for the person who is interested in putting an end to bossism the book has no word and no comfort. I. E.

A CANON OF REASON AND VIRTUE. By Lao-Tze. Translated from the Chinese by Dr. Paul Carus. Chicago. The Open Court Publishing Co. 25 cents.

Nothing will so effectually widen man's religious horizon and promote the larger universalism of religious belief as the publication of the great pre-Christian classics of religious and ethical inspiration; and we are once more indebted to the Open Court Publishing Co. for including in their Religion of Science Library another of these great masterpieces. This short work of Lao-Tze on "Reason and Virtue" is a collection of aphoristic utterances "full of noble morals and deep meditation." In a Foreword, the translator briefly explains Lao-Tze's relation to his follower, Confucius, born one-half a century later. "The disciples of Confucius, the so-called 'Literati,' are tinged with their master's agnosticism, and insist on the rules of propriety as the best methods of education, while the believers in the Tao, or Divine Reason, are given to philosophical speculation and religious mysticism." It is this combination that gives peculiar quality to the little masterpiece by Lao Tze. The mysticism and peculiar terminology of this great Oriental teacher may, in places, cause the general reader a little difficulty; but there is so much that is plain and elevated in statement that he will feel more than repaid by careful search for these gems of ethical insight and inspiration. Here are two or three examples:

"Requite hatred with goodness." (63)

"The good I meet with goodness; the bad I also meet with goodness. Thus I actualize goodness. The faithful I meet with faith; the faithless I also meet with faith. Thus I actualize faith." (49)

* * *

"He who with reason assists the master of mankind will not with arms strengthen the empire. His methods (are such as) invite requital." (30)

"Where armies are quartered briars and thorns grow. Great wars unfailingly are followed by famines. A good man acts resolutely and then stops. He ventures not to take by force." (30)

"The Heavenly Reason strives not, but it is sure to conquer. It speaks not, but it is sure to respond. It summons not, but it comes of itself. It works patiently, but is sure of its designs." (73)

* * *

"The holy man hoards not. The more he does for others the more he owns himself. The more he gives to others the more he acquires himself." (81)

LIFE OF BUDDHA, FOR CHILDREN. By A. Christina Albers. Calcutta. 51 pp.

HISTORY OF BUDDHISM, FOR CHILDREN. By A. Christina Albers. Calcutta. 44 pp.

SELECTIONS FROM THE JATAKA (BUDDHIST FOLK-LORE), FOR CHILDREN. By A. Christina Albers. Calcutta. 54 pp.

These three little booklets, roughly printed and paper-covered, reach us from far India; and we gladly notice them here because two of them at least might profitably be put to some use in children's classes. To be sure, the Gospel of Buddha is not the joyous gospel for children; but it has some features that will deepen the sympathies and touch with no undue solemnity and dignity the nature of the child. Such are some of the episodes in the life of Buddha,—such as the story of Buddha's meeting with the herdsman driving the lamb to the sacrifice; of his rebuking his son for lying; of the poor woman who lit her small lamp in honor of the Buddha. Other suggestive episodes are better adapted to the adult comprehension.

The little History of Buddhism has neither the interest nor the moral value that can commend it for circulation among children.

The classical Jataka or Birth Stories here collected include some that are excellent,—although we cannot always praise the rude rhymes that enforce the morals. The stories are much abridged and simplified,—to their advantage when used for the young. Many of them teach kindness to animals, and the rest humanity to man.

It is well that children should know something about the great religious teacher who lived 2500 years ago, and that their religious work and outlook should be broadened beyond the limits of the Christian and the occidental world; and we hope these cheap little publications will find their way into the hands of teachers and parents.

MAN AND THE DIVINE ORDER. By Horatio W. Dresser. Putnam's. \$1.50.

Mr. Dresser's new book marks a distinct advance in his development. In summing up Professor James' "Varieties of Religious Experience," he says: "The moral then would seem to be twofold: First, yield yourself fully to religious experiences on your highest side, cultivate the silences, and preserve an open mind. But also turn upon your experiences and note their value in relation to the soundest ideals of life. The fact that Philosophy is temporarily secondary to experience does not necessarily mean that it is always to be subordinate." The author's earlier writings have been to a considerable extent true to the former of these injunctions; there is now evident a greater effort to follow the latter. The recent publication by Professor James referred to above is only one of a number of books reviewed by Mr. Dresser and brought into the frame work of this series of essays. Thus the work of F. W. H. Myers; Principal Fairbank's "Philosophy of the Christian Religion," and Professor Royce's "The World and the Individual," are used in the opening chapters entitled "A Search for Unity" and "Recent Tendencies." Tyler and Lang are followed in a discussion of "Primitive Beliefs." Three chapters are devoted to the author's point of view, and then in course come "The Practical Idealism of Plato," "Plotinus and Spinoza," "The Optimism of Leibniz," "The Method of Emerson," "Berkeley's Idealism" and "Evolution,"—leading up to the final chapters, in which he states his position more in detail, culminating in the chapters "Lower and Higher," "The Idea of God," and "Constructive Idealism."

Some of the most valuable material presented is in these critical estimates. Those who have been interested in the new thought and allied movements have been in need of a wider acquaintance with other forms of new thought, and with the old thought as well. The chapter on Berkeley, for instance, ought to help many an honest person to cease from misusing that worthy. In all this the influence of Professor James, with whom Mr. Dresser has been for sometime closely associated as a student, is apparent. So, too, is the fact that the author is open minded and ready for light from all sides. This no doubt has been a great factor in the reception given to the dozen volumes of essays in which he has been forming his system.



THE CHILDREN OF THE TENEMENTS. By Jacob A. Riis. The Macmillan Co. \$1.50.

A new book by Mr. Riis is always sure of a hearty welcome; and this latest of his volumes will undoubtedly, like its predecessors, make good friends for its author. It is a collection of short stories, whose purpose Mr. Riis states in the short introduction to be "faithfully to portray the life of the people"; and every one of them is true. They picture the life in the slums in all its aspects,—its hard, grinding toil for a mere pittance, its depravity and despair, and also its heroisms, its kindness, and even its mirth,—though none of these latter can hide the sombre background.

The great charm of this book lies in the wonderful sympathy for the poor man that illuminates all that Mr. Riis says. The same occurrences to a man of a less warm-hearted and generous nature would be sterile; it is Mr. Riis's fine attempt to put himself into the other man's place that reveals to him the essential character of the people; and it is his courageous faith in human nature that makes him see the best, even in an irreclaimable "tough" like the "Kid." In this truly humane spirit that pervades his writings lies their power and their strong and tender appeal in behalf of "the other half."

L. D.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co.

"The Life Radiant" is a collection of mystic homilies, inspiring to the soul that seeks "the ethereal realm" as a permanent abiding place, but rather rarified intellectual atmosphere for the plain uninitiated man. "The subjective or subliminal self," says the authoress, "is capable of extending the mental faculties in a way almost undreamed of by the ordinary consciousness." This sentence could well be called the text of the book; for the book deals with "discerning the future," "the finer cosmic forces," "the open door," "the divine panorama," and like topics. Many of the pages seem to us surcharged with a hieratic language, but withal there is a very wholesome tone of faith in human brotherhood and encouragement to the cultivation of exalted moments.

D. S. M.

THE PEOPLE OF THE ABYSS. By Jack London. The Macmillan Co. \$2.00 net. Illustrated.

The fine make-up of Mr. London's book, with its heavy, toned paper and copious illustrations, many of them full paged, is sufficient evidence that the readers it expects are not of "The Abyss." It is a very handsome volume. -

In it the picture of life in East London is vividly depicted. The author has succeeded better, perhaps, than any previous student of the slums in getting at the marrow of the situation; since he gathered his facts in the character of a sailor looking for a job, and facts are disclosed to a "mate" that would never be given to a "swell" making an "investigation." Undoubtedly Mr. London's facts, unspeakable as they are, are correct, tho' his occasional exaggeration must be admitted. For 300 pages he tells things too horrible to be told,—not too horrible to exist, alas! but certainly far too horrible to be allowed to continue to exist. Take, for example, his story of the family living in one room, and too poor to bury its dead child; * * * "the body is laid out in the same room where the family sleeps, eats, lives. During the day it lies on the bed; during the night, when the living take the bed, the dead occupies the table, from which in the morning, when the dead is put back into the bed, they eat their breakfast. Sometimes the body is placed on the shelf which sometimes serves as pantry. * * * Only a couple of weeks ago an East End woman

was in trouble because, in this fashion, being unable to bury it, she had kept her dead child three weeks." Too horrible to tell? Yes, but Mr. London believes that if it is fact, it should be told to the only people who can act effectively to correct such a state of things, namely, the people who *are really horrified*, not only esthetically troubled, by it.

In the final chapter the author puts and answers some trenchant questions, and raises others which he leaves the reader to answer: "*Has Civilization bettered the lot of the average man?*" he asks, and comparing the life of the East Londoner with that of the Alaskan savage, he answers "No." "*If Civilization has increased the producing power of the average man, so that one man can produce bread for 200, why has it not bettered the lot of the average man?*" he asks, and answers: "There can be but one answer,—Mismanagement." His conclusion is that "*Civilization must be compelled to better the lot of the average man or Civilization must be done away with.*" What the author arraigns is the machinery of society, which grinds out abundance to "the 400,000 English gentlemen 'of no occupation'" as inexorably as it decrees starvation and degradation to nine in every ten of the toilers. And the 300 pages of such cases as that above quoted, and others equally harrowing, of which Stopford Brooke says, "Multiply this by half a million and you will be beneath the truth," lend weight to the arraignment. To some readers this holding as 'twere the mirror up to our much-vaunted civilization may be considered an original notion, but the image there reflected deserves consideration. The author's concluding sentences are worth pondering: "There can be no mistakes," he says, "Civilization has increased man's producing power an hundred fold, and through mismanagement ninety-three per cent. of the men of civilization live worse than the beasts, and have less to eat and wear and protect them from the elements than the savage Innuït in a frigid climate who lives to-day as he lived in the Stone Age ten thousand years ago!" I. E.

THE RELIGION OF AN EDUCATED MAN. By Francis G. Peabody. Macmillan Co. \$1.00.

This volume consists of three lectures delivered to the students of Haverford College. The topics considered are: Religion as Education, The Message of Christ to the Scholar, and The Relation of Scholarship to Service.

The author holds that not only has the feud between religion and science become a thing of the past, but that these former foes have become allies and occupy a common territory. Religion is education, because only by an educational process is religious insight obtained and the young mind brought by gradual growth to the truth which makes free.

A distinction is drawn between the scholar and the merely learned man, showing that besides his fund of information the scholar has wisdom and spiritual force; which he has achieved through his unselfish devotion in the search for truth. The modern scientific spirit has been of incalculable good to the world, because thro' it intellectual morality is made possible. Religious truth and scientific truth are now seen to be identical.

Jesus emphasized the fact that the religious life is a growth. He had abundant faith in the spiritual possibilities of men, and never lost hope for the weak and the fallen. Only for the self-sufficient, unteachable Pharisees, who close their minds to truth and growth, had he a message of woe. The constant receptivity of mind to truth is the attitude of the scholar.

But scholarship is to be used in service. The many social problems that confront us to-day make the services of the scholar indispensable. The reason why the ministry has lost so much of its leadership is because it lacks the scholarship necessary to cope with the new problems. We are relieved to find that the religion of an educated man is not something exclusive and new; but is rather the old truths of the spirit broadened and adopted to the world of to-day. This little book is suggestive and charming, and makes good reading indeed. J. A. W.

The Possibility of a New Philosophical Faith.

A DAWNING FAITH; OR THE WORLD AS A SPIRITUAL ORGANISM. By Herbert Rix, B. A. London: Williams & Norgate.

For a simple, lucid account of the idealistic interpretation of life, adapted to the general reader's comprehension by the aid of felicitous analogy and illustration, we have read nothing that achieves anything like the success of Mr. Rix's exposition in this volume. Starting with a conviction of the urgent need of a religious creed, that is, some clear well-ordered

view of the world and man's place in it, the author leads his readers on step by step to the following conclusions: (1) That there is a Universe, a world of one Power, one protean energy, whether we look at it with the eyes of science or of metaphysics; (2) that this universe is a living organism whose every part, while living its own life, yet shares in and contributes to the life of the whole; (3) that this life is essentially spiritual, its seemingly material features being resolvable, as the idealist contends, into the only ultimate reality of spirit, that is of God, the full and eternal reality; (4) that time and space have no absolute existence, but are merely the illusory conditions of thought, or modes of apprehension, above which the spirit may rise; and (5) that this spiritual universe is a Mind, which must be conceived of as including elements of thought, will, and love freed from certain limitations that attach to our human powers. Two concluding chapters deal with Duty and a Future Life, the former advancing the views that duty is a process of self-realization through the widening circles of action by which man preserves and develops his larger rational and social self, and conquers and subordinates his smaller individual self of capricious desire and habit.

Mr. Rix argues simply for these large conclusions. He has no ulterior purpose of landing his readers in the arms of any Christian, neo-Christian or other denominational religion of any kind. He faces the decay of creed among us with utmost frankness, and recognises that the old beliefs in miracle, the Bible, the old pre-Darwinian cosmology have gone, never to return, thrust out by the doctrines of Evolution, the Conservative of Energy, and so on. But the deplorable result is that "we are homeless." "Our religion, living though it may be, is like a mollusc which has lost its shell; it is flabby and feels itself defenceless." We must not be content to remain thus unsheltered. We need not; for this already conquered conception of the world as a spiritual organism comes to our assistance. "No doubt we can get through life somehow without religious theory," adds Mr. Rix. "We can be good without it, keep ourselves clean from gross faults. We can do our tasks in the world because we have to do them or because we like them. We can be kind to one another; and that is a great boon, a great solace; it is worth living for, even without religious theory. And when the time comes, we can die and lay

down all our tasks and all our loves, only wondering why we ever did and loved, and what it all means, and why it should all end. We can do all this—get through our lives somehow; but for some men it means depression, perplexity, loss of strength, enfeeblement of purpose; for others it means the courage of joy replaced by the courage of despair; and for all, it means the loss of a certain consecrating touch, that touch which beautifies and ennobles human thought and life."

In general, we assent to this position. Furthermore, we follow Mr. Rix in most of his leading contentions. And yet we find ourselves assuming a very different attitude and outlook from those which he takes. This is chiefly a difference of perspective and shadow. We would give prominence to certain important facts which scarcely appear in his treatment; one of these is the dualism between good and evil in the world, the other is the dualism between man and nature,—the awful mystery of evil in the world and the profound mystery of man's moral autonomy. His unity is too easily wrought out. He does not sufficiently recognize that the protean energy which he postulates is an energy of hate and cruelty, of disaster and devastation, as well as an energy of love and concord; and that there is a break, a rift, in the seamless texture of the universe, in every crisis of man's moral choice and in his defiant or ignorant sin against the laws of well-being. The universe, in one very obvious aspect, is not a harmony; human life illustrates the axiomatic fact that the world is the theatre of a tragic struggle, often a losing struggle—at least so far as this life is concerned. Man's life is not always a life "in God"; it is sometimes a life in the devil's service. Its discords may eventually resolve in a harmony; but the discord, while it lasts, is very real and very harrowing. The universe is not "one in perfect beauty and perfect peace"; man's task is to make it so. Nor are the deformities and strifes mere "seemings." If they are mere seemings, why war against them? We cannot resign ourselves to a pantheistic fatalism. If all is God, if man is God,—if there is nothing but God,—then quietism is the only logical faith. The root of the trouble, we think, is in a crude quasi-materialistic conception of an "organism" and of "unity." Unless there is a clear distinction drawn between the material and spiritual, the natural and the moral, there is bound to be a flaw in the conclusion of our argument. C.

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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor.

Vol. V

FEBRUARY-MARCH, 1904

No. 3

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THE ETHICAL RECORD, a magazine of Practical Ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical movement, but include those who are especially qualified to deal with current issues from this standpoint.

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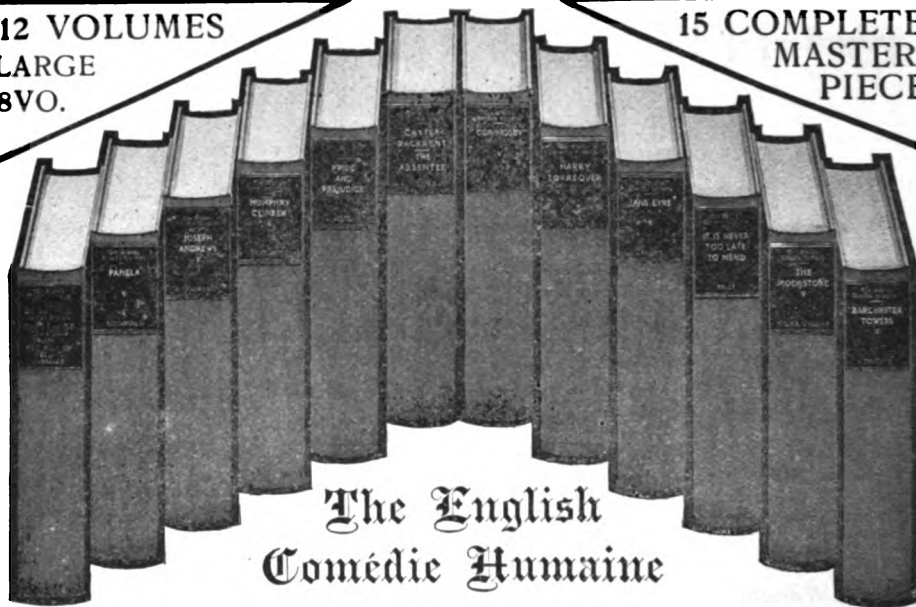
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THE ETHICAL RECORD

VOL. V

February-March, 1904.

No. 3

The New Home Rule Issue in New York Politics.

INTERESTING as it is from the standpoint of business development to note the steady extension of the limits within which the normal city serves its people, it is still more so from an ethical point of view. In the one case we have to deal with man contriving to do what he wants done; in the other is revealed the nature of man himself,—at least civilized and progressive, as distinguished from the utterly savage, or absolutely “conservative,” man. For it is on the whole the extent of man’s capacity for ordered co-operation that measures the progress of the race from one to another vantage ground of culture, and justifies the belief that it may climb to others still higher.

It is, to be sure, not in proportion to the number and boldness of his experiments that man rises, but only in proportion as these experiments are adapted to existing conditions, or are themselves the needed preparation for further advance. But it goes without saying that experiment is indispensable to progress; so that unless, looking back over the steady growth of the service which a citizen everywhere expects and gets from his city, we conclude that progress has reached its zenith, and should stop short at the moment of time at which we stand, our program must continue to be one of experiment in the extension of

public service. The probability, judging from the past, is, that one after another function will be added to those which the municipality now performs, and that there will be constant extensions of the scope and beneficence of those it has already assumed,—in short constantly further development of what so many of our friends correctly call “Socialism,” while their teeth chatter at the word,—despite the fact all human institutions are socialistic, and the City of to-day peculiarly so.

This “Socialism” is not of the old type,—that of restraint; but rather of the new,—that of service. It was the vice of the old Socialism that, by intermeddling regulation, it hampered the individual in his residence, his occupation, his dress, his food, his associations, his religion, and even in his choice as to whether he would be slothful and indigent or zealous and happy in enjoying the fruits of industry. That sort of Socialism is dying out, and the new sort is taking its place,—the sort that gives us better and cheaper water, transport, light, education, and better facilities, for the principal occupations of a community,—hampering no person, restricting no choice, but helping each to do, when and as he pleases, wherever he chooses, at his whim, pleasure, or interest, so long as he does not encroach upon the like freedom of others. Indeed, as contrasted with the

old Socialism, the new might well be called the Socialism of Freedom.

The question of freedom, indeed, is here involved in another vital sense. Generations ago one might have doubted as to how each could best be provided with water, light, means of transport, education, and many another public facility now assumed as of course to be within the function of the City or State. That time is so thoroughly past that the question now is not as to whether public, as distinguished from individual, service is not the better in a steadily increasing class of activities; but whether public service can best be rendered by farming out public functions to private corporations, or by municipalities held and guided at every step by the paternal care of the State in which they are situate; or by the City acting independently for and on behalf of its citizens. The cases to be considered are not those where a City needs help to permit a private corporation to serve it, or the State wishes a City, against its will, to undertake local service; but rather where the people of a City, demanding more local service, wish power to serve themselves,—most frequently against the strenuous lobbying of private monopolies or of political interests playing these against popular demand.

Both in principle and in fact, then, this question of increased local public service,—the burning question of Home Rule,—involves the principle of Freedom, as applied to a City instead of to a person,—a Freedom as God-given as is personal freedom, and as proper to be insisted upon without concession or compromise as is Liberty in any form that poets have sung or for which patriots have died. For, just as personal liberty does not mean license to do as one pleases, but means freedom from interference in matters that concern the indi-

vidual rather than others; so, with aggregations of men, it means the right of a school district, a village, a city, a State, or a Nation,—to be let mind its own business, and to be left free from interference or restriction therein. The same principle that stamps as born for a slave the man who is not uneasy in slavery marks as effete or corrupt any City or Community that does not assert and vindicate its right to freedom by defiance, if need be, of any man-made law that denies this freedom.

Logically it would scarcely seem worth while to notice the charge that such sentiments are anarchistic. It is, however, so earnestly pressed as a serious argument by so many of our fellow-citizens, that respect for them, if not for their opinion, may warrant reply to it. It is anarchistic in the sense that every uncompromising assertion of freedom such as has marked every great step forward,—whether in England, or France, or North America in 1776,—is anarchistic,—in repudiation of strait-jacket government when the choice was forced between the integrity of the strait-jacket and that of mankind which had outgrown this; and just as the declaration that "The Sabbath was made for man, and not man for the Sabbath," was an assertion of human freedom against what had been assumed to be Divine law. For such "Anarchy," as applied to our case, we have sponsors whom even our critics must respect. A historic instance is found in the story of the Tilden Commission of 1875; and I need not argue the repute or the representative character of its members (Wm. M. Evarts, Samuel Hand, E. L. Godkin, John A. Lott, Josiah M. Van Cott, Jas. C. Carter, Oswald Ottendorfer, Wm. Allen Buttler, Simon Sterne, Henry F. Dimock), whose unanimous conclusion as to the most essential remedy for the depraved conditions

which were the legacy of Tweed and earlier corruption, was thus stated by themselves :

"First.—*The delegation of the entire business of local administration to the people of the cities, free from legislative interference therewith.*"

It would be easier to multiply than to select equally authoritative precedents. I note here, however, but one of them,—a quotation from the opinion of Judge Cooley, in *People vs. Detroit*, 28 Mich., 228:—

"Whoever insists upon the right of the State to interfere and control by compulsory legislation the action of the local constituency in matters exclusively of local concern, should be prepared to defend a like interference in the action of private corporations and of natural persons. . . . The one law would rest upon the same fallacy as the other, and the reasons for opposing and contesting it would be the same in each case. And while it may be entirely possible that in any particular instance the interference would be beneficial to the person or the community whose rights are invaded, it is not to be overlooked that any interference to compel a person to submit to something for his own good may be made use of as a precedent to compel him at some future time to extortion and plunder, . . . the motive for outside interference will very likely be something besides a desire to do good to a community in which the parties interfering have no personal interest, unless of a merely sentimental nature, and whose burdens they are not to share, or enjoyments participate in. All such matters are left to those whose interests will prompt them to act with prudence, and who because of their interest, and because they relate to matters that must come under their own view and observation, they are presumptively best qualified to decide upon."

In another direction we find a rapidly-growing need for Home Rule. It is obvious that public services should be so administered as to profit by mutual economies, and in the aggregate to be of greatest service to the people. It is equally obvious that this cannot be unless the City owns and controls local services as a whole. As an instance, take transport services alone. Of the thirty or more varieties now used here, there is not one that would not greatly profit by co-operation with others; and no group whose best service can be had without correlation with the remaining groups. When tunnels are needed for sub-surface transit, economy would provide at trifling added expense not merely for access to sewers and water mains, but for heat, light, power, telegraph, telephone, pneumatic and other duct services; thus avoiding the constant opening of our streets, and in a score of ways permitting each special service to be bettered and cheapened. Again, our parks, libraries, gardens, and museums are worthless without means of access, and are largely unused through lack of transportation facilities. Concessions in car fare, extension of track, or better connections,—though they might not make street railways more profitable,—might be a most economic use of the moderate sum required to double or quadruple the City's return in health, pleasure and culture of its citizens for the funds thus invested. So, too, with our high schools, normal schools, City college, etc., which cost tens of millions of dollars, and still more in (capitalized) appropriations to run them. Of their thousands of students, each costs the City above \$200 a year on the average; and yet many a boy and girl is prevented by the cost of transit from reaping the advantages they offer. Reduce the street-car fares, and save time by better

connections, and you will not only benefit these boys and girls, but each wage-earner will be more free to choose his residence, and enjoy better homes in which to live, and to rear his children.

So far as each service is a private business enterprise we cannot expect it to sacrifice its profits for public benefit; but we may expect a combination of these enterprises for greater private profit at the public expense. Not merely is this tree of monopoly already planted in our midst, but we are already eating its fruit. The aggregation known as the Standard Oil Combine to-day owns,—or holds at its mercy until it can adjust the price at which it shall purchase,—the price, the transport, light, and other public services (other than water supply) throughout Greater New York. We cannot stand still under this monopoly. The profits of aggregation are too great; the counter advantages of public services too certain; the needs of our City too cruelly urgent to permit delay in grappling with this situation.

We must, therefore, choose between Standard Oil monopoly of all our public services, and City ownership and control, with ultimate resumption of those with which it has parted. Aside from political and moral consequences (as distinguished from immediate convenience or economy) the complete control of all public services within the Greater New York by the Standard Oil oligarchs might be a welcome relief from present conditions of divided control. But a City thus dominated would be an unfit residence for any descendant one would care to have survive him, and such subjection to plutocracy the one condition most hopeless, because most rotten. The issue steadily sharpening on this point is therefore one on which there can be neither compromise nor hesitation.

There is still another consideration of

radically growing importance that favors Home Rule. When the Tilden Commission studied New York there was fresh in every mind such experience of municipal corruption, including the Tweed scandals, as might well have staggered confidence in Home Rule. The members of this Commission were men of wealth, or professional men who drew large incomes from their service of wealth,—ultra-conservative in tendency. Imagine such a Commission now selected, and who believes that its report would be such as was theirs,—so radical, so unanimous? But, why not? He who runs may read the answer. Thirty years ago the capitalization of the franchise corporations which then served New York was too small to have had much effect on public opinion. To-day there are but few successful business or professional men who do not own or serve such investments, or feel bound, by social or business ties, to stand with those who do. In short, so enormous have grown the financial interests involved, and so widely distributed have these become, that the upper ten thousand of our citizens ever tend toward closer alliance and towards increasing their dividends at the expense of their fellow citizens. Private monopoly in public service is thus organizing class antagonism and forcing the issue of plutocracy against democracy. Is this desirable? Not unless an explosion is needed; for, if such conditions develop much further, an explosion is sure to come.

It is not fair, as a condition of turning towards the light, to ask delay until the fog shall be completely lifted. But advocates of Home Rule may properly be asked to state how far they can see ahead. To this end a Special Committee of the Citizens' Union of this City, after months of study, reported as follows:

"In brief the situation is this:

Our Charter limitations not merely prevent New York City from serving herself, but obstruct the City from freely securing private co-operation (corporate or individual) in providing for public needs. Until our City is fully empowered to acquire, construct, own and operate,—as well as farm out,—plants for public service, it cannot adequately provide for the convenience, comfort and economy of City life and business.

"To give it such powers, as well as,—when given,—to protect them from legislative interference, *our State Constitution must be amended.* . . .

"By noting the field which must be covered by one of the three classes of legislation (Constitutional Amendment, State Law, Local Ordinances), the first needed can best be framed. We have, therefore, referred to parts two and three of the scheme submitted herewith, merely as noting matters which should be meanwhile kept in mind."

SCHEME PROPOSED LEGISLATION.

I. CONSTITUTIONAL AMENDMENT.

(a.) The City should be empowered, by direct operation or contract, to provide for the following public services within its corporate limits:

(1.) Streets, &c., Railways—whether surface, elevated or sub-surface.

(2.) Sewers and Water, Gas (for light and fuel) and Electricity (for light and power) supply.

(3.) Bridges, Ferries and Docks, including Warehousing and Graving.

(b.) The State Legislature should be deprived of power to legislate in these regards—except in special cases, by concurrence with the local legislature.

Then follow parts ii and iii outlining general legislation designed to limit the terms of franchises; to give the city power to condemn real property for use in the public service; to establish a referendum in important matters; and finally to initiate certain changes in administrative methods providing for a new City

Department of Public Service and its administration.

Mere passing mention, however, is all that these divisions of the subject call for here.

It would be a poor compliment to readers of the ETHICAL RECORD to argue at length the necessity of Constitutional Amendment instead of mere legislation. With the latter we have been fed to nausea. Each year we have been given liberties "with a string attached," with the result of annual crises, in which our citizens meet to protest against the withdrawal of, or interference with, rights conceded the year previous; while the State administration and lesser cliques play at politics by blackmailing or cajoling the public and private interests thus permitted,—indeed forced,—continually to squabble over our prostrate City.

Again, while in every phrase of a voluminous statute an excuse can be found for "holding up" its advocates, or blackmailing its opponents, the most shifty legislator can find but little excuse for refusing to permit the people of the State to vote upon whether its cities shall be free to use their own money, in providing as they think best, for the local services they specially need. But, while occasions are becoming too frequent when public-spirited citizens appreciate that a given measure is backed by too much of capital to fail, or involves too great public interest (as against public greed) to succeed in getting voted through the Legislature,—the time has not yet come, and never can,—when an overwhelming majority of our fellow-citizens (to whom a Constitutional Amendment must be submitted) are not well intentioned, and at least free from any desire to serve the financial interests with which we have to deal in this matter.

In appreciation of these conditions,

the Citizens' Union has drafted and had introduced in the State Legislature, and is now asking to have progressed, while conferring with other cities of the State as to any proper amendment to meet their needs, the Newcomb Concurrent Resolution for Constitutional Amendment (formal clauses omitted):

"Section 1. Resolved (if the senate concur) that article twelve of the constitution be amended by adding thereto the following:

"Sec. 4. Public service in cities.—Any city in the discretion of those officers or bodies in such city that have charge of the appropriation of its public funds, may provide, by direct operation or contract, for the following public services within its corporate limits: (1) street railways, whether surface, elevated or sub-surface; (2) sewers; (3) water; (4) gas, whether for light, fuel or other purposes; (5) electricity, whether for light, heat, power or other purposes; (6) bridges; (7) ferries; (8) docks, including warehousing and graving, or any thereof; and to that end may acquire by purchase or condemnation, such real estate, franchise rights and other property as may be needed therefor.

"Sec. 2. Resolved (if the senate concur) that article three of the constitution be amended by adding thereto the following:

"Sec. 30. Restriction as to laws affecting public services in cities.—The legislature shall itself have the power to pass any law providing, within the corporate limits of any city, for the following public services: (1) Street railways, whether surface, elevated or sub-surface; (2) sewers; (3) water; (4) gas, whether for light, fuel or other purposes; (5) electricity, whether for light, heat, power or other purposes; (6) bridges; (7) ferries; (8) docks, including warehousing and graving,

or any of them; but laws shall be made to effectuate section four of article twelve of this constitution: Provided, that no law shall become effective in the premises, except as to a city or cities, the officers or bodies of which that have charge of the appropriations of its or their public funds, shall have requested or concurred in such law.

"Sec. 3. Resolved (if the senate concur) that section ten of article eight of the constitution be amended by adding the following:

"Provided that under the provision of section four of article twelve of this constitution, any city may become indebted for the purpose of investment in plant,—realty, personalty or franchises of the public service enumerated by such section four or any one or more of them,—to an extent in addition to ten per centum of such assessed valuation of the real estate of such city subject to taxation, equal to the amount of the indebtedness incurred for water supply and dock purposes or either of them and whether heretofore or hereafter incurred: and, Provided, as to any portion of such additional indebtedness, so permitted, that it shall have been authorized by a majority vote of the electors of said city; provision for taking which shall be made by law."

To doubt the ultimate success of this movement would be to question the continuing virility of our local public spirit; which, however little conserved by our present citizens, cannot fail to characterize those who will take our places at this golden mile-stone of earth in case we are unequal to our opportunity.

But the financial and other material questions noted are among the least here involved. As to the relations of the policy of Home Rule to the morale of our City, I cannot do better than quote the words of Mr. R. Fulton Cutting, the

leader of the Citizens' Union, as published in *Municipal Affairs*, in March, 1900. Mr. Cutting says:

"In these last years of the nineteenth century we have a new light upon the possibilities of the commonwealth. The theory of municipal ownership of public utilities, now spreading so rapidly, is one of the longest strides yet taken by individuals who have associated to govern. It is now being studied almost entirely as an economic principle, and its advisability is advocated and contested by statistics. The main question that is asked is: 'Does it pay?' There is, however, a moral principle embodied in municipal ownership which, if permitted to assert itself and reach its logical expression, will soon dismiss the question of dollars and cents.

"The municipalization of transportation and lighting in any large city must inevitably bring its population into direct touch with the administration. A consciousness of personal relation is awakened. The subjective element of government, now obscured by our excessive solicitude for individualism, is brought to light. It is true the sentiment created is mainly selfish, but it is nevertheless educational. . . . The private interest that will protect the efficiency of the management of the various lines of travel is involuntarily public, and when to transportation the municipality adds lighting, the great body of citizens brought into intimate relation with the administration will absorb the private in the public interest. . . .

The spoilsman has his ideal; the party its national importance, its glorious history, its solicitude for the wage earner, its recognition of

faithful service. But his opponent is only negative; he is anti-Tammany, anti-Platt, with no positive platform, no progressive policy, no promise of continuance. The highest aspiration of many citizens is to secure an administration that will prevent corruption; to accomplish that end is to attain success. With a strange fatuity they believe such a government will re-create a citizenship and automatically perpetuate its own existence. Their effort exhausts itself in the hour of its triumph. "Reform" is indefinite, inadequate, and the word has lost its inspiration. What the age demands, and enthusiasm awaits, is Progress. . . .

Public ownership and greater municipal activity will surely come. New York cannot isolate herself by rejecting a policy that is every day gaining wider acceptance.

"If we endorse the impotent conclusion, 'First, honesty; then larger business,' we shall long defer the hour of our permanent emancipation from partisan domination. . . . But this is the opportunity of the true civic spirit. The courageous adoption of the policy of public ownership as the definite ideal of political purpose would appeal at once and powerfully to the people.

"Moreover, the temporary advantage to be gained by a campaign upon this platform is the least of its virtues. It is because the policy promises to lay the foundation upon which to build a structure impregnable to the partisan, and to establish a new and direct relation between the government and the people, that it merits acceptance."

JOHN DEWITT WARNER.

The Civic Improvement Movement in the West.

THAT THE interest in civic betterment has already taken strong hold on the great mass of the people is clearly shown by the calls for assistance which come to the American League for Civic Improvement from all over the country. These all present practical needs, ranging from a Middletown, Ohio, desire to "interest the public and arouse the desired sentiment for or against any movement," to detailed plans for giving to Wahiawa, Hawaii, "a public library and other blessings of progress and civilization"; while from Bessemer, Alabama, is sent this important question: "Could a young woman with some influence, and a wide local acquaintance, do anything practical toward the formation of a village improvement society, or similar organization?" Requests for "information concerning the university settlement of London" (Dubuque, Iowa), for "a petition that will stir the civic pride" of Chipley, Florida, and the demand from Augusta, Kentucky, for expert knowledge of the use of "crude oil for sprinkling streets," give some indication of the diversity of information needed at headquarters. The tendency toward co-operation is indicated by an Oklahoma request for "county improvement organization" plans, and San Francisco's desire for "suggestion and information as to a society for the correlation of educational forces in the community." Chippewa Falls, Wisconsin, where "the women's club is desirous of helping a men's club for civic improvement" is realizing the dream of many.

Graphic pictures of need and discouragement come from many sections. A lone woman in a Virginia village writes: "We have no sidewalks, the lawns are ill-kept, our church property unattrac-

tive, school grounds ditto, and burial grounds neglected. Nobody seems to have a thought of flowers as beautifiers of their premises, and, in short, we are about a thousand years behind the times. I am a newcomer here—came from one of the prettiest towns in Maryland—and as I expect to remain here the remainder of my life, I desire to introduce the "blessings of civilization." More pathetic is the situation of a Missouri correspondent who is "so lonely, away down here in this forsaken, miserable place. We are just starting a farm in the extreme northwestern part of Missouri, where people know nothing or care nothing about beauty of any kind. I do want a pretty home, and it would indeed be a great comfort to have friends and neighbors of the same tastes. Many of them, however, are content to sit on drygoods boxes for chairs, and scarcely any have ever had a carpet on their floors."

In one small Texas town "the sidewalks as a general thing are the dumping grounds for ashes, tin cans, trash of all kinds; and wood-yards have sometimes twenty cords cut and piled on the sidewalks, chips and all left there the year round." A Kentucky woman tells of "a town of 1,500, having no walks, no street lamps, no water-works, no stock law,—not anything beautiful. I feel as if I ought to do something. But all I know to do is to write you for literature to scatter, and for your terms for a lecturer." Crocket, Texas, promises that one can do "a regular good Samaritan's work by informing her how to go to work," and Batesville, Arkansas, sends "a Macedonian cry to you, and sincerely hopes you may be able to help us." "I am confined to the house," says a Florida correspondent, "with chronic ill-

ness, and when I talk to others on the subject, they are agreeable but not enthusiastic, and entirely inactive. I am not discouraged, for the condition of things makes me more anxious to do something, and I hope I may be able to send you a report some day, when I have succeeded."

It is really an epoch in civics which is marked by the official announcement that a "model city" is to be shown at the St. Louis Exposition. The Municipal Improvement Section of the Fair, desiring to show the value of intelligent collaboration between the various interests of a municipality in the development of the physical arrangement of a city, the progress made by modern thought in this direction, and the direction in which advance is heralded for the future, has arranged for a working exhibit of the essential buildings and features of a live municipality. These will be grouped with a number of the permanent features of the Exposition, such as the fire department, hospital, etc., near one of the entrances to the grounds, and will show the complete arrangement of a modern city-plant and its working, with the treatment of its streets, parks, public buildings, and, indeed, its whole structure. The aim is to show a model which will make men feel the same pride in municipal neatness as in personal neatness, and the same shame and personal loss in municipal carelessness that they would feel if forced to appear on the street with unclean hands or disordered dress. City organization, the protection of life and property, public service industries, streets, sewers, parks, baths, recreation, city beautifiers, etc., will all be illustrated in their perfect development in both the permanent features of the model city and in the exhibits by individuals and organizations.

The exhibit will be under the general

auspices of the Department of Social Economy, and the immediate supervision of Mr. Albert Kelsey, of Philadelphia, who is styled Superintendent of the Section of Municipal Improvement. The plan has been the outgrowth of a resolution introduced by Mr. Kelsey at the Buffalo convention of the American League for Civic Improvement two years ago.

Chicago is at present America's most interesting social laboratory. Her Municipal Voters' League has produced an honest city council. The Industrial Art League leads in the national arts and crafts movement. Her settlement work is of the highest order. Her settlement workers have produced several noteworthy volumes upon social questions. Her Municipal Art Society is really doing things. Her playgrounds and vacation schools bid fair to outstrip those of all other cities. Her chief Woman's Club is in truth an enlarged improvement society. Her schools—some of them—are doing pioneer civic work among the children. Individuals, neighborhood clubs, federations, and other organizations, are actively following up local needs. The League of Cook County Clubs devoted a recent meeting to the work of the improvement societies. The Chicago Woman's Club, influential and representative of all sections of the city, has formed a neighborhood centre committee, with Mrs. Frank Asbury Johnson, one of the founders of the successful South Park Improvement Association, as chairman. Its two objects are improved physical conditions and school extension. These "can be promoted by the formation of neighborhood centres throughout the city, using the school-house of each locality as the rallying point, and adapting the work to the needs of that particular district." The educational section of the Chicago Woman's

Club, through a special committee, is endeavoring to do a "model" work in one of the downtown school districts, beautifying the school grounds, and enlisting the children in the neighborhood improvement effort. The Woman's Auxiliary of the American Park and Outdoor Art Association is also devoting its attention at present to the beautifying of school grounds; and the Permanent Vacation School Committee of the Chicago Women's Clubs plans making gardening a feature of the summer's work. The South Park Improvement Association is advocating a new suburban railroad station; the public improvement committee of the Irving Park Women's Club is agitating the preservation of a natural park; and the Morgan Park Improvement Society has taken the lead in forming a United Ridge Improvement Society, and securing local leagues in a half dozen adjoining communities along the Rock Island suburban line. The Cook County Civic Council constitutes a bureau of information and a federating agency for some three hundred clubs and associations.

Chicagoans in general are earnestly seeking a cleaner city. A proclamation issued by Mayor Harrison calls upon all residents to obey the city ordinances forbidding the deposit of waste paper, sweepings, and other refuse upon the streets. The general superintendent of the Chicago and Northwestern Railway Company, in a special order, insists that every officer and other employe of the company is practically a member of a gigantic improvement society. Chicago has the most inclusive and generally satisfactory anti-smoke regulations, and she leads in the effort to secure wise state control of outdoor advertising.

E. G. ROUTZAHN.

Moral Instruction in the Public Schools.

Unexpected evidence of the extent to which the demand for instruction in the principles of morality is being made is furnished by the introduction into the New York Senate by Senator E. T. Brackett of a bill intended to accomplish this object. The text of the bill reaches us as we go to press, and substantial provisions of the bill are here reproduced.

AN ACT to provide for the giving of instruction in the principles of morality in all schools wholly or in part supported by public money of the State or under State control.

Section 1. In all schools, wholly or in part supported by public money of the State or under State control, and in all schools belonging to reformatory institutions of the State, instruction in the principles of morality shall be given as thoroughly as is given instruction in any branch of learning.

In these schools all pupils shall receive instruction in and shall be taught and shall study this subject, with suitable text books in their hands, for not less than four lessons a week for ten weeks or more, or its equivalent, during every school year, and must pass satisfactory examinations therein as in other studies before proceeding to the next year's course of instruction.

§ 2. In all normal schools, normal colleges, teachers' training classes, and teachers' institutes adequate time and attention shall be given to instruction in the best method of teaching this branch, and no teacher shall be licensed who has not passed a satisfactory examination on the subject and the best method of teaching it. The State superintendent of public instruction shall, on satisfactory evidence that any teacher has wilfully refused to teach this subject as required by the provisions of this act, revoke such teacher's license.

It shall be the duty of the State superintendent of public instruction to provide blank forms of affidavits for local school officers and to include in his annual report every school, city or district, that has failed to comply with the provisions of this act. On appeal by any citizen to the State superintendent of public instruction from any violation or neglect of the provisions of this act, the State superintendent of public instruction shall at once make an investigation and, on satisfactory evidence of the truth of the complaint shall withhold all public money of the State to which such district would otherwise be entitled until the provisions complained of shall have been complied with and shall exercise his power or reclamation and deduction under section nine, article one, title two of the consolidated school law.

A Great National Question.

NATIONS are a compound of forces, of ideas, of laws, of rights. A great nation would be a nation which possessed large physical powers, generous ideas, and a keen and quick sense of right and of wrong; and any nation may be described as great in proportion as it reflects these attributes either in combination or separately.

Some nations stand pre-eminently for force. In the ancient world Rome,—although this would not be a complete account of her,—Rome embodied the principle of force. In the modern world Russia stands pre-eminently for force. If we look for nations which embody ideas, we can find in the ancient world an excellent illustration in Greece in the fifth and fourth centuries before Christ; or in the modern world Germany in the eighteenth century. To put our finger on a modern nation that stands pre-eminently for the moral principle would perhaps be a difficult matter; but in ancient times no race stood more conspicuously for moral principles than the race which has given us Christians our Old Testament,—the ancient Hebrews.

These different principles are differently accentuated at different times in the world's history and in the progress of civilization. Thus, the savage represents almost exclusively the reign of force, for the normal condition of the savage is one of war. The distinction between savagery and barbarism may be represented by the advance from the principle of force to the principle of right and law, or perhaps more accurately expressed, to that of custom. Somehow or other, when what Bagehot called the "cake of custom" has once been shaped, laws and rights spring out of it as a matter of course. The savage

principle of force survives, but henceforth it is associated and to some extent regulated and controlled by the principle of law and of right; and as civilization advances, we find nations who reach the third stage of ideas and ideals.

Now, this development of mankind from savagery through barbarism to civilization, so far as nationality is concerned, we shall find illustrated for us in European history, if we survey the period of the last thousand years,—roughly the period from the year one thousand to the present time. For our purpose that period readily divides itself into three epochs: a period of some five hundred years, from 1000 to 1500, which may be described as the period of law and right; the period from 1500, or thereabouts, to 1800, where you have the French Revolution, which may be described as a period of force; thirdly, the nineteenth century, which I think I can show to you is the period especially conspicuous for the development and influence in politics of ideals and idealism.

The first period, from the year 1000 to the year 1500, I have said is a period characterized by the reign of law. I do not mean that men in that period did not violate law or did not go to war, but that the dominant conception was one of right or of law; and that whatever men or nations did, they sought to vindicate by appeals to the sanction of right or of law. A characteristic feature of the time is the survival, along with great states and nations, of petty principalities, the territorial rights of which were sacredly observed.

The two great powers of that time were the empire and the papacy. The empire was great rather as a reminis-

cence than as a fact. It was in many cases shorn almost completely of its actual powers; yet so deeply was it rooted in the idea of right and of law that it continued to exercise an enormous influence, even when it lacked armies to enforce its commands. The papacy then sprang up as a great world-power. It lacked apparently those roots in the past which characterized the empire; it could not appeal to great historic rights as the empire could. Hence there arose a story of donations of territory in the past, of decretals and what not, which although regarded by modern historians as false or forged, nevertheless served their purpose by convincing the men of that time that the papacy had its roots in the past, and had therefore great rights which it became them to respect just as they respected the historic rights of the empire.

Now, if we turn to the next period, from the year 1500 to about 1800, we find ourselves confronted by an entirely different set of phenomena. I do not for a moment mean to say that in this period of force the principle of right does not also obtain. These principles all obtained in all epochs of human history; but at different times one of them is more conspicuous or more dominant than the other. In this period from 1500 to 1800 the dominant note was not that of ideals, not that of right or of law, but of hard, harsh force. The key to the history of Europe at this time is the idea of the balance of powers. The map of Europe was regarded as a kind of parallelogram of forces, and the object of statesmen and of soldiers alike was to maintain the existing equilibrium. At one moment the fear was that Austria might exert too much power; at another danger was seen in the other corner of Europe, in France; or it was feared now that the Catholic powers would lord it

over the Protestant, or now that the Protestant would gain control over the Catholic.

Or I can illustrate my point by reference to another great historical phenomenon,—the Reformation. We Protestants are apt to think of the Reformation as a triumph by the sheer force of appeal to intellect, to conscience. It is a view that is comforting and satisfactory to ourselves, but history does not bear it out. No less a historian than Dr. Stubbs, the eminent English bishop and authority in this field of history, has asserted that where the Reformation consisted simply of ideas, as for example in Spain and in Italy, it was crushed out by the Inquisition; and that on the other hand, where it prevailed, as it did in Germany and in England, its dominance was due to its combination with worldly or political powers and to great ecclesiastical confiscations, such as that of the monasteries. The phenomenon illustrates my point, that throughout this period what is dominant in the politics of the world is the principle of force and of power. The period culminates in two great names that embody this principle, Louis XIV of France, and Frederick the Great of Germany, both of whom exemplify, though in different fashions, the principle of ruthless brute force.

The period which illustrates the third principle is the nineteenth century. In the nineteenth century the dominant note of politics is neither force nor law, but ideas. What is more, those ideas have come from American soil. We reach here the point at which the Republic of America makes her glorious contribution to the history of the world. It was not until the beginning of the nineteenth century that men anywhere believed in the possibility of free, popular, democratic government. The revolt of the thirteen English colonies, and their successful es-

establishment of a democratic Republic, convinced the world for the first time that this scheme was a feasible one. *That is our contribution to the history of the world.* Force is as old as mankind, law is as old as barbarism; but the idea of liberty, of national independence, of democratic self-government originates as a power and influence in the world with the successful establishment of the Republic of the United States.

And just as our Republic, by its history and by its origination, impressed the political consciousness of the world with these new ideas of liberty and democracy, so another nation, under less happy circumstances, bore in upon the mind of the world the significance, the inextinguishable value of the principle of nationality. It was Poland—Poland, in her distress, in her dismemberment, in her extinction, that contributed to the politics of the nineteenth century the other vital principle of nationality. And all that is best in the politics of the nineteenth century comes from the application of these two principles to the management of human affairs,—*the American principle of democratic self-government, and the Polish principle of nationality.*

There are other ideas on which I shall not dwell because, though perhaps of great importance in themselves, for my purpose they are unimportant. I refer to certain ideas which have sprung up in the latter part of the nineteenth century: the idealist's dream of human brotherhood and absolute equality, which we call "socialism"; then the dream of the Nihilist, which, so far as I understand it, as a positive doctrine means simply government without force; and, finally, the ideas of internationalism and humanitarianism, which have grown up in reaction against national hatreds and national resentments. These all are hu-

mane and exalted ideals; whether they be feasible in practice or not, is a different matter.

But along with them we have a set of ideas which perhaps merely reproduce in a new form the old principle of force. One of them is the innocent looking and apparently self-sacrificing principle of "carrying the white man's burden." It generally means exploiting the man who is not white. There is also the other idea of Pan-Slavism, which means the union of all the Slavs under the ægis of Russia; or Anglo-Saxonism, which means the union of all the English-speaking peoples in the world, under Russia; or Anglo-Saxonism, which the joint influence perhaps of England and the United States.

These ideas have appealed with tremendous force to some of the best men of our times. We can understand this so far as they represent moral ideals or humane principles; but often they appeal to the mind of men like the late Cecil Rhodes, for instance, simply because they imply that the race to which *you* happen to belong is to exercise dominion over all the other races of the world. Whenever these principles take on such a meaning, whatever the verbiage in which they be expressed, they are nothing more or less than the old savage principle of force.

I confine myself, however, to those three principles,—force, right and law, nationality and independence,—and having said so much in a general way, I shall now, in the second place, take up our own country with reference to each of these principles.

II.

I begin with force. I need not linger long over this division of my subject, because the most striking fact in the last

twenty, certainly in the last ten years, has been the enormous growth in the material power and resources of the United States of America. We have a continental domain bounded on the East and on the West by oceans. It is a domain of vast and apparently inexhaustible natural resources. It is inhabited by a numerous people, soon to be a hundred millions, who in inventive skill, in producing capacity, seem to lead the nations of the world. And the volume of our exports or the total amount of our productions, which only a decade or two ago came second or third in the lists, is now, as you know, first. On this material side the growth of our country is eminently satisfactory. Nor can we complain that she does not possess in the Council of Nations an influence corresponding to her power. It is a commonplace that in the last few years we have become a world-power, by which I mean that in the settlement of great international questions, questions affecting the Orient, for instance, the United States now possesses and exerts an influence unknown to it throughout the nineteenth century.

There is nothing wrong with our nation when we test it by the criterion of material force or the development of its material powers. There is only one other nation that we could compare with it in this respect, and that is Russia. When I speak of Russia, I am not speaking, as you will readily understand, primarily of manufacturing or of transportation, but rather of the extent of its domain and the massive influence which that gives and is likely to give it in the future. It is often said that the two coming powers of the world are Russia and the United States.

Russia has had an experience somewhat different from ours. She endeavored to expand in Europe and reach the

waters of the Mediterranean, but here she was balked by England, although, as Lord Salisbury told us not many years ago, England in this step made a mistake, or, as he said, "stake her money on the wrong horse." That threw Russia inevitably in the other direction,—whither, in any event, she would doubtless have tended; and during the last decade or two Russia has been expanding throughout Asia until now she stands at the Pacific, and will contest with Japan for important strategic points there. Russia, as I have previously said, represents force. In all this development across the Asiatic continent to the Pacific Ocean, her course has been practically unimpeded; she has been given a free hand.

Now, the position of Russia in the progress of her Asiatic development is that of the United States in this hemisphere. No one contests the hegemony of the United States in the continents of America, and the question that is confronting us and that we should all carefully consider is whether we are in the future to take Russia as an example, and illustrate in our development the regimen of force; or whether, as in the past, we shall be true to ideas and ideals, and to law and to right. No nation has ever been so favorably situated for forcible expansion as the United States is to-day. There is no one to say us "Nay" on the Continent. Whether we shall interfere with the rights of other nations depends upon ourselves. Surely, therefore, it is of the supremest importance that we should have a lively consciousness of the principles that have made us what we are and of the ideas which we have contributed to the world's history.

The tendency everywhere among nations, when they become great and powerful, is to revert to the principle of

force. A nation plays its part, contributes some noble idea or ideal to the world, fights for it, and then somehow, all unexpectedly, reverts to the principle of mere force,—as though, after all, in spite of its own great moral achievements, that were the important thing in the world. This is not a new observation; it is an old one. The Greek thinkers, surveying the course of the history of their own little republics, noted with sadness that what they called “hybris” was the ruin of them all. Now that untranslatable word, “hybris,” means, among other things, this: the wanton, insolent disregard of the rights of others, a readiness to violate laws, human and divine, and to defy existing institutions and ordinances,—in short, the exaltation of force and self-interest as the sole controlling principles in human affairs.

Proceeding, then, to consider our country in relation to ideas which have formed such a potent influence in the politics of the nineteenth century, I ask you to bear in mind that these ideas are our specific contribution to the history of the world. Never forget it! It is an indisputable fact that we have contributed to the world the political principles of liberty and democratic self-government. And the question which I now put is this: Are we true to the principles which we created and launched upon the world, or are we false? Are we going to adhere to them, or are we going to betray them? Six years ago a man asking such a question would have been hooted. This country, it would have been retorted, has always stood for liberty, for national independence, for government of the people by themselves. Have we not sympathized with Ireland? Have we not sympathized with Poland? Have we not sympathized with Hungary? Was there ever a nation struggling to be free that had not our sympathies, and at least

our moral support? I do not know how a dozen years ago one could have answered such a retort; but certainly a change has taken place in the last few years. Men now speak flippantly of the Declaration of Independence which their fathers regarded as reverently almost as the Sacred Books themselves. Men whose fathers laid down their lives to enfranchise the negro and make him a citizen, to-day proclaim the incapacity of colored nations to govern themselves.

I believe this is a passing phase, a delirium, a kind of intoxication, resulting from the military spirit which has been abroad for the last few years. I do not think it is so easy for nations to shake themselves from their own solid foundations; and although for a passing day we may scout the principles that have made us great, that have given us our place in universal history, I cannot for a moment believe,—it is impossible for me to believe,—that we can permanently betray them. Why, if we did, we should have no place or mission in the world; and whatever we name our government, it would, in fact, be as much an empire as that of Russia itself.

Now this is what gives such importance and significance to what is called the “Philippine Question.” That question is not much in evidence to-day. In an age like ours, when every morning brings the news of the world in its newspapers, no single question can keep itself constantly before the minds of men. That would be an intolerable monotony in this nineteenth century. Nevertheless, the Philippine question is there; and until it is solved in accordance with our principles, it will remain. I venture to think that when the Filipinos get their Legislative Assembly, which they are to have within the next two years, we shall hear for the first time, through an official Philippine organ,

their ideas of what they want; and we shall have to give heed to them, whether we like it or not. All the more important that we should prepare ourselves for that day, and know what our attitude will be when that time comes;—for come it surely will.

When, as a result of our war with Spain, we found ourselves charged with sovereignty and responsibility for the Philippine Islands, there were idealists amongst us,—they are sometimes called anti-imperialists,—who proposed turning over the islands at once to the government that had been set up by Aguinaldo. I sympathized, and have always sympathized, with these idealists in their idealism. I did not think then, and I do not think now, that the islands could have been turned over to Aguinaldo's government without revolution and chaos. I did not think then, and I do not think now, that the people were at that time sufficiently united, or possessed of a national consciousness, or experienced in the art and practice of self-government. I did not blame our government when, confronted on the one hand by its own ideals, and on the other hand by the hard and inexorable facts in the Philippines, they said: "We must maintain our authority here, and establish first peace and the institution of justice; and then we will set up civil government throughout the islands." It seemed to me a sensible policy; and although I admit it was an exception to our principles, yet I think we shall all recognize that in politics principles and ideals must often temporarily be suspended, because the hard facts will not adapt themselves to them. Thus, for instance, the Constitution itself is inconsistent with slavery; and yet slavery and the Constitution subsisted side by side for more than half a century. The founders of the Constitution realized that, and they expected in the course

of our political and economic development that slavery would gradually disappear. I think, therefore, we may have these temporary exceptions to principles. Facts, as I say, and ideals cannot always be brought immediately together. But the fatal thing is that anyone should regard the exception as the rule; and in the presence of hard facts which one cannot immediately subjugate to the ideal, disloyally and despicably abandon the ideal itself.

Now, my position is that what has been done in the Philippines in the past was in the main justifiable and necessary. The reason given for it, over and above those I have mentioned, was that we could not deal with the Filipinos while they were in arms; and everybody who knows how war stirs up passions will recognize the force of that contention. But now, when peace has come, when civil governments have been set up from the land of the Moros to the northern point of Luzon, that argument disappears. In short, every argument which, in the past, justified the course we have adopted in the Philippine Islands, justified it only as a temporary measure, not as a permanent one. No political party has in this country committed itself to the retention of the Philippine Islands as a colonial dependency; and yet we must do one or other of three things: We must maintain them as a colonial dependency; we must give them independence, regulated as you will, and safeguarded like that of Cuba; or we must admit them as territories and ultimately as states of our Union.

No one openly proclaims, I think, that the Philippines must always be retained as colonial dependencies; but a good many people are openly proclaiming that they shall not be admitted as territories and ultimately as states of the Union. I doubt myself if that policy would be

wise, and I do not expect it to be adopted. To say nothing about the difference in tariff,—which, after all, in practical politics, is a pretty influential force,—we have to reckon with race prejudice; and it seems to me very unlikely that the people of the United States would admit as equal partners of this Union the brown men off the coast of Asia. If that be so, we are left with the other alternatives, either a colonial dependency, or let us say, independence like that of Cuba.

Some of us advocate independence like that of Cuba. We talk of it in season and out of season, because we want to keep it before the American mind, because we are afraid of the policy of drift, because we apprehend that if nothing is said or done the American people will gradually accustom themselves to ruling what they call their “colonial dependencies”; and we feel that if that policy is acquiesced in it may ultimately become our fixed policy, and that, should it become so, the ancient character of our Republic as the champion of liberty and democratic self-government is gone. We advocate independence for the Philippines, ultimate independence, not to-day or to-morrow, but eventually,—because it is in their interests and in our interests.

Half a dozen years ago, at the time of the war, a good many people talked as though in annexing the Philippine Islands we were getting possession of a gold mine, and that Americans who wanted to get rich should leave this Republic and rush to the islands off the coast of Asia. There has been a good deal of disillusionment since the war. We find that the Philippine Islands are not commercially profitable. I think the Protestant missionaries who urged the annexation of the islands on missionary grounds have come to realize that it is not altogether a prosperous venture.

Why, the Filipinos don't need Christian missionaries. They number seven millions, apart from about a half million Moro barbarians. These seven millions, as the recent census taken by our Government shows, are civilized and Christianized peoples. We talk of them as Malaysians, as Asiatics. In a way, they are; but the terms are altogether misleading. They are a mixed race, who have been under Christian, that is, Catholic, civilization for three hundred years; and if you want to find an analogue to them, you may turn more safely to South American countries than to Asiatic countries. For remember, they are the only country in Asia which for all this time has been under the influence of Catholic civilization.

We want eventual independence, first of all, because it is in their interest and ours. There is nothing for either side to gain by retaining them as colonial dependencies. In the second place, we want the change because it comports with their aspirations and our political ideals and traditions. Among the Filipinos whom I met when I was in the Island in '99, when I had the honor of being President of the first Philippine Commission, I found everywhere a longing for independence. They did not feel at the time that they might be entrusted with it. It was something for the future; but it was an ineradicable and, I thought, a most beautiful yearning in every Filipino heart. It is their aspiration, and I say it is our own ideal also. It is in accord with our own principles and political traditions. *We cannot deny them independence without renouncing our own history and our own ideals; and that is why the Philippine question makes a great national issue.* It is going to test whether we shall be true to our ideals of liberty, of self-government, and of right; or whether we

shall revert to the savage and barbaric principle of force. That is the issue.

And, judging from the course of Roman history, it would seem that, if we once embark on a career of forcible subjugation, it would not be possible to set limits to its subsequent operations. When Rome, in the third century before Christ, crossed the little strait that separated the mainland of Italy from Sicily, it was, as Mommsen says, a moment of the greatest significance in the history of the world. It decided whether Rome, which had made itself great as an Italian power, should henceforth have transmarine possessions. The fateful step was taken. In Sicily Rome met Cathage. Crossing the little strait meant subjugating Carthage, meant subjugating Northern Africa and what we now call Spain; and when that work had been done, it meant turning eastward to the kingdom of Macedonia and the farther East. Rome in a short time, in the lifetime of a single individual, became a great world-power.

That is to say, along with its own natural domain in Italy, it now had colonies and dependencies all over the Mediterranean world. Did they enrich it? Mommsen assures us, that although Rome levied tribute from her subject colonies,—and we do not propose doing that,—the outgo was substantially equal to the income. The history of Rome is before us. She gained nothing in a material way by her transmarine possessions, and she undermined her government. The Republic of Rome soon became an empire, and the cause of the transformation was the annexation of these transmarine possessions.

I do not say that will happen with ourselves. No one knows the future. In estimating it we can only fall back upon the lights of the past. But I do feel that security for our nation lies alone in loyalty to those immortal political ideas which it is our high renown to have contributed to the politics of the world.

JACOB GOULD SCHURMAN.

Wanted a Few Idealists in Our Colleges.

It was natural that the finer sensibilities of the Columbia Faculty should have been shocked by the recent accusation brought against the University by Prof. Macdowell on resigning his chair that the spirit of idealism is lacking there. He is reported to have said that his colleague, Prof. Woodberry, whose resignation precipitated his own, was the only spark of idealism to be found in the faculty. It was undoubtedly unfair that Columbia should receive special castigation. What is she among so many? She is less a victim of our commercial ways than others. For he who runs may read everywhere the patent fact that it is in almost all universities and educational institutions that the mercantile and narrow

practical and utilitarian spirit of the age is more than a match for the forces spiritual and ethical, idealistic and æsthetic, which we expect our great educational institutions to nurture and diffuse. At present they place an exaggerated value upon knowledge and scholarship. They are needed for a higher educational purpose,—the moral and spiritual edification of our youth. Let then our college presidents seek less the scholar who represents erudition than the scholar of the Emersonian type who uses his learning and his specialism in the interest of the larger moral and spiritual ends which are the basic elements of education and the essentials of success, political and social, in a democracy.

The Working of the Juvenile Court.

FEW PEOPLE realize how new a development is the Juvenile Court, and perhaps even fewer are awake to the fact that its methods are working radical changes in the entire penal system. Once again in history the child leads into new paths of promise. The method presents a contrast to those ordinarily followed in the criminal courts, as encouraging to the powers that make for progress as it is bold and striking.

Just what is going forward, and the significance of it, may best be learned by a visit to the Juvenile Court of Manhattan and the Bronx (organized as lately as 1902, and held on Third Avenue and Eleventh Street); and we feel that we cannot do better, by way of bringing home to our readers the hopefulness of the new departure, than by citing a recent experience at the Court.

The case of Harry Gondelli was called.

Harry, a part-witted lad of fourteen, with a wandering eye, and hands fumbling a tattered cap, with vacillation writ large in gait and glance, was led in from the juvenile detention ward, behind the rail which separated the public benches from the remainder of the court-room, and halted before the judge.

The judge, conning his records, learned that Harry was an incorrigible "out-of-work"; and looking up at him with direct but not unfriendly glance, he said,

"This boy does not keep his job. Harry, what's the matter? Why don't you keep your job?"

Harry had no very distinct reason why, but said his boss was "going to fire him on Saturday—so he left."

"Well, how did you *know* he was going to fire you on Saturday? Did he tell you so?"

Harry's eyes riveted to the pen-wiper on the desk. No reply.

"Here, Harry; my eyes aren't down there in that sponge cup. Why don't you look at me when I'm talking to you? Now, how did you know your boss was going to fire you Saturday night?"

At last Harry was sufficiently reassured to talk, and said he "wasn't goin' to work for a man a week for nothin', an' then get fired without 'ny pay."

"You didn't *know* that he was going to do that. Now the next time you get a job I want you to stay and *find out*. The next job you get I want you to *keep*. Are you going to do it? . . . Yes? . . . All right. . . Well, and you've got to hustle for a job, do you understand that; and when you get it I want you to keep it." . . . "Now you understand, do you, that you've got to report to me every week until you get a job,—and afterwards,— . . . every week,—and if you *don't* keep your job"—this quietly, very deliberately, with unmistakable authority,—“I am going to send you to the House of Refuge. . . . You understand that? Well, do you want to go there, Harry? . . . All right then, you know what you've got to do. That's all. Dismissed."

Instead then, of being held for vagrancy, and spending weeks, or months, behind bars with seasoned criminals, which is what would have happened to him two years ago, Harry goes out on probation to "hustle for a job," and to show this firm but friendly man *who expects something of him*,—a new experience to Harry Gondelli,—and who has *not* jailed him, nor been unfair to him, what he can do in the way of being a decent boy.

Harry's place is taken by two smaller boys of twelve, caught selling stolen junk. In the judge's examination of these boys, the questions frequently recurred, "What did you do *that* for?" . . . "Was *that* a good thing to do, or a bad thing?" and they agreed that it was a bad thing. They pronounced their own condemnation, not perfunctorily, but realizing it, in the presence of this kindly, but just man, whose wish was clearly not to "get back at" them, but to set them straight, and give them a chance to make good boys of themselves.

Finally, the judge said, "Now I'm going to suspend sentence in this case. Do you know what that means, boys? . . ." An explanation in plain boy language, and plainly comprehensible by boyish brains, was followed by, "So you are dismissed on parole until November 28th, and from now till then you are to go to school every school day; and I don't want you going with any bad boys; and your teacher is going to report to me every week how you are getting along; and on,—what day did I say?"

"November 28th."

"Yes, on November 28th, you are both coming here again to report to me. Do you understand that?" and the boys were made to tell him the things they were to do, after which they went out,—to go to school,—which would not have been the case two years ago.

Two years ago what would have happened in such cases? Two years ago the law in New York regarded children between the ages of six and sixteen as being equally responsible in the matter of directing their own moral acts as men of fifty years. They were judged by the same standards, and punished in accordance with the same set of laws. It is hard to believe that such an administration of injustice could ever have crystallized into law; harder yet to realize

that it still obtains in the courts of a majority of our states, and of European countries.

Again, let the facts speak. This is the sort of thing that was happening. "Two boys of nine and ten years of age had been arrested on the technical charge of grand larceny. They had climbed into an empty wagon, had driven off, and sometime later a policeman found them fast asleep in the wagon. After remaining in jail four months and two days (where during the exercise hours the boy prisoners mingled freely with the men, following them, and listening eagerly to their conversation), the information against them was ignored by the grand jury, and they were released." And this was the sort of "justice" administered to our children before the juvenile court was created. It was a training school for criminals!

"The best boys may get into trouble, or court," says Judge Lindsey, of the Denver Juvenile Court. "It does not follow that they are not good because they do. As princely little fellows as I ever knew have been brought in for delinquencies of a serious character. *They only needed to be made to understand, to think; to get a lesson often as to where fun ends and the law begins.*" To the lads who "stole" the wagon their escapade was nothing more dire and dreadful than mere fun.

It was only four years ago that Judge Tuthill, of Chicago, the "pioneer in this field," the inventor of the Juvenile Court idea, proposed a separate court, and a separate house of detention for juvenile offenders, which together with the probation system, the suspended sentence, and discharge on parole, are the essentials of what has been called the "comprehensive and radical reform of the penal system,"—the chief aim of which

reform is clearly seen to be to prevent crime, rather than to punish it.

Among the advantages of the new system, besides the evident ones of segregating boy offenders, and giving them a chance to correct their own mistakes, are some very considerable ones. First, it gives the children a chance to come in personal contact with such men as many of them have never before spoken to, or had any dealings with; to most of them it is a revelation. Also, it gives the judge a chance to stand temporarily *in loco parentis* to lads who are practically fatherless, and often, as in the case of Judge Lindsey, to form personal relations of friendliness with them. It gives the judge a chance, where the home influence is distinctly bad, to separate the children from criminal surroundings, and send them to the House of Refuge. Incidentally it gives the court a clue to gangs of "Fagins," who are by no means extinct, but who, both in New York City and elsewhere, are corrupting and making thieves of the children of the poor. But all its advantages, as well as many interesting individual cases, are given in Judge Lindsey's contribution to a recent issue of "Charities," a more intensely interesting article than which it would be hard to find in the roster of the month's publications. In this number of "Charities," (which by the way, is a symposium on the subject of the Juvenile Court, being devoted to the subject from cover to cover), Judge Lindsey gives some studies in juvenile offences, shows how the case against the child must be judged, explains the methods of the Denver Juvenile Court in "getting the truth without violating the boy's own laws." Through the wisdom of his methods, Judge Lindsey has enlisted the assistance of the boys themselves, and under the heading, "What the Boys have Done to Help," he gives some illuminating cases

of the same set of boys lying under one set of circumstances, and under another set disclosing the whole case to the judge. "I knew these boys," he said, "and out of the presence of the officer they very promptly told me who broke the window, and why they all lied about it." . . . "It was a good illustration of the right way and the wrong way to deal with boys. Misunderstandings of boy nature are not confined to policemen. There are even parents, school teachers, and others, who have the same unfortunate habit. It has led to more criminality in child life than most any other cause."

Of the value of the system, Justice Mayer, of Manhattan, says: "The necessity of reporting once a week; of attending school regularly, and behaving well in the school, or of getting work and keeping at it (if the child be over fourteen); the kindly influence of various volunteer workers, who take an interest in the children, and who have been helpful to the court; and the requirement of reporting back to the court upon a certain day until the court is satisfied that the child is headed in the right direction,—are all useful forces which seem to bring about the permanent saving of the child.

The essential and underlying purpose of the establishment of this court was the saving, and not the punishment or the restraint of the child; and wherever the child itself, the home surroundings, the nature of the offense, and all the circumstances have warranted, the judges have always felt it their duty to give the child at least one chance and try it on parole. The results have been so encouraging that we can look forward with confidence to the years that are to come, and feel that many children will have been saved by this system of treatment."*

ISABEL EATON.

*"The Child of the Large Cities."—Julius M. Mayer, in "Charities," Nov. 7, 1903.

What the Negro Has Done in Africa.

IN our discussions of the capabilities of the negro race, we generally confine ourselves to a consideration of the social status and cultural achievements of the negro in America, of the work he accomplished as a slave, and of his advances since he obtained freedom. It seems hardly fair to form a judgment of the whole race by considering what it has done under trying conditions; we ought rather to look at the negro in his own home, and see what advances in culture he has made there. It seems admissible in a general review of this kind to compare the achievements of the African tribes with those of the tribes of the New World, and even with those of the tribes of northern Europe at a period before they had come under the influence of Mediterranean culture.

The negro all over the African Continent is either a tiller of the soil or the owner of large herds; only the Bushmen and a few of the dwarf tribes of Central Africa are hunters. Owing to the high development of agriculture, the density of population of Africa is much greater than that of primitive America, and consequently the economic conditions of life are more stable. Arts and industries have developed to a great extent, and it is particularly important to note that the use of iron is common to all the negro tribes, with the sole exception of the Bushmen, who, in many respects, occupy an isolated position. We may safely say, that at a time when our own ancestors still utilized stone implements, or at best, when bronze weapons were first introduced, the negro had developed the art of smelting iron; and it seems likely that their race has contributed more than any other to the early development of the iron industry. The beautiful iron weapons of Central Africa, which excel in symmetry

of form, and many of which bear elaborate designs inlaid in copper, are of admirable workmanship.

The possession of iron tools has also enabled the negro to bring to a high degree of perfection the art of wood-carving; and many works of the carver that have been brought to our museums by travelers from remote parts of the continent, excite our admiration.

It may safely be said that the primitive negro community—with its fields that are tilled with iron and wooden implements, with its domestic animals, with its smithies, with its expert wood-carvers—is a model of thrift and industry, and compares favorably with the conditions of life among our own ancestors.

One of the features of negro social life that deserves especial mention is the legal trend of mind of the people. No other race on a similar level of culture has developed as strict methods of legal procedure as the negro has. Many of his legal forms remind us strongly of those of mediæval Europe. For instance, it is hardly a coincidence that the ordeal as a means of deciding legal cases when all other evidence fails, has been used in Europe as well as throughout Africa, while it seems to be entirely unknown in ancient America.

Local trade is highly developed in all parts of Africa. Throughout southern Africa we find regular market-days and market-places where the people assemble with their goods. The market-place is considered sacred. No strife is permitted there, so that the exchange of commodities can go on without interruption. Extensive intertribal trade does not seem to have developed except on the east coast of the continent, and there probably only under the influence of a Mohammedan culture. When, in the

twelfth century, a great empire was founded on the east coast, caravans began to visit the countries of the interior of the continent, and thus were established the important caravan-routes into the center of Africa which have played so important a part in the history of its discovery.

The power of organization that manifests itself in negro communities is quite striking. Travelers who have visited Central Africa tell of extended kingdoms, ruled by monarchs, whose power, however, is restricted by a number of advisers. The constitution of all such states is, of course, based on the general characteristics of the social organization of the negro tribes, which, however, has become exceedingly complex with the extension of the domain of a single tribe over neighboring peoples.

The Lunda Empire, for instance, is a feudal state governed by a monarch. It includes a number of subordinate states, the chiefs of which are independent in all internal affairs, but who pay tribute to the emperor. The chiefs of the more distant parts of the country send caravans carrying tribute once a year, while those near by have to pay more frequently. The tribute depends upon the character of the produce of the country. It consists of ivory, salt, copper, slaves, and even, to a certain extent, of European manufactures. In case of war the subordinate chiefs have to send contingents to the army of the emperor. The succession in each of the subordinate states is regulated by local usage. Sons and other relatives of the subordinate chiefs are kept at the court of the emperor as a means of preventing disintegration of the empire.

A female dignitary occupies an important position in the government of the state. She is considered the mother of the emperor. She has a separate

court, and certain districts pay tribute to her. Both the emperor and the female dignitary must be children of one of the two head-wives of the preceding emperor. The emperor is elected by the four highest counsellors of the state, and his election must be confirmed by the female dignitary; while her election takes place in the same way, and she must be confirmed by the emperor. The office of counsellors of the state is hereditary. Their power is important, because four among them have the privilege of electing the emperor and the female dignitary, as described before. Besides this, there is a nobility, consisting, as it would seem, of the wealthy inhabitants, who have the privilege of expressing their opinion in regard to the affairs of the state. This empire is known to have existed since the end of the sixteenth century, although its extent and importance have probably undergone many changes. It would seem that sometimes the boundaries of the state were limited, and that at other times many tribes were subject to it. In 1880 the state was about as large as the Middle Atlantic States.

One of the most important considerations in judging the capabilities of the negro is his ability to assimilate foreign cultures. It is particularly the striking difference between the uneducated negro and the educated white, and the slowness with which education influences the poor negro, that are brought forward as a proof of inability, on the part of the negro, to reach higher levels. In this respect, also, Africa may give us some valuable lessons.

At the present time the distribution of negro culture in Africa is such that in all the regions where the whites have come in contact with the negro, his own industries have disappeared or have been degraded. As a consequence, all the tribes that live near the coast of Africa

are, comparatively speaking, on a low level of industrial culture. This phenomenon, however, is not by any means confined to the negro race. The process that brings about the degradation of native culture is the substitution of machine-made European products for the more artistic native products, the manufacture of which takes a great deal of time and energy. It is but natural that the blacksmith who can exchange a small lump of rubber picked up in the woods for a steel knife, prefers this method of obtaining a fine implement to the more laborious one of making a rather inefficient knife of soft iron with his primitive tools. It is not surprising that the cheap cotton goods replace the fine grass-cloth and the bark-cloth which the African women prepare. The European trader carries to the coast of Africa only the cheap products of European factories, but nothing that would give to the negro the white man's method of work.

Quite different from the effect of European civilization on the African negro has been that of Mohammedanism. At an early time, probably between the first half of the eighth century and the eleventh century of our era, the Sudan was invaded by Mohammedan tribes of Hamitic origin, and Mohammedanism was spreading rapidly throughout the Sahara and the western Sudan. Large negro states similar to those of South Africa existed in these regions before the Mohammedan invasion; but since that time we have historical records of the rise and disappearance of numerous states. A relatively high degree of culture has been attained throughout the Sudan. The invaders intermarried with natives, and although the Hamitic blood was gradually swamped by the large numbers of aborigines, their higher culture has persisted. Thus it happens that the empire of Ghana, south of the Niger,

a region from which many of our slaves come, and the Hausa States, east of the Niger, attained a culture which may well be compared with that of the Semitic people of Arabia.

It is very instructive to us that the Mohammedans have been able to civilize these tribes, and to raise them to nearly the same standard that they themselves had attained, while the whites have not been capable of influencing the negro of Africa to any considerable extent. Evidently this difference is due to the different method of introducing culture. While the Mohammedans have influenced the people in the same manner in which the Romans and Greeks civilized the tribes of northern Europe, the whites are sending only the products of their manufactures and a few of their representatives into the negro country. A real amalgamation between the negroes and the better class of the whites has never taken place, while the amalgamation of the negroes and the Hamitic Mohammedans is brought about by the institution of polygamy, the conquerors taking native wives, and raising their children as members of their own families.

The history of the kingdoms of Ghana and Songhai, two negro kingdoms, is particularly interesting. The accuracy of the tradition which has been handed down in writing, the records of which were discovered by Barth, is in itself proof of the high degree of culture attained in this area. Without a considerable amount of stability, it would be impossible that chronicles extending over so long a time should be preserved. The legendary history of the state begins with the fourth century of our era. Early in this period the Mohammedan tribes established themselves among the negroes, and it is said that about the year 680 they had a considerable number of mosques in the capital of the empire. In

1235 the capital was transferred to Melle, which in the beginning of the fourteenth century became the most powerful state of the Sudan. It extended over almost the whole of the western Sudan, including the important trading centre, Timbuktoo, at the north bend of the Niger. It is stated in the chronicles that the king of Melle at this time sent embassies to the emperor of Morocco, and that he made a pilgrimage to Mecca.

About the year 1500 the capital was captured by the king of Songhai, and gradually the center of Sudanese culture was transferred to a region farther east. At the present time the greater part of the ancient state of Ghana is under French jurisdiction. It is interesting to note that the French describe the people as industrious, and generally of a much higher culture than the smaller tribes of this area, and that they consider them as destined to take a position of ever-increasing importance in the Sudan.

Owing to the character of its government the political power of the negro state depends wholly upon the personality of the king. Under a weak king the state falls to pieces, while a strong man may raise it to a high level. The number of strong African kings met by explorers is remarkable. They are found in South Africa as well as in Central Africa and the Sudan. They are the best proof that among the negro race men of genius and of indomitable will-power exist. According to the chronicles, the king Askia of Songhai, who overthrew the Kingdom of Melle, was such a man. Barth, who discovered these chronicles, and who knew the Sudanese negro through long and intimate intercourse, says in regard to him: "King Askia—perhaps the greatest sovereign that ever ruled over Negroland—was a native of

the very country. He set us an example of the highest degree of development of which negroes are capable. The dynasty of the Askia was entirely of native descent; and it is the more remarkable, if we consider that this King was held in the highest esteem and veneration by the most learned and rigid Mohammedans. It is of no small interest to a person who endeavors to take a comprehensive view of the various races of mankind, to observe how a negro king in the interior of the continent not only extended his conquests far and wide, but also governed his subjects with justice and equity, causing well-being and comfort to spring up everywhere within the borders of his extensive dominions, and introducing such of the institutions of Mohammedan civilization as he considered might be useful to his subjects."

These brief data seem sufficient to indicate that in the Sudan the true negro, the ancestor of our slave population, has achieved the very advances which the critics of the negro would make us believe he cannot attain. He has a highly developed agriculture, and the industries connected with his daily life are complex and artistic. His power of organization has been such that for centuries large empires have existed which have proved their stability in wars with their neighbors, and which have left their records in the chronicles.

The achievements of the negro in Africa, therefore, justify us in maintaining that the race is capable of social and political achievements; that it will produce here, as it has done in Africa, its great men; and that it will contribute its part to the welfare of the community.

FRANZ BOAS.

The Effect of the Higher Criticism Upon the New Testament.

II. THE SYNOPTIC GOSPELS.

SINCE the time of Griesbach, the gospels according to Matthew, Mark and Luke have been spoken of as "The Synoptics." This term conveniently distinguishes them from the gospel according to John, and indicates the similarity of view-point and contents which characterizes them. While it may possibly lead to a mistaken idea of substantial identity and the forgetfulness of marked distinctions between them, it nevertheless has a decided advantage in emphasizing the wholly different nature of the Fourth Gospel. The chief importance of the Synoptics lies in the fact that it is almost exclusively through them that we possess any knowledge of the life of Jesus. Precisely for this reason a searching criticism of the authorship, date, and composition of these gospels is imperative, and should be welcomed.

The beginnings of such a criticism go back to very early times. Already in the second century numerous questions were raised, not only by men like Celsus, but also by Christian Gnostics. The fluctuating state of the text naturally caused suspicion in critically inclined minds, and the presence of a living and accumulating tradition tended to counteract and check the developing Catholic conception of these records. Comparatively few expressions of this kind have been permitted to pass through ecclesiastical channels; but they are sufficient to show an once more generally prevailing negative criticism. In the Reformation Period, radical critics, particularly in the Anabaptist churches, observed these vacillations in early tradition, or were led

by their own critical instincts to affirm the later and unapostolic origin of certain parts of the Synoptics, such as the stories of the birth and childhood of Jesus in Matthew and Luke. After the desultory criticism of the Deists and the earlier Rationalists, the more methodical study of the nineteenth century has been productive not only of deep and searching inquiries and earnest doubts, but also of positive convictions and well-established results, greatly advancing our knowledge both of the literary history of the documents and of the historic facts to which they owe their origin.

The student of these writings naturally turns first to the external evidence. The earliest testimony to the existence of any of the gospels, is found in some fragments of Papias, preserved in Eusebius. Papias lived in the first half of the second century, and was a bishop in Hierapolis, Phrygia. He refers only to the gospels of Matthew and Mark, having apparently no knowledge yet of either Luke or John. He declares that the apostle Matthew wrote certain Logia, or sayings of Jesus, in "the Hebrew dialect," by which he no doubt means the Aramaic spoken by the Hebrews of the period; and that each man interpreted them in his own way, by which he undoubtedly refers to different Greek translations known to him. Concerning the gospel of Mark, he maintains that it was written by a companion of Peter, under his influence. As to the time when the lost work of Papias was written, a clue is found in his statement that he would seek information from disciples of the elders, who themselves had been disciples of the apostles. He probably wrote at a date not earlier than 125

A. D. It is important to notice that he attached more value to sayings transmitted by word of mouth than to written accounts. The great Gnostic teacher, Marcion, who came to Rome about 140 A. D. from Asia Minor, seems to have been familiar with a gospel showing a marked similarity to the gospel of Luke. In the second half of the second century, the tradition becomes fixed that the Synoptic gospels were written by the apostle Matthew, Peter's disciple Mark, and Paul's disciple Luke. The constant repetition of this statement as to authorship and date in succeeding centuries adds absolutely nothing to its credibility, since it is based on no independent judgment or new material for determining the matter. It must, therefore, be concluded that there is no external evidence whatever earlier than the second quarter of the second century of the existence of Matthew and Mark, and that the first reference to Luke is still later.

On the border-line between external and internal evidence lie the indications of a gradual growth of these documents. To the student of Hebrew literature,—whether canonical, apocryphal or pseudopigraphal,—nothing is more natural than to expect in later Jewish writings such accretions by glossators, compilers and editors. None of these books has come down to us in its original form. Owners of manuscripts and copyists invariably made their annotations, correcting, explaining, and enlarging the text before them. That the same holds true of the gospels is certain, not only from internal evidence, but also from external testimony. The copy of Luke's gospel which was used by Marcion did not contain the first two chapters, and here and there lacked a paragraph in the body of the work. Mark xvi: 9 ff. is not found in our earliest manuscripts, while some codices contain a different ending. It has re-

cently been pointed out that Eusebius, before the Council of Nicaea, quoted the so-called Great Commission in Matthew xxviii in a shorter form, leaving out both the commandment to baptize and the trinitarian formula. In some parts of the church, apparently, the last words of Jesus in the Gospel of Matthew, enjoined upon his disciples to go out into all the world teaching the nations in his name. Late and unauthentic as even this saying unquestionably is, it is no doubt more original than the reading given by the manuscripts of the end of the fourth and the fifth centuries.

While it is a rare occurrence that it is thus possible to show, by external testimony, the growth of a Biblical document, a close examination of its contents seldom fails to reveal the work of many hands. It is manifest on thoughtful reading of Luke i and ii, that this addition to the gospel is itself of a highly composite character, including extracts from the book of Zechariah; a Jewish psalm,—ascribed to Mary instead of Elizabeth; a story of the birth of Jesus as the son of Joseph and Mary,—subsequently re-touched by an editor believing in the Virgin birth; and the genealogy intended to prove the Davidic descent of Jesus. If such was the fate of a section placed at the very beginning of the gospel, how would it be possible to imagine that the rest had escaped similar treatment? The excerpts of Marcion's gospel show, indeed, how differently the text of the same evangelistic narrative would read in different copies. There is no reason to doubt that in Gnostic circles copyists allowed themselves certain liberties; but the same liberties were also exercised in Catholic circles. It has long been recognized that Matthew i and ii represent a later addition to the first gospel; that the commission to Peter in Matthew xvi,—more correctly interpreted by

Catholic exegetes than by most Protestants,—reveals the ascendancy of the Roman episcopate; and that the last commandment to the disciples in Matthew xxviii was not an original part of the gospel. But even when such obvious accretions are removed, this gospel exhibits such marked contrasts of view point, that it is impossible to ascribe all the remaining parts to the same author. Hilgenfeld seems justified in his contention that the earlier Jewish Christian gospel has been worked over by a writer, viewing the life of Jesus from a different angle of vision. The gospel of Mark gives the impression of greater integrity. It may be questioned whether Scholten did not go too far in attempting to sever from his Proto-Mark later additions, but indications are not lacking that here also other hands than that of the original author have been at work.

The recognition of this fact of gradual growth is of utmost importance. We possess none of the gospels in its original form. A manifestly late addition to a gospel can create no prejudice in a truly critical mind against a comparatively high age of the document itself. It often happens that it is just an old and cherished work, or an excellent and highly esteemed manuscript, that receives the most glosses. If there is good reason to believe that neither Matthew i and ii, nor Luke i and ii, formed a part of these gospels in the first draft, the assumption that Mark is older because it begins with the baptism of Jesus must at once be set aside. If the commandment to baptize in the name of the three persons is an expansion of the earlier statement: "teach the nations in my name!" in Matthew xxviii: 19, it is evident that no argument as to the date of the original gospel can be based upon a text that had not yet won its way to universal recog-

nition in the beginning of the fourth century.

The question of authorship can scarcely be determined with certainty. A tradition that appears for the first time about a hundred years after the death of Jesus, and has been preserved only in late excerpts of a work written at that time, does not carry with it as much authority as one might wish. It may simply reflect the current opinion of the period in Asia Minor. It may have some foundation in historic fact. Its accuracy cannot be proved. We can only resort to more or less plausible conjecture. Papias seems to have been familiar with a number of Greek gospels, and assumed that they were different renderings of the same Aramaic gospel. Their differences appear to have made him distrustful of written sources and the more anxious to learn orally even from representatives of the third generation what Jesus had said. It is clear that he did not himself know the Aramaic gospel, or he would have consulted it. But he may have known that such a work actually existed. It is not at all improbable that an Aramaic gospel circulated in Syria, and that many undertook to render it into Greek. It may have been interpreted orally at first, and the translations of the different sections may afterwards have been committed to writing and arranged. This is suggested by the history of the Aramaic Targums of the Hebrew text and the Greek translations of the Old Testament. These versions also illustrate the vicissitudes of the original text in the hands of such interpreters. Furthermore, it is natural that the Aramaic gospel itself should have been frequently copied, and in the process of copying should have undergone many changes. There is no serious objection to the view that the "Gospel according to the Hebrews" originally was such a

copy, though it received many additions in later times. Whether this Aramaic gospel contained, in addition to the sayings of Jesus, editorial superscriptions, or even brief narratives of deeds done by Jesus, cannot be absolutely decided. But the analogy of Old Testament usage weighs heavily in the balances. We have no collection of prophetic oracles in the Old Testament that is not supplied with such headings, and accounts of events connected with the lives of the prophets are frequently interspersed in books entitled "The Words of Amos," "The Words of Jeremiah," and the like. Papias, evidently, had heard that the Aramaic gospel was written by Matthew. As Matthew was said to have been a publican, tradition may have seized upon him as the most likely to have written down the words of Jesus. But this fact, if it is a fact, also renders it possible that Matthew may have actually done this service. We know that disciples of famous rabbis would, in the first place, seek to preserve in memory and to transmit by word of mouth the utterances of their teachers. But as aids to memory, more than as guarantees of accuracy, they would permit themselves the use of memoranda. It is probable that this method to which we owe the Talmud was already employed in earlier times by the collectors of the sayings of the wise. Some disciple of Jesus,—it matters little whether his name was Matthew or not,—may, in his old age, have written down in Aramaic some of the sayings of Jesus. The remarkable preservation of an earlier strand of tradition out of harmony with the prevailing view concerning Jesus in a later generation speaks in favor of this view. Or the Aramaic gospel may have been written by a man of the second generation who gave the words of Jesus on the authority of Matthew. This transmis-

sion of the decisions of one rabbi in the name of a later teacher is exceedingly common in the Talmud. Gradually the collection of sayings would be provided with headings and set in a framework of history. One of the Greek translations of this gospel may have become the ancestor of our present gospel according to Matthew.

The tradition of Papias concerning the second gospel connects it directly with Mark, and indirectly with Peter. The gospel seems to have been written in Rome. It does not have the appearance of being a translation. The connection of the gospel with Peter must be regarded as an after-thought. There is no historic evidence that Peter was ever in Rome. But as the tradition took form that he had been the first bishop of Rome, the desire would naturally be felt to give his authority to the gospel recognized in that church. An earlier tradition connecting it with Mark could not be set aside; but it was possible to bring the Mark on whose authority the gospel was presented in Rome into connection with Peter.

At least since the middle of the second century the third gospel has been ascribed to Luke. Before that time it apparently circulated without the reputed author's name. If the compiler and editor of Acts is identical with the compiler and editor of the third gospel, he had a friend by the name of Theophilus; but who the *autor ad Theophilum* was, we do not know. It is of interest to learn from his Preface that he was acquainted with numerous written gospels, but also drew upon the living streams of tradition. In view of the anonymous or pseudonymous character of the great bulk of Jewish literature produced before the beginning of our era, it is not at all strange that we should be equally

ignorant as to who wrote the Synoptic Gospels.

In proportion as this fact becomes generally recognized, the interest grows in the attempts to discover the sources used by the authors of these gospels. In recent times a large number of scholars have accepted the so-called "two-source theory." According to this theory the authors of Matthew and Luke had before them the gospel of Mark, and all three made use of a collection of the sayings of Jesus written in Greek, and now lost. The theory involves the priority of Mark and the more exhaustive use of the *Logia* by Luke than by either of his predecessors. The chief arguments in favor of the priority of Mark are: (1) that it is shorter than the others, (2) that practically all that it contains is also found in the others, and (3) that the historic development of Jesus' career comes out more clearly in it than in the others. So far as Luke is concerned, it is well nigh universally admitted that this gospel is later than the other two. All that might be contended for is that in not a few instances Luke has preserved a more original form of the utterances of Jesus. But as between Matthew and Mark the arguments adduced are far from convincing. Whether Matthew, even in its first Greek form, was more extensive than Mark cannot be determined; even if it was, it does not necessarily follow that it is later, since Mark may have made a selection; that this is the case is suggested by the fact that there are more sayings that seem to go back to genuine utterances of Jesus in Matthew than in Mark; and when the term "son of man" is correctly understood as generic "man," as it must be in view of the only possible meaning of *bar nasha*, the only possible Aramaic phrase that could have been translated "son of man," the assumed superiority

of Mark's narrative as unfolding the Messianic consciousness of Jesus falls to the ground. While there is no objection whatever to supposing that a number of early Christian works have been lost, and that among them there once was such a *Logia Jesu* as many modern scholars resort to for an explanation of the Synoptic problem, the hypothesis seems unnecessary, and only productive of new difficulties. If it is supposed that all the three evangelists had before them the same source, this alleged collection of sayings, their treatment of it must have been characterized by quite as much freedom, if not arbitrariness, as the simpler theory of the use of one gospel by the others implies. In fact, it is far more difficult to explain the constantly occurring differences in the rendering of the same saying, if it is thought that they all copied from the same book. There is a long section in Luke (ix: 51-xviii: 14) containing numerous utterances not found either in Mark or in Matthew. It is held by many that these sayings were taken from the so-called *Logia*. It is difficult, however, to see why they should have been overlooked by the earlier evangelists. There are unmistakable signs that the two-source theory has seen its palmiest days. The fresh attention given to the gospels in recent times by Semitic scholars, familiar with the facts of earlier Jewish literature, has tended to break down many a position deemed impregnable by men whose minute study of the New Testament text and extensive acquaintance with the early history of the Church have rightly given great weight to their opinions, but who have failed to search for the Aramaic original of gospel texts or gospel phrases, to realize, in spite of Luke and Papias, the importance of a living tradition, and to gauge the liberty with which men of action, with vital interests

and uncritical minds, seize upon the spirit rather than the outward form of an utterance and unconsciously modify the thought as well as the words.

The two-source theory has done a useful service in bringing about a reaction against the exaggerated importance given by some critics to the personal characteristics and religious tendencies of the evangelists. There can, indeed, be no question but that the conflict as to the permanent obligation to obey the law must have affected the minds of those who transmitted words of Jesus and given shape to many a saying recorded. In this Baur and the Tuebingen school were right. Nor can it be denied that the individual experiences and personal convictions of the evangelists, as well as the general development of the Church, must have colored their presentations of the gospel. It is the merit of Bruno Bauer, Volkmar and, recently, Wrede to have called attention to this personal equation. But the impression is growing that the evangelists themselves, and even the later interpolators, were far less conscious, less actuated by party motives, less eager to have Jesus say what they wished he might say, than anxious to set down what they actually believed he had said and done and suffered. Most of the transformation of Old Testament prophecy into fact, of prophetic utterances with a universal significance into special Messianic claims, of simple cures into marvels of thaumaturgy, or ordinary human experience into myth and legend, no doubt lay behind these authors, was the work of successive generations.

It is quite impossible to give absolute dates for the Synoptic gospels. The influence of Josephus upon Luke has been cited as showing that the third gospel cannot have been written before 100 A. D. The argument would be more con-

vincing, if the most unmistakable signs of his influence were not found precisely in those parts which seem to have been added in a later time. Nevertheless, it is, on other grounds, altogether probable that the work was written in the beginning of the second century. Matthew, in some form, and Mark were apparently used, and in certain sections another source is likely to have been used. It is evident that at the time the gospel literature was already somewhat extensive. But Luke also drew from tradition. Words took the form in which they had been familiar to the author, and many sayings received a new significance through his own conception of the gospel. There is no reason to doubt, however, that the peculiar opposition to wealth and emphasis upon mercy that have been observed in the gospel go back to the original utterances of Jesus. Thus the effective contrasts between "blessed are ye that are poor," "blessed are ye who are hungry, for ye shall be fed," and "woe unto you who are rich" have a ring of originality lacking in Matthew's "blessed are the poor in spirit," "blessed are those who hunger and thirst after righteousness." The parables of the lost and of the good Samaritan are not less genuine products of the mind of Jesus, because they apparently came to Luke through some gospel not now extant. The accounts of Marcion's gospel show that Luke underwent many changes in the course of the second century, both in Gnostic and Catholic circles. Mark may have been written toward the end of the first century. It contains elements that seem to have been in the gospel from the beginning that cannot have taken that shape before the time indicated. Not much earlier is that Greek translation of the Aramaic gospel which, by various additions, some of them very late, became our gospel according to

Matthew. The reference to the murder of Zachariah ben Berechiah, who was slain during the siege of Jerusalem, is of such a character that it cannot well have taken its present form until at least a generation had passed since the event. It should be observed that Jesus does not prophesy the death of Zachariah, which took place thirty to forty years after his own death, but prophesies the destruction of Jerusalem as a punishment for the murder of Zachariah. The use of the Synoptic Apocalypse which cannot have originated before the siege of Jerusalem by all the Synoptics, or at least the incorporation of its material in all the three gospels, also indicates the period when the first of them was written. As for the Aramaic gospel, our ignorance in regard to its extent renders it difficult to assign a date. If the Synoptic Apocalypse already formed a part of this work, it cannot have been written before 70 A. D. The term "Son of Man" is not likely to have been known in a Messianic sense to this gospel. As the same is true of the apocalypses of Baruch and Ezra, written in the reign of Domitian, the Greek translation that introduced the term as a title, can scarcely have been made before the end of the century.

If the Synoptic gospels are thus of comparatively late date, the question of their trustworthiness naturally receives added importance. That much of the material brought together in these books is without historic value for the life of Jesus is perfectly clear. It is largely the merit of Strauss to have pointed out the mythical and legendary character of many of the stories, and also to have shown what a fruitful source Old Testament prophecy was. The miraculous element is to-day rejected by all competent and independent critics. But it is possible that in the reaction against

what was artificial in the old rationalism, Strauss went too far in one direction and not far enough in another. He was inclined to deny any basis of fact in the stories of miraculous cures. Scholars at the present time find it more natural to suppose that Jesus was led by his sympathy and his natural gifts to heal the sick by casting out demons. Sometimes his cures were successful, sometimes not. His diagnosis of disease may have been at fault; his heart was not. On the other hand, Strauss assumed that Jesus looked upon himself as the Messiah, and sought to explain the growth of his Messianic consciousness. Bruno Bauer and Holtzman were right in pointing out how scant the evidence is of any Messianic hope before the first century of our era, and how purely political the idea was during the first part of that century. Lagarde, with his keen insight, discovered the fact that there remain imbedded in the present gospels survivals of an earlier tradition according to which Jesus did not look upon himself as the Messiah, and did not desire to become King of Israel.

The recent investigations concerning the term "Son of Man" have led a number of Semitic scholars to the conviction that Jesus never used this phrase concerning himself as a Messianic title. With this the last argument in favor of his having regarded himself as the Messiah falls to the ground. He appears as a prophet. Similarly, his use of the term "Son of God" indicates that he gave to it an ethical sense, and did not associate with it any metaphysical significance. The discovery of this older tradition adds immeasurably to our assurance that there is a historic nucleus in the gospels, that Jesus of Nazareth actually existed, and that his teaching was of such importance as to justify the connection of the Christian movement with his

name. His matchless parables, his free and critical attitude to the law and the temple-cult, his opposition to the religious leaders of the day, his courageous defense of the little ones, his fraternizing with the socially ostracised, his lofty idealism, his ardent expectation of the Kingdom of Heaven, his distrust of the Messianic idea, his humility and his love, account sufficiently for the actions of both his enemies and his friends, for the prophet's death and the inscription on the cross charging him with being what he never was,—an aspirant to royalty,—and for the transformed and spiritualized Messiahship, later ascribed to him by his disciples. The more radically this older

tradition differs from the views of the evangelists themselves, the greater is the guarantee of its essential trustworthiness. Critically examined the Synoptic gospels prove to be a palimpsest, presenting on the surface a picture of Jesus, the Messiah, the Son of God, the wonder-working Saviour, conceived of the Holy Ghost, born of the Virgin Mary, crucified for the sins of men, and raised from the dead, while below this later creation there may be seen the outlines of a figure more human, but not less majestic, the prophet of Nazareth, whose teaching, spirit and character made an epoch in the history of the human race.

NATHANIEL SCHMIDT.

New Light on the Negro.

One of the most interesting questions which has been raised in regard to the negro is his capacity for education. On the one hand we have the extreme opinion of an undoubtedly representative man like Governor Vardaman, who regards the negro as unfit for even the most elementary education, and as a creature who would be both happier and more serviceable in the nation without it. On the other hand, stands the difference of opinion and of practical policy based upon it represented by the two distinguished negro leaders,—Mr. Booker Washington, who regards the negro as needing almost exclusively a utilitarian and entirely practical education; and Prof. Du Bois with his passionate plea for the participation of the negro, or at least the "Talented Tenth," in the advantages of the higher education. It is this talented tenth that are to be the leavening forces through whom education is to be diffused, and among which the leaders and emancipators of the negro race are to be found.

It is astonishing that in the considera-

tion of this question no light should have been thrown, or even sought, from the past history and achievements of the race in its native habitat,—perhaps the more so inasmuch as some ethnologists of note in Germany and other countries have been exploring the history of the negro race in Africa. The facts that are thus being brought to light tend to give us quite a new encouraging and stimulating conception of the negro nature and its capacities. Believing in the importance of making these facts more generally known, we have obtained from Dr. Franz Boas, the distinguished ethnologist of the New York Museum of Natural History, a statement of the more important of these facts, which will be found in the article he contributes to this issue on what the negro has done in Africa. Especially important is his statement of the difficulties under which the negro found himself in his changed American environment, which made it impossible for him to give evidence of the powers and the legacy which he brought with him.

Books That Concern Us.

ROUSSEAU AND NATURALISM IN LIFE AND THOUGHT. By William Henry Hudson. Imported by Charles Scribner's Sons. \$1.25. pp. x, 260. [The World's Epoch-Makers.]

This book gives a competent and balanced account and estimate of a man and a writer who almost inevitably provokes to excessive laudation or condemnation. He is one of the most difficult of biographical subjects; and he needs an equable biographer. The late Professor Davidson's monograph in the Great Educators' Series is an illustration of the need of this equableness; it scourges Rousseau with a partisan fierceness which knows scant pity or palliation. It is vigorous and stimulating; but misleading and unsympathetic in the main. Professor Hudson presents his subject in juster perspective, with the aid of more painstaking research and a closer and kindlier eye upon the facts. About half the volume is devoted to the story of Rousseau's life, and the second part to a survey and estimate of his writings and opinions on Art, Science, Politics, Education, and Religion, with a chapter on "La Nouvelle Héloïse," and another on "Rousseau as Epoch-Maker." While there is nothing especially striking or divinatorial in the reading of Rousseau's character and teaching, and while the "Confessions" are not drawn upon as they might be, the total presentment is just and well proportioned. The chapter on Rousseau's Religious Writings is eminently fair and candid, and that on *Émile* gives a skilful summary of his views.

SUPERVISION AND EDUCATION IN CHARITY. By Jeffrey Richardson Brackett, Ph. D. The Macmillan Company. \$1.00.

This is the fifth volume in the series on American Philanthropy in the Nineteenth Century, and is timely and important, and written in a style to attract readers who are not specialists. In Chapter I Dr. Brackett gives a history of the pioneer individuals and associations contributing to change the movement of philanthropy from one of "mere alleviation and care to efforts for cure and prevention." Chapters II and III show the growth in numbers and efficiency of public and private agencies for supervision of institutions and the aid of the unfortunate. Chapters IV and V give an account of the growth of national and state Conferences of Charities and Correction, and the work they have accomplished

in collecting, recording, and publishing data for study of methods and ideals in philanthropic work. Chapter VI records the great range and definite value of Societies for Organizing Charity, not only in improving the practice of charity as an art, but also in helping to secure better social conditions and more effective agencies for the prevention of poverty and degradation. Chapter VII relates the progress of distinct instruction in "applied sociology" in educational institutions, giving the interesting facts that, while in 1893, Dr. Warner could report but a dozen colleges and universities giving such instruction, Dr. Brackett is now able to report at least thirty-six. Chapter VIII gives a history of the various efforts to furnish technical training for charity workers in the Charities Organizations of Boston and elsewhere, including the New York Summer School of Philanthropy. The contribution to practical philanthropy and to the study of its problems which Women's Clubs and Associations have made, forms the subject of the ninth chapter, which gives the hopeful total of 431 clubs studying "sociology, political economy or philanthropy," and 425 "doing practical work," out of a total of 1,200 clubs investigated in 1899. Add to these the Deaconess and Mission Training Schools, the study classes of individual churches, and of associations like the "Women's Alliance," and the sum of educational work done for and by women in the philanthropic world makes a large showing.

A. G. S.

THE NATURE OF MAN. STUDIES IN OPTIMISTIC PHILOSOPHY. By Elie Metchnikoff, Professor at the Pasteur Institute. Translation Edited by P. Chalmers Mitchell, M. A., D. Sc., G. P. Putnam's Sons.

"Notwithstanding the real advance made by science, expressions of discontent with it are familiar. Science, it is said, no doubt has ameliorated the material conditions of human life, but is powerless to solve those moral and philosophical questions that interest people so deeply." Thus Prof. Metchnikoff's opening sentences. The moral and philosophical questions are those which man has in all ages propounded to the Sphinx, "Whence came we?" and "Whither are we going?" To these this book devotes itself, in the conviction that science has at last answered them. The author, it may be said in passing, is a Russian biolo-

gist, attached to the Pasteur Institute, whose most important contribution to science is his discovery of one of the functions of the phagocytes (voracious cells), or white corpuscles of the blood, which make perpetual war against intruding germs of disease, and to whose activity it is largely due that the cells of the heart, liver, brain and other organs, are destroyed and their place taken by connective tissue.

By what line of argument does he reach the conclusion that science has at last found answers to the questions for which humanity has been waiting so long? Briefly, this: Man, "a kind of miscarriage of an ape," shows in his bodily structure many examples of "disharmony," or lack of adaptations in structure to the conditions of his environment, owing to the sudden change in the conditions of his life since his origin from Simian ancestors. These disharmonies are shown among the organs of the body, in the wisdom teeth, the vermiform appendix, and the large intestine,—all examples of organs of little or no use in present conditions, and which often are, moreover, the seats of disease. Examples of such disharmonies are also to be seen in man's family and social instincts, in the instinct of self-preservation, which develops only late in life, and in the impossibility of reaching under present conditions an instinct of natural death. These numerous disharmonies, "the source of all our troubles," have been the point of attack for religious and philosophical systems since man first began to think.

The failure of religion and philosophy having been made clear, the question arises as to what science can do for the solution of the problem. By a more complete knowledge of man's structure, and a further development of the science of medicine, together with obedience to laws of hygiene, disease will be conquered, and the sufferings of humanity from that source assuaged. By the discovery of some method of preserving the life of the higher cells and of preventing the injurious activities of the phagocytes, life may be increased to one hundred years or more. A natural instinct of death may then develop which will make men as willing to die as they now are to lie down to sleep. So, then, to the question, "whence?" science answers "From early ancestry among the apes"; to the question, "whither?" she replies, "nowhere."

The biologist may question also, on purely biological grounds, the likelihood of these benign phagocytes, which show so tender a

solicitude for the tissues of the body in early life, turning and rending them as old age comes on. It is not a biological conception which presents the elements which compose the body as warring against each other. Finally, it must be said that science has as yet no data from which it is able either to assert or to deny the existence of a personal consciousness in another state. Prof. Metchnikoff goes much further than many biologists when he admits the possibility of building up a "serious thesis on the immortality of the soul" from the presence within the body of "the immortal elements, eggs or spermatozoa," even if he does not maintain that position himself.

H. A. K.

THE LAWS OF IMITATION. By Gabriel Tarde.

Translated by Elsie Clews Parsons, with an Introduction by Franklin H. Giddings. Henry Holt & Co. \$3.00 net. pp. xxix, 404.

This excellent translation of a book to which almost every latter-day exponent of sociology and psychology is deeply indebted will receive a hearty welcome, we are sure, from every student and teacher of these subjects, from every earnest educator, and from not a few general readers. It was as recently as 1890 that the original was first published; and yet it is hardly too much to say that the work has already become a classic in its field. It has virtually added a new and vital topic to sociology, psychology and pedagogy, and it has opened up a new point of view to the historian and philosopher.

For any prior treatment of the subject of imitation that was at all searching we have to go as far back as Plato; who in discussing education in his "Republic," laid great stress upon the many and subtle ways in which the imitative tendency operated in the young to mould them to the likeness of what they saw and heard,—persons, stories, songs, colors, sounds, scenes, objects of all kinds. No thinker seems to have followed Plato's clue or to have discerned in imitation a dominant factor in human development until Tarde arrived. According to his own theory, he must have been in the fortunate position of a recipient from his contemporaries of certain imitations or refractions of ideas converging upon his own conception of imitation, or he must have been the lucky subject of certain propitious or unpropitious interferences of rival beliefs or desires which made that conception possible and inevitable; so that he must not be credited with originality in the ordinary sense of the term.

But in whatever way he came by it, his theory derives much of its significance and fascination from its being rooted in the conception of imitation as one manifestation of a law of repetition and resemblance which holds throughout the animate and inanimate worlds. It is one mode of universal activity, of universal repetition, of the great rhythmic, undulating stress and strain of cosmic life. There are three of such modes: social repetition, which is exhibited in imitation; vital repetition, which is seen in heredity; and physical repetition, which is expressed in vibration. That is to say, imitation plays in social life (human and animal) a part like that of heredity in organic life, and vibration among organic bodies; it accounts for the resemblances to be found in each sphere. It has many forms,—custom-imitation, fashion-imitation, sympathy-imitation, obedience-imitation, etc.,—but it is one in principle; and is the elemental social fact by which society is society.

But what about unlikenesses, innovations, inventions? These are the products of competing or conflicting imitations, of those propitious or unpropitious interferences of imitations with one another, which result either in the modification of one by the other or in a new type or model. Such a field of fortunate conflict is your inventor, discoverer, genius, great man. Needless to say that the term "imitation" so employed has a much wider connotation than that which it has in common speech.

This interesting and pregnant theory is expounded, elaborated, and defended with great resourcefulness, scientific and historical. It is by reason of its wealth of illustration that the work furnishes such attractive and illuminating reading. Recent criticisms have shown that the theory itself must be modified or recast; but into that we cannot go here.

Mrs. Parsons' translation reads well, and is thoroughly competent. We have noticed a few misprints, and an occasional American bungle in the use of "shall" and "will"; but these are small matters. Professor Giddings furnishes in his brief introduction the chief facts concerning M. Tarde and his writings; and there is a good index. We may safely predict a wide circulation for this indispensable treatise.

C

THE NATURE OF GOODNESS. By G. H. Palmer (Alford Professor of Philosophy, Harvard University). Boston: Houghton, Mifflin Co. \$1.25.

In his Nobel lectures for 1899 Prof. Palmer defined the sphere of ethics as distinct from law, aesthetics, and religion, published in 1901 under the title, "The Field of Ethics." Now, in a companion volume, he discusses the central idea of this field,—the idea of the Good.

Goodness, Prof. Palmer points out, is one of those much used terms whose closer definition is required by the very fact of wide usage. We speak of a good day, a good boy, a good thrashing, a good sermon, etc., attaching widely differing ideas to the word. The professed teacher of ethics must clearly define the nature of goodness, leaving the preacher of ethics to enforce its claims.

According to Prof. Palmer, its nature is twofold. There is a goodness belonging to things and animals which is synonymous with fitness. Things and animals are already good for something: they are good for use, and they tend to perish or decay in the using. On the other hand the goodness that characterizes persons is an end in itself: it is evolutionary; it grows stronger and fresher by employment: it is perennial. A good knife slowly but surely wears out, but a good conscience is strengthened by every exercise of its functions. Moral goodness, in fact, "must be rendered habitual before it can reach excellence."

It is the personal or moral sort of goodness, naturally, to which Prof. Palmer devotes the major part of his study. He sees four qualities which must be found in goodness to make it of this high, personal order. It must be self-conscious, self-directing, self-developing, and self-sacrificing. Professor Palmer would prefer, however, to have substituted for the term *self-sacrifice* some positive word, such as *devotion* or *altruism*. Self-sacrifice, he says, is a misnomer; for the actions it stands for, far from sacrificing the true and highest self, only complete and purify it.

In a closing word on "Nature and Spirit," the author pleads for a truce in the customary warfare between these terms. The natural must be completed in the spiritual realm, and the spiritual must be extended to permeate and direct all the natural activities. The two can be no more separated in practice (and personal goodness is concerned with practice only) than can ideal and effort. The volume has all the helpful perspicacity and literary force of its forerunner.

D. S. M.

SHAKESPEARE'S PORTRAYAL OF THE MORAL LIFE.
By Frank Chapman Sharp, Ph. D., Asst.
Prof. of Philosophy in the University of

Wisconsin. Charles Scribner's Sons. pp. xiii, 232.

THE MORAL SYSTEM OF SHAKESPEARE: *a Popular Illustration of Fiction as the Experimental Side of Philosophy*. By Richard G. Moulton, M. A., Ph. D., Professor of Literature in the University of Chicago, etc. The Macmillan Co. pp. viii, 381.

Lack of space compels us to hold over a lengthy review of these important books, on a common theme, for our next issue.

Recent Works on Moral and Religious Instruction.

THE CHILD'S RELIGIOUS LIFE: A STUDY OF THE CHILD'S RELIGIOUS NATURE AND THE BEST METHODS FOR ITS TRAINING AND DEVELOPMENT. By Rev. William George Koons. Eaton & Mains, New York. \$1.00.

"Here at last," we say, after a glance at the table of contents and opening pages, "is a book which is the result of a careful study of modern methods of child training. To its author the psychological study of childhood is not a sealed subject. He seems not only willing, but anxious, to accept the dicta of modern research, to submit his thought to the conclusions of modern science."

But suddenly, at the end of Chapter I, things take an unexpected turn. Here at the outset is a scientific theory carefully detailed, the child's natural tendencies explained, and its needs stated in the light of modern child-study. Then, when the application is to be made to the religious nature and needs of the child, the scientific point of view is laid aside, the old theories of the child's religious needs is resumed, the old practices rejuvenated. Thus, on page 5, we read "The newer Pedagogy has much to suggest to us. The study of child nature has revolutionized our schools. Such study is to-day seen, more clearly than ever, to be a requisite in religious training." On page 27, "Such authorities as Prof. Wm. James, Dr. G. Stanley Hall, and others, agree that children's senses, instincts, views of truth, emotions are very different from those of adults. They further agree that the old superstition that children have innate faculties of such a finished sort that they intuitively grasp great truths,—especially in the religious realm,—is a grave error, now happily passing away." But on page 59: "In our investigation of the rise of religion in the child we have too largely overlooked the most important factor,—the presence of God with the infant

soul. He is there as an active stimulus, seeking to enter into loving relationship with the child, as its powers to respond gradually unfold. He does not await any action on the child's part,—he takes the initiative; and he takes it as soon as the child can make the least response. No mother ever hovered over child so tenderly, lovingly and constantly, as God hovers around the infant soul."

It is as if the author's mind were arranged in separate water-tight compartments. At first the scientific compartment is exhibited. We are edified and enlightened. Then it is carefully closed, and the non-scientific, religious compartment is turned to our view. We may be edified, but certainly this time we are not enlightened. And what we desire more than anything else is to be enlightened.

Sin and hereditary depravity give the writer a great deal of trouble. On the one hand his robust common sense revolts at the doctrine of infant depravity; but then he has Adam's sin and the consequent depravity of the human race to account for. He makes a compromise. He is convinced that depravity is a fact—"even the saintliest parents, in all degrees of grace, do without an exception, bring into the world children of more or less depraved natures. But we cannot join those who would commit these innocent children to hell. Therefore, infants are brought by the grace of God into such a state that dying in infancy, they go to Heaven." "We simply believe that God somehow, and in some way consistent with both justice and love, makes whatever change is necessary in the nature of the young immortal before he enters his heavenly home."

These quotations will sufficiently illustrate the remarkable combination which the author tries to effect. Regarding conversion, the same extraordinary medley of correct scientific theory and supernatural beliefs can be observed.

The author's insight into the needs of the adolescent is acute, his application of pedagogical theory most helpful, and his advice such as may well be heeded by all parents. It is only when he contends that the supernatural religious sanctions are indispensable that we find ourselves in radical disagreement. In short, the book gives rise to a feeling of regret that a mind capable of such devoted understanding of the child's nature should be so stultified by its doctrinal predilections as, in spite of its scientific training, to cling to the old religious conceptions. Unable, or un-

willing, to carry out his scientific theories to their legitimate conclusions, he comes to a sudden halt, and then, following in the old ruts, he urges that the religious teaching and training of the child be made the opportunity for the use of theological doctrines, which he himself acknowledges the child cannot understand. So he advises on page 162: "It is not yet time to begin systematic instruction in the Bible or Catechism. This is not in place until toward the close of this period, say from eight to nine years. Then toward the close of this period, when the time of greatest memory draws near, *pile in the Bible, the Catechism and all else* that a Christian must know and believe in order to his soul's health." H. A.

MODERN METHODS IN SUNDAY SCHOOL WORK.

By Rev. Geo. Whitefield Mead. Dodd, Mead & Co. \$1.50 net.

In this book we have presented a picture of the average Sunday school of the present day, touched on the surface by the breath of improved methods and animated superficially by the modern spirit. For any deeper and far-reaching improvements, however, touching not only the *method*, but the *matter* taught we search the book in vain. It evinces an earnest spirit of loyalty to the cause of the Church, but to the child and a study of its needs little or no attention is given. The child must fit itself to the Sunday School; it is not the Church and the Sunday School that should take cognizance of the requirements of the child. These are the recognized instrumentalities for saving souls, and therefore the child must be induced to go to Church and Sunday School; and means and methods must be studied to make them powerful to attract and hold the child. Of these methods, as tested by the experience of churchmen, not as taught and recommended by pedagogues, the book is made up.

The Church, the author tells us, has not lived up to its opportunities in the teaching of the young. Hence every possible energy must be put forth, and every conceivable method put to the test, to reinvigorate the Church and the Sunday School. Many pages are filled with an account of the various devices attempted in the Sunday Schools throughout the country; but no honest or searching inquiry is made *why* the Sunday School fails to hold the children or why the attendance at Church has so seriously declined.

The modern methods on which he places

reliance, and which have proved successful in many schools, are, in the first place "graded instruction" instead of one course of teaching for all pupils, old and young. That so elementary a recommendation should still be required nowadays speaks volumes for what is still being taught in non-modern Sunday Schools. In the outline courses of study as given in various progressive schools, we find no mention of any system of selection in Bible reading. Indeed we are explicitly told that the children are required to read the entire Bible, from cover to cover, over and over again each year. To find, as we do here, that persons who realize the moral and religious needs of children, still cling to the idea that all parts of the Bible are to be used for daily reading and edification, reveals how unacquainted our would-be religious teachers are with the results of modern Biblical research, and how very inadequately they realize the moral and religious needs of the child. How else could they feed the infant mind or that of any grade of children on such parts of the Bible as those treating of The Plagues of Egypt, The Massacres of Joshua, the doings of Elisha and Elijah. It is impossible to consider as conscientious educators those who would lead the child to study portions of the Bible that are consecrated to the description of barbarious methods of warfare, that reveal endless cruelty and retaliation on the part of God, or that waste the precious time of childhood or dull its interest by reading long genealogical tables or puzzling over birth stories that send it to the dictionary to satisfy its curiosity.

To secure the child's attendance the desperate effort is made to render the Sunday School attractive by every possible device, and frequently by means that cannot appear conducive to the true religious spirit. Pedagogical science has long questioned the use of marks and external rewards for good conduct or scholarship. But in these modern Sunday Schools the system of marks, rewards and honors is carried to such a length that there is not a little danger lest these external and tangible results represent to the child the real purpose of his going to the School. To be able to repeat so many chapters of the Bible, to recite so many hymns, to receive so many golden stars for punctual attendance, to have so many credit cards, prizes, certificates or banners, all this may spur on the ambitious pupil and make him the envy of his comrades, may succeed in making the School popular and

attract a large number of scholars, without inculcating a particle of true religious spirit. On the contrary, it may engender lip service, envy, hypocrisy, devotion to external observances without teaching charity, humility or unselfishness.

The effect of the study of such methods on the adult cannot be other than unfortunate. It is difficult to realize the attitude of a pastor who has evolved, for instance, the device described on page 189, on which the child presents a card with fifteen or twenty spaces at the church door to be punched by a faithful person, who also enters the child's name on a roll book,—precautions needed to prevent trickery or favoritism! As a reward the children who attended church regularly by means of this system, were given an excursion; for a certain number of attendances they were taken to a restaurant and given hot chocolate. A sleigh-ride to the Park, and admittance to the June festival was the final reward for fifteen Sunday mornings at church. As for the results, we are told that "it revolutionized the morning attendance." How highly a church is to be congratulated that has "revolutionized" its attendance by means of the prospect of hot chocolate and sleigh-rides!

The brightest page in the book is that describing the Kindergarten methods used in the Sunday School. Here, through the genius of Froebel, the child has come to its own; for here play, song and delightful activity are permitted even on Sunday, instead of dreary repression in honor of the holy day. In place of abstract doctrines, so unfitted for the child's understanding, concrete illustration is carried on, and each lesson is made real by virtue of the child's own activity. Could we but have the entire Sunday School, both as to methods and material for instruction, revolutionized on similar lines in accordance with truly modern psychological child-study, besides having an expurgated and selected Bible put into the hands of the children, we should be able to find more to commend in modern methods in the Sunday School.

H. A.

THE REFORM OF MORAL AND BIBLICAL EDUCATION. By Frank H. Hayward. London: S. Sonnenchein & Co.

This book affords a refreshing contrast to the two just discussed. We leave the atmosphere of tradition and enjoy an invigorating air of common sense which enables us to recommend the book heartily to all those interested in moral education. For Mr. Hayward

most intensely realizes the moral needs of the rising generation and calls with trumpet tones on the educational authorities to bestir themselves to the use of improved methods of moral instruction. For the sake of children, for the sake of the schools, and for the sake of public morality we must welcome such a stirring call to action, in spite of the startling and audacious method adopted by Mr. Hayward to compel the reader's attention. He deliberately attempts to make a serious book attractive by sheer strength of language and courageous use of denunciation. "Who in England," he exclaims, "would read a book on education, if it were devoid of acrobatics? The unconventionality and audacity of my book are . . . the products of a deliberate conviction that upon this subject violent stimulants are called for rather than sedatives." We soon learn to forgive his violent language; for we cannot resist his intense earnestness and splendid enthusiasm for the highest moral education. Moreover we realize that his words, though savage, are true. His statements are guarded by quotations, his strictures on English education are sufficiently corroborated by other recent writers, and the absurdities and monstrosities of religious instruction in the English Board Schools which he castigates can be pretty closely paralleled by similar conditions in our own Sunday Schools,—though here, of course, the State is not responsible.

Failing to find any light on his problem in England the author has gone to Germany, the educational Mecca, and there discovers the true gospel in the teachings of Herbartianism. "To me," he says, "the education question means in large measure the Herbartian question. I believe that on this problem of Moral Education, the Herbartians have more to tell us than any other men." But he is not a bigot, and is glad to find help in other directions, notably the ethical teachers and the Moral Instruction League; and he seems to have been much influenced by Dr. Felix Adler's book on "Moral Instruction of Children," from which there are copious quotations.

Before discussing actual plans he had to clear the ground of numerous educational fallacies and absurdities embodied in the curriculum of English Board Schools, and in the practice of other authorities safely entrenched behind ancient dogmas and traditions.

What know they of psychology or of principles of education? What know they of

Fröbel, Pestalozzi or Herbert? Good intentions count for nothing where the principles of science are required; and the plain truth is that a committee of housemaids could draw up a syllabus of religious instruction equal to most of those drawn up by the representatives of the churches. "Some day a science of education will be recognized and then people will regard a clergy-made syllabus of religious instruction with as much astonishment as a teacher-made prescription for lumbago.

"On the other side are purblind critics, pining to teach maternity problems to infants, on the other dissenters pining to teach 'Plagues of Egypt' narratives which would be laughed at if found in Herodotus and who resist any proposal to teach morality systematically. . . . Teach anything, anything—provided it happened in Palestine and long ago."

Turning to the positive measures of reform advocated, he insists in the first place upon the use of ethical lessons, adapted to the age and thought-circle of the child. "It is no good to shout the ten commandments at people in the hope that all problems will be solved. The Bible itself cannot solve all of them." Certain questions, such as juvenile smoking, temperance, kindness to animals, school-boy morality, civic duties, fall naturally to the school. In this relation the Moral Instruction League of England is discussed and commended. And interesting to American readers in this connection is the information on page 106, that "In November, 1900, various teachers received from a Scottish M. P. a letter and a book. The book was Mr. Adler's brilliant little work. 'The Moral Instruction of Children.' The letter conveyed the information that the member of Parliament in question, convinced by long experience that the principal defect in our educational system was the intelligent teaching of morals directed to the development of character, had decided to distribute free copies of Mr. Adler's book among all such people as were likely to exert influence on the reform of education.

But Mr. Hayward goes further. He does not consider that ethical lessons, completely mapped out for all the ages of childhood, are sufficient. He insists on retaining the Bible in the schools.

We read: "Surely the Bible is a widely studied book. Unfortunately such is not the case. People do not as a rule *appear* to care much about the Bible unless some one attacks it. The average believer makes no advance in biblical knowledge from his twentieth to his

sixtieth year. What was nebulous then is nebulous now. The proposals of my book are in large measure aimed at making the Bible an object of genuine *interest*."

Very interesting and excellent are his reasons for retaining the Bible.

1. The Bible has an astonishing value for teaching as a work of all ages.

2. Compared to the classics, the Bible has an equal interest: it is the classic of the people. It is the best imaginative material.

3. It is fascinating to children. It represents for them the "story age" of the world.

4. "A fourth reason," he says, "I can give better in words of Dr. Adler: 'The narrative of the Bible is fairly saturated with the moral spirit; the moral spirit is everywhere to the front. Duty, guilt and its punishment, the conflict of conscience with inclination are the leading themes,' etc.

It is an expurgated Bible, of course, that Mr. Hayward desires. Nowhere does he castigate more savagely the abuses of Bible-reading than where he denounces the use of improper parts of the Bible for readings. "The fact is that the syllabus-maker rejoices, revels, and wallows in the 'Plagues of Egypt.' Next to them he loves Elijah and Elisha. The same craving for perplexing narrative is seen in the recommendation of Luke's Gospel, because, I suppose, an angel spoke to Zacharias, predicted a miracle and struck him dumb."

Regarding *method* of treating the Bible, the following points are of special value:

1. The assumption of literal accuracy in the biblical narrative must be rejected.

2. A frank admission that there are problems must be made.

3. The existence of the miraculous must be rejected.

4. Biblical matter should be selected primarily for its moral value, from this as centre, should radiate various lines of historical, geographical, literary and critical matter, interesting in themselves which will pass into action and give to the religious matter at the centre a force and vividness it would otherwise not possess.

Another chapter treats of culture stage and their appropriate material in the Bible, and in selected ethical lessons. But we must refer the reader, especially those interested in Sunday School work, to the book itself. As a contribution from a radical whose attitude toward religious teaching and toward the Bible is so reverent, studious, and inspiring, it calls for serious consideration. H. A.

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MAY, 1904

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VOL. V

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No. 4

The Ethics of the Japanese-Russian Conflict.

IN THESE days of broad development and perhaps of over-swift progress, it ought not to be necessary to say, at least to an American public, that the rules which guide in politics, whether national or international, should be not only parallel to, but coincident with the rules of sound ethics. But we all know here in New York that they do not run even parallel, much less coincident with sound morals. They are frequently widely divergent, even crossing the lines, so to speak, at right angles.

The question that we here have to do with is one of international politics. We are to get at the right or wrong of this war in the East. And we must test this political issue by moral principles. There are two broad questions, the answers to which should have much to do with determining the character of international relations. They have been virtually undiscussed, yet are of great fascination to the thoughtful student of the inherent equities and rights of human kind. They may be stated as follows: Has a nation the right, under any conceivable circumstances, to force itself into political, commercial, or friendly relations with any other nation, against the will of the latter? Will any facts justify the seizure of any portion of the territory of any nation by another, except as a result and as a prize of war, or with the free con-

sent of the occupant and owner?

An affirmative answer, forced by the demands of greed and ambition in the practices of the so-called leading nations of the world, has been given to both of these questions in almost innumerable instances. The liberty, happiness, growth, and proper development of all of the various branches of the human family, depend upon these questions being rightly solved, and the solution accepted as a canon of international law; yet they have never been seriously and thoroughly studied, in the light of the unvarying ethical principles which underlie and must decide the answer to them, by any of those whose conclusions would be received as weighty and authoritative; and it is high time that such an unbiased, sober decision was reached and accepted.

In considering these questions to-day we have to do solely with their bearing upon a practical issue,—namely, the ethics of the present war between Japan and Russia.

Two declarations uttered many centuries ago by two distinguished scholars widely removed from each other in time and space, each of whom claimed to speak with the highest authority, will be quoted here as furnishing the basis of judgment which any person, desiring only to know the truth, must reach upon this question.. The first in point of time,

having been uttered some five centuries before the other, came from the lips of a man who has, for more than twenty centuries, shaped the policy and determined the history of the oldest and most populous government known among men, and has swayed and controlled the lives, formulated the ethical principles and regulated the conduct of a larger number of human beings than any other man known since the beginning of time. He declared that "all men within the four seas," which is to say, upon the habitable globe, "are brothers." The utterance of the other, even more clearly and decisively given, runs as follows: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

These two declarations are essential to the correct understanding of the ethical laws which should govern individuals in their dealings with one another, and should determine the relations which exist between those vast bodies of humanity which we call nations. They are accepted as true, not because they fell from the lips of two of the wisest masters of thought and leaders of men, whom the world has seen, but because the human heart feels and recognizes that they *are* true. No serious and closely observant student of the human being, as he investigates the various races and widely remote regions of the earth, can fail to be convinced of the entire accuracy of both of these declarations; the unity in origin of the entire human family; and the determination, for them, by a power outside of and higher than themselves, of the bounds of habitation of the various branches of the one race. Surface distinctions and unimportant differences aside, the man in all essential characteristics is and has been the same in all times and all parts of the world.

Variation in color, language, customs and grades of development are the slowly accumulated result of local conditions and influences. They show how the man in any particular locality has been affected, helped or hindered, by his surroundings, and nothing more. Thus he is brown, black or bleached by centuries of excessive heat and sunlight,—or by lack of them. He is made either energetic or indolent by centuries of continued struggle for existence, or centuries of an over-easily secured livelihood. Differences in language? They are nothing more than the fortuitous use of different vocal chords to express the same word or idea. The soil upon which man has lived, and from which he has won the necessities and luxuries of life, has stamped itself upon him, while he has fastened his imprint upon it. The climate which has colored, and either fondled or buffeted him, has had much to do with determining both his physical and mental peculiarities; for man is something of a chameleon and absorbs color and character from his surroundings; and we of the Anglo-Saxon and other races of the unkindlier regions of the northern zones have great reason for satisfaction with the rough stepmother whom we have found in the unresponsive soils and harsh climates which have developed physical and mental strength and endurance, breadth of grasp, tenacity of purpose and strong ambition, by the hard lessons of necessity extended through many generations and centuries, and which have educated us to be what we are to-day,—the leaders of the world's thought, purpose and progress.

If the two declarations above quoted mean anything, if they are of force or import in the practical affairs of life, they establish two rules of guidance, two ethical principles.

First: The relations and duties of man to his fellows have nothing to do

with mere political or geographical delimitations. They are unvarying in their character,—universal in their application. To put it in another form, right and wrong are not affected or determined by tribal, racial or national boundaries. If all men are brothers of one blood, it inevitably follows that what is right between any two individuals must be right between nations; and what would be wrong between individuals,—between brothers,—must be equally wrong between nations. There cannot be one ethical law for two individuals and another,—diverse and perhaps inconsistent with the first,—for two vast aggregations of men.

Second: Each race, tribe or nation holds the territory of its occupancy and domicile in absolute fee simple, by the direct gift and determination of a higher authority. It cannot be rightfully deprived of any portion of this patrimony, or interfered with in control of it, except by its own free choice and volition.

If these two rules of guidance appear to be too broadly stated or too sweeping, compare them with that single sentence, old as mankind, which forms at once the root and body of all ethical teaching, and is applicable alike to all individuals and all masses of men,—compare them with the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them,"—and notice how truly and closely they fit and fall into line with it.

In order to see the bearing of these rules of guidance upon the ethics of the present conflict between Japan and Russia, it will be necessary to recall some few recognized facts in the recent history of the far East. As recently as 1882 Corea emerged from the seclusion of centuries and entered into treaty relations with the governments of the United States, Japan, and leading nations of Europe, in the vain hope that by giving each of these great Powers of the world equal com-

mercial rights and privileges,—thus making it for the interest of each that her independence be preserved,—she would the better be able to secure herself against the seizure of her territory by any one of them.

The partition of China has long been desired and discussed by some of the great Powers of Europe. It is unjust to none of them to say that it would have been attempted years ago had the Powers seen any possibility of agreement upon their respective shares of the territory. This discussion was renewed with brutal frankness after the war between China and Japan. It was accentuated by the seizure by Germany of Kiao Chow and surrounding regions, under the flimsy pretext of compensation for the murder of a German missionary; of Port Arthur by Russia upon no pretext whatever; and of Wei Hai Wei by Great Britain, in order to get even with the other two, and to secure an impartial distribution of forced gifts on the part of China. These facts undoubtedly had a large influence in causing the Boxer movement. Stupid and ill-guided as was that uprising, it still was a patriotic effort to save the country from continued foreign depredations and ultimate destruction; and as such it had the sympathy of many millions of Chinese who took no active part in it.

In connection with the readjustment of affairs after this disturbance had been suppressed, the proposition was again broached. The United States, Japan and Great Britain ranged themselves in line together as unqualifiedly opposed to it. As a result of the discussions then held, the noteworthy Powers of the world, Russia among the number, entered into a common agreement to preserve the independence and territorial integrity of China, and the "Open Door" in commercial affairs. Thus the Czar then pledged himself to the maintenance of what he is

now seeking to destroy. It might safely be asserted,—but is not,—that he had no intention of keeping his pledge when it was made. Since that time, in response to repeated inquiries from his associates in the agreement, he has as repeatedly asserted his full intention to keep his word and withdraw his forces from Manchuria, but has shown no disposition to do this. On the contrary, he has, from time to time, gradually increased the military force with which he had practically garrisoned the province during the Boxer troubles, under pretext of protection to the branch of the Siberian railway which runs the entire length of Manchuria with its terminal at Port Arthur. He has spent many millions of dollars in strengthening Port Arthur, and in literally building up new cities and furnishing them with permanent, costly and elaborate residences for Russian officials. He has caused a forced immigration of colonies of Russian farmers with their families, and subsidized the development of many varieties of Russian industry.

In all this the Czar has taken a leaf out of the British policy in the same direction, which, as is well known, has been to encourage in every way possible the creation of British industries in some foreign quarter of the globe, the investments of large sums of money there, loans to the impecunious and unreliable native government; and, all this having been accomplished, to seize the country, dispossess the native rulers, and annex it to the British crown,—“in order to safeguard the large interests of British subjects.” In brief, while the *words* of the Muscovite monarch have been full of promise and respect to Chinese rights in Manchuria, and speedy withdrawal of his troops, his *deeds* have been equally full of preparations for the seizure and permanent occupancy of that territory. It is emphatically true that a Russian, and especially a Russian diplomatist or

statesman, must be understood and judged by his acts, never by his words.

In view of these facts, it is no wrong to the government of the Czar to assert what is patent to every one, that it has become involved in this present conflict with Japan through its determined purpose to wrest the large and valuable province of Manchuria from China, its rightful owner, and to secure such a grip upon and control of Corea as will enable it to absorb that small but politically and strategically important empire at its convenience.

No such motive of illegitimate greed and ambition can, with any show of reason, be charged against Japan. For, consider that since the war began, in the flush of pride over important naval victories, and when the troops of Japan were in position to take immediate and entire possession of the Korean Peninsula without even a show of resistance from the legitimate ruler of that empire, the Mikado, upon his own motion, has entered into a fresh treaty engagement with that monarch, in which he pledges himself to guarantee the independence and integrity of his weak and defenseless neighbor. No one should fail to notice that this guarantee binds the Mikado both against himself and against any and all other governments which may attempt either to annex the peninsula empire (which Russia is plainly intent upon) or to deprive it of any portion of its domain. Americans, at least, should have no difficulty in interpreting the purposes of the Mikado as shown in this compact, since they run closely parallel with our own recent plans and policy regarding Cuba.

Thus we see, in view of Japan's forbearance and honesty, that this is not a struggle between two land pirates to determine by main strength which shall secure a given booty of great value. It is rather a conflict between a robber and an honest householder, the latter having

been driven to defend his neighbor's property for the sake of the ultimate safety of his own. In this argument with long range guns, battleships, torpedoes, smokeless powder and dynamite, Russia stands as the exponent and defender of European aggression, the absorption and domination of the far East by several of the great Powers of Europe, while Japan stands as the champion of the rights, liberties and national existence of the three remaining peoples of Eastern Asia,—of their inalienable right to control their own territories, manage their own affairs, and to develop a higher and more modern national life along the lines of their own selection,—free from all outside dictation and interference.

So far as Russia is concerned, the history of the diplomatic intercourse of that empire with Corea for the past twenty years is one long record of intrigue, impudent demands, cajolery and threats, made use of in turn to secure political supremacy in that ignorant and inefficient government, newly opened to intercourse with foreign powers, and hence timid and uncertain of its footing. Requests or rather orders for the appointment of Russians to posts of trust and great responsibility, such as Confidential Advisers to the Monarch, the Treasury and other departments of the government, to the exclusion of all persons of other foreign nationality, have been constantly made with the utmost effrontery.

In regard to Japan, there is equally pertinent and conclusive evidence to prove the unselfish character and honesty of her attitude and purposes towards her neighbors in the far East, and that none but motives, creditable alike to her statesmanship and her generosity, have led her into this conflict with Russia. The immediate cause of war was the persistent refusal of Russia to accede to the urgent and repeated request of the Mikado to withdraw her forces from Manchuria.

and that the two Emperors unite in a treaty by which each should engage to "respect the independence and territorial integrity of China and Corea." If such an engagement as that proposed meant anything, it meant that Japan had no desire to invade any of the rights of either of her neighbors, and did not propose that Russia should do so.

While there is no selfishness, there is a large measure of wise self-interest in the line of action which the Mikado has found himself obliged to take. He is forced to defend the rights of his neighbors in order to protect his own domain from ultimate seizure and absorption. This is no time to enter upon a detailed explanation of this statement, and, fortunately, there is no necessity to do so. A brief study of a reliable map of Eastern Asia will convince any intelligent person of the truth of it. Corea is like a giant finger thrust down between Japan and North China, and within easy striking distance of either. It is defenseless, yet easy of defense by any strong power. If Russia were once well-settled in possession of it, it would be patent to all that that great empire would dominate the northern half of China, and Japan would be at the mercy of the Czar, to be seized, overrun and annexed by him at his pleasure.

Russia's aggressions have been numberless, infinitely varied in kind and degree, and long continued. All Europe has had a share in them. Now Japan stands in the open field, facing this group of land pirates, determined to put an end to their incursions, and to maintain the right of those nations in the Far East to independent, self-controlled life, against the greed and domineering ambitions of all of them. What honest man can have a doubt regarding the ethics of such a struggle? What American can fail to sympathize with Japan in such a purpose?

CHESTER HOLCOMBE.

Paul Sabatier and the Return to St. Francis.



PAUL SABATIER.

IT is just a decade since the appearance of M. Paul Sabatier's *Life of Saint Francis of Assisi*. On the morrow of the publication the author might have said with Byron that he "awoke to find himself famous"; for if Sabatier introduced Saint Francis to a large circle of readers outside the body of students of the ecclesiastical history of the Middle Ages, it is equally true that Saint Francis introduced Sabatier to this same wide circle. The author and his hero came before the public hand in hand. Their reception was immediate and enthusiastic. For in Sabatier's book the most lovable figure in the whole calendar of saints was portrayed in that wonderful French style which knows so well how to combine the perspicacity of scientific analysis with the grace of poetic refinement,—qualities, it may be added, which Mrs. Louisa Houghton has preserved in her American translation in a remarkable degree.

M. Paul Sabatier comes of a Huguenot family of scholarly traditions and

broad creed, one of whose members, the late-lamented Auguste Sabatier, has said that the object of his life was "to reconcile all that is eternal in the Christian religion with the most rigid demands of the modern scientific spirit." For some years before he wrote the *Life of Saint Francis of Assisi*, M. Sabatier was a Protestant minister in the Jura country, where, as he tells new friends who ask about the development of his interest in Saint Francis, he "often preached about the Poverello." Perhaps it was the "Franciscan Renaissance," or the considerable biographical and critical literature stimulated by the seventh centenary of the saint's birth (1182), that first attracted M. Sabatier to the study of Saint Francis. Be that as it may, the gentle saint of Assisi little by little drew the Huguenot pastor from his pulpit and his people, touched him with his own spirit of self-effacing devotion, and gave him a new commission and a new commandment,—to rediscover and reinterpret the real Saint Francis, whose traits had been obliterated or obscured by the official biographies of the Church and the ceremonial accretions of hagiolatry.

For most authors the immediate reception and hearty applause which greeted the *Life of Saint Francis of Assisi* would have been sufficient encouragement for launching out on a series of "popular" works, with the promise of large royalties. It is a proof of the singleness of M. Sabatier's devotion to his ideal that he has never been tempted to exploit the success of his book as a personal advertisement. He has let others continue the work of popularization on the foundations which he laid (Anne Macdonald's *The Sons of Saint Francis*, 1902; Anna M. Stoddart's *Saint Francis of Assisi*, 1904), while he himself has given these

ten years to unostentatious, unremunerative toil among archives and monastic depositories, to discover all the evidence possible for the interpretation of his hero as a prophet calling his enslaved century to freedom.

In order to be as near as possible to the source of his inspiration, M. Sabatier some years ago moved his family to Assisi, where he now lives for the greater part of the year in the modest little Hotel Subasio, at the foot of the hill which overlooks the town. He has been received into citizenship by the Syndic (Mayor) and townspeople of Assisi, an honor which he calls the proudest of his life. His unaffected enthusiasm for all that concerns the society of Assisi has endeared him to all his fellow-citizens, while his unfailing and courteous affability is always extended to the stranger who visits the little Umbrian village as a pilgrim to the shrine of Saint Francis.

M. Sabatier's work in Assisi has been chiefly of two sorts: scientific investigation of the early sources of the Franciscan movement, and the organization of an international society for the study of the Franciscan programme. Naturally, the Huguenot biographer of the cherished saint of the Roman Church has stirred up lively controversy and earned ample criticism from the side of Catholic scholars. In so far as this polemic has been actuated by a spirit of personal and confessed hostility (as in a recent pamphlet from the pen of a member of the great Franciscan community at Washington), M. Sabatier has wisely and patiently refrained from retort, even "the retort courteous"; but where the polemic has been conducted on the higher ground of historic fact and legitimate interpretation, as has happily been the case quite generally, he has labored earnestly to substantiate his claims. A

considerable list of Latin and French titles,—*"Speculum Perfectionis," "Tractatus de Indulgentia S. Mariae de Portiuncula," "Floretum S. Francisci Assisiensis," "Un nouveau Chapitre de la Vie de S. François," "Description d'un manuscrit franciscain de Leignitz,"* etc.,—bear witness to the uninterrupted scientific labors of M. Sabatier during the last decade. At the same time, however, ultramontanistic prejudice has blocked his way in at least one of his cherished plans of research. Convinced that many precious documents of the early Franciscans must have gone across the Alps with the missionaries who were sent to Germany, England and the Low Countries, M. Sabatier, some two years ago, undertook a journey to Belgium and Holland for manuscripts. His reception to search the monasteries and convents in the country where ultramontanism is perhaps stronger than in Rome itself was disheartening. He says in a letter which he wrote me shortly after his return to Assisi: *"Mes recherches en Belgique et Hollande n'ont pas eu de résultat appréciable à cause de la mauvaise grâce rencontrée dans les couvents."* Then he adds, with characteristic disinterestedness: *"Mais il pourrait se faire que mes efforts en provoquent d'autres."* The results of the scientific researches of M. Sabatier and his co-laborers are published in a series of brochures, published quarterly, entitled *"Opuscules de Critique Historique."* These brochures deal mainly with the description and interpretation of newly-discovered or hitherto unpublished manuscripts.

The second feature of M. Sabatier's work has been the organization at Assisi, in 1902, of the *Società Internazionale di Studi Francescani*. This Society provides in its Constitution for active and associate members, the former class to include rather the students of the Fran-

ciscan movement, and the latter class the friends and promoters of missionary activity in behalf of the Franciscan ideal. The Society is under the august patronage of Dowager Queen Margherita, and its roll-call of some two hundred members already contains names of international distinction: Mgr. Duchesne, Apostolic Pronotary and Director of the French School at Rome; Prof. Loofs, of the Protestant University of Halle, and the Dominican Mandonnet, professor at the Catholic University of Fribourg; Gabriel Monod, Director of the *Revue Historique* at Paris; Felici Tocco, professor at Florence, and author of the well-known work on *Heresy in the Middle Ages*; Henry C. Lea, of Philadelphia, the distinguished writer on the Catholic Middle Ages; Professor Luchaire, of Lyons, and many others whose names are familiar to every student of mediæval history. While the primary aim of the Society is propaganda for the Franciscan ideal, the scientific interests so dear to the heart of the founder are not neglected. Every active member is required by the Constitution to donate two copies of any book or pamphlet he may write on Franciscan subjects to the depository of the Society at Assisi, and this collection of works is to be the nucleus for a worthy library of reference and research. "Let us never forget," said M. Sabatier in his address at the first general meeting of the Society at Assisi, in June 1902, "that our watchword is *work*. Let the spirit of labor be our constant inspiration and the means to which we resort for the solution of every problem that shall confront us."

II.

It is time now to pass from the interesting subject of M. Sabatier's personal labors in the "Franciscan Renaissance" to a consideration of the ideals of the

movement which he has done more than any other man to organize and vivify, —the Return to Saint Francis. Just here it is difficult to speak categorically, because, on the one hand, the Society is so young that it has not yet had time to perfect a programme of propagandism, and, on the other hand, M. Sabatier's own work has been so predominantly of a scientific character that he has not appeared often before the public as a missionary. We have, however, two recent public utterances of his which may be fairly said to announce the programme of the Return to Saint Francis. The first of these is the address at the opening meeting of the Society, from which I have quoted above, and for a copy of which I am indebted to the unfailing courtesy of M. Sabatier; the second is a remarkable address delivered in London and published in the *Contemporary Review* for December, 1902.

In the first of these addresses M. Sabatier hails Italy as a "terre d'élection." Her people have resisted the seductions of mercantilism and militarism. They are a sacred remnant, a chosen seed. The representatives of all nations have come to the cradle of the Franciscan ideal "impelled by the same mysterious force which drew the Magi of the East to the cradle of the infant at Bethlehem." "Messieurs," cries M. Sabatier in his final appeal, "si vous jetez un coup d'oeil sur notre siècle ne trouvez-vous pas la terre presque entièrement envahie par le matérialisme, ici sous la forme de trust, là sous la forme du militarisme?" To save the world from this materialism is Italy's mission, through the ideal of Saint Francis.

In the London address M. Sabatier speaks especially of the application of the Franciscan ideal to present social problems, and its realization in actual society rather than of its theoretical sufficiency

for the spiritual wants of society. He says: "We are moved by a feeling of unrest. . . . I mean a moral unrest . . . which leads us to distrust ourselves, our programmes, and our ideals. . . . I shall hope to show you that our century is in harmony of idea with Saint Francis, that the most modern thoughts of our day, far from carrying us away from Saint Francis, are drawing us nearer to all that is most profound in him, namely, our age's widespread interest in international peace, and in its aspirations for a new social order in which oppression, exploitation, and alienation of the poor by the rich shall cease, and all shall be brothers because all are united in honest labor. The poverty which was Francis' ideal was not the sin-sodden, joyless destitution of our modern cities; it was rather the delirium of joy born of love so perfect and so universal that it could keep nothing of earthly goods for itself, but must change them all for the infinite wealth of the spirit. Saint Francis traded literally according to the Gospel precept: 'Go sell what thou hast and give to the poor, and thou shalt have treasure in heaven.'"

M. Sabatier sees in our own day conditions parallel to those of the thirteenth century. We are again ready for a movement of spiritual life both popular and laic. The falsely-raised hope of freedom in confessional Protestantism, which only substituted the authority of the Book for the authority of the Priest ("a change of dynasty," M. Sabatier calls it), is about to be realized in a new moral renovation, commencing with the lowly, and rising step by step through all the classes of our civilization. At this crisis we have for an inspiration and a guide the Poverello of Assisi, whose message is perfect joy in mutual service, perfect sympathy in common labor, and

perfect peace in universal brotherhood.

III.

In the foregoing paragraphs I have tried to paraphrase the doctrine of the Return to Saint Francis, as preached by M. Sabatier and his co-laborers. And I think the hardest heart and the dullest soul will hardly fail to be moved by the grandeur and the simple beauty that there were in the life of Saint Francis of Assisi; and that few will deny the blessing that still waits for the world when it shall have attained his self-effacing love for fellow-man and his joy in works of mercy. Yet, for all that, I doubt whether the name of Saint Francis is worthy to be made the rallying cry for a renewed society.

M. Sabatier, by temperament and training, first in the quiet parish of the Jura country, then in the atmosphere of the peasants of Assisi, is a confirmed idealist, inclined to a semi-mystical enthusiasm. He is with Saint Francis in spirit so constantly that he thinks with his thoughts and sees with his eyes. Our generation just for that reason appears to him to have a remarkable similarity to that of Saint Francis, and our social and political problems seem to him to need only the application of the Franciscan ideal for their solution.

But it does not seem to me, much as we have to admire in the Poverello, that the whole Saint Francis can be a satisfactory ideal for our age, or that the Return to Saint Francis means deliverance from the evils which vex our civilization. In the first place, a return to the Franciscan ideal would be a distinct retrogression in the world of science and intellectual progress generally. M. Sabatier has ingeniously attempted to exonerate his hero from the charge of intellectual obscurantism, by contending that, while "there is nothing more religious than the

spirit of modern science," in the days of Saint Francis science was only a "hollow pretence", bombastic, fantastic, dogmatic. This interpretation, we feel, is unjust and forced. When Saint Francis declaimed against the school of Jean de Stacia, of Bologna, his objection was founded not on the method or the spirit of that early apostle of scientific truth, but rather on the fact that the human intellect presumed to seek truth outside the body of divine doctrine sanctioned by the Holy Church. We cannot blame Francis for not being ahead of his generation here; but we should be loth to "return" now to that age of consecrated intellectual stagnation.

A second element in the Franciscan ideal which makes it seem inadequate for our age is its devotion to the Roman hierarchy. Here again M. Sabatier, especially in his *Life of Saint Francis*, has labored to show that his hero was a forerunner of Protestantism, and has rather unduly magnified the obstinate refusal of Saint Francis to mitigate the severity of the Rule of his Order into practically a Lutheran defiance of the Roman court. We feel, however, that M. Sabatier's Catholic critics have the better of the argument on this point, and that the evidence both in Saint Francis' own writings and in the early legends of the Order, is decisive for the complete and humble devotion of the Poverello to the Pope and the Roman court. He bids his followers "kiss the hand of a bishop"; he speaks with the utmost reverence before the Holy Father. Here again we need not find fault with Saint Francis for his fidelity to Rome; but the Anglo-Saxon world at least will hardly contemplate any "return" to sacerdotal authorities as the solution of its problems.

A third element in the ideal of Saint Francis which directly antagonizes the sanest sentiment of our modern life is

its vicious laudation of the monkish "virtues" of disease and dirt. Even granted M. Sabatier's contention that the mendicancy of the Franciscans was not to be abused as a substitute for work, but only to be practised as a sign of a perfect community of goods, it still remains true that Saint Francis himself most shamefully abused his health in the supposed interest of spiritual growth and taught his disciples to do likewise. He called his body "Brother Ass," out of contempt for the flesh; he lacerated it with scourgings and macerated it with fastings until nature gave way under the strain, and he was brought home to the lovely hillside of Assisi to die of a wasting fever, in what should have been the very fullest years of manhood. Moreover, he rejoiced in putrefying sores and unwashed garments,—because they were symbols of the humiliation of the flesh. When a disciple wished to cleanse the *pediculi* from his coat, Saint Francis bade him forbear, for they were his "celestial pearls." Here again we are not quarrelling with Saint Francis for not rising above the popular monkish conception of the essential simpleness of "a sane mind in a sane body"; but we cannot "return" to an ideal which finds virtue in multiplying pilgrimages and cherishing ulcers.

Most serious and insidious of all the faults of the Franciscan ideal, finally, we feel to be a certain sentimental effusiveness in which just ethical judgment is lost. It is hard not to be misunderstood here; not to be thought harsh, unsympathetic, and pharisaical. Yet at the risk of all this we must assert our firm conviction that one of the most demoralizing agencies of our generation is a weak, misdirected, sentimental sympathy with evil and evil-doers, which loves to call itself "broad tolerance," or the like. There is a rightful dignity of purity which only demeans itself by crying, "I,

the chief of sinners!" Be his performances ever so disappointing to his ideals, the man who has once seen a vision of the beauty of holiness has no business to grovel in the dust before either his Creator or his fellows. The Franciscan ideal stands preëminently for this false attitude of sentimental humility in the presence of evil-doers. M. Sabatier reflects the very inmost spirit of the Franciscan doctrine when he says in the closing words of his London address: "If a new society is to spring from us . . . it will arise when in an inexpressible impulse of love we fall on our knees at the feet of brigands to do them service; when we shall feel that if they are wicked, it is we who are responsible, we who by our pride and pharisaism have concealed from them the beauty of the Gospel."

No! a thousand times, no! We shall not "fall at the feet of brigands in our inexpressible impulse of love," if we wish our goods, our wives, and our children to be safe; but we shall capture these brigands and discipline them behind iron bars. Neither is it we who are responsible if they are wicked, but only their own wicked selves. It would be cowardly in us, as soon as we catch a glimpse of ethical truth, to cast the responsibility for our own wrong-doing on any other being than ourselves,—God, man, or devil. It is equally unjust to refuse to our fellow-men the ethical stimulus of feeling a full responsibility for their misdeeds. We are in danger of a wide-spread state of moral parasitism in our flabby spiritual life of to-day. And if it is a question of a "return" to ideals of the past, I do not find that Saint Francis' great model ever cast himself at the feet of brigands, but rather that he sat clothed in the infinite dignity of his purity and compelling love, and drew the thief and the harlot to cast themselves at *his* feet in an "inexpressible im-

pulse" of repentance.

Our criticism of the Franciscan ideal as a beacon light for our civilization, then, is summed up in these four points: it is unfavorable to scientific progress, it is subservient to an established ecclesiastical authority, it is compromised by the monastic misprision of a sane and clean physical environment, and it is vitiated by a sentimentality which obscures the moral judgment and makes objective ethical standards futile.

We would not be misunderstood as undervaluing the positive elements of ethical construction and religious inspiration in the Franciscan ideal. We pay full tribute to the persistent, unquenchable spiritual joy of the Poverello, that peaceful joy which Dante has so radiantly reflected in the verses of the "Paradiso." We recognize the self-devoting zeal of Saint Francis. We acclaim his gift of song, and that greater gift of breathing harmony into the course of thousands of his fellow-men. We salute the rare spirit of courage and constancy that was in him. But an ideal for our age, even though with M. Sabatier we idealize the Poverello of Assisi, we can hardly call him.

DAVID SAVILLE MUZZEY.

Adversity Makes Strange Bedfellows.

What could be more incongruous than the alliance of Republican and Democratic France with autocratic, tyrannic Russia, which seems to have been cemented anew through the adversity of Russia in her struggle with Japan? Evidently France's national prestige is more to her than her political and social idealism, for Russia represents all that is antithetical to the battle cry of progress which France has given to the world and the device which she wears on her heart,—liberty, equality and fraternity.

Results of Negro Education.

WHEN FIRST I became interested in the work of uplifting my race through education in the South, I confess that I began with a rather selfish desire,—an ambition to lift up the Negro race alone; but I think that I have long since outgrown that selfishness, and to-day I have no desire to do anything other than that which will serve the highest and best interests of all the people of the South, regardless of color. The question has been raised as to the value of educating the black man; as to the influence of education upon his character and upon his usefulness. The South, which out of its comparative poverty has been contributing rather liberally toward the education of the black man, has the right to know what the influence of education upon us is. The North, which has been contributing liberally, has an equal right to know of the value of education upon the moral and mental life of the race. Even if we take the most selfish view of this question, I believe that you will have to agree with me that whatever kind of education the negro has received so far, has paid.

There are in South Africa five million black people. Notwithstanding this vast number of native Africans, those of you who know the economic conditions of South Africa to-day will agree with me when I say that there has never been a time in the history of the mine owners in South Africa when the mining industry there has languished and refused to prosper to the extent that is true of it to-day. And this is true in a large measure because they are without labor in South Africa to operate these mines. It may be asked, "Why do these five million natives refuse to work?" Because they have never been lifted up through contact with the white man, the horizon of their needs

has not been broadened through any system of mental or manual training. Their wants are few and can be satisfied by laboring one or two days in the week. They ask, what is the use of laboring five or six days as we Americans do?

On the other hand, in the southern part of our country there are seven or eight millions of my people who labor as a rule six days in the week. Why? Because by contact with the white man,—through education in the public schools and elsewhere, they have had their wants increased,—multiplied many times. The American Negro instead of being contented with crude tents, wants houses, wants a piano, furniture; he wants books, newspapers, organizations,—he wants the very best in the American civilization. Hence he is willing to work six days in the week. There is the incentive. Then if you look at it from the most selfish point of view, all the education the black has received in this country has paid.

It will surprise some people, I think, to find out to what extent the Negro has succeeded in working out of his mental darkness, and in this respect I want to repeat that I have the most profound faith in my race. I do not believe that in all history there has been a parallel to the progress made by the American black man, and it is because of this progress that I have the most profound faith in the race, and was never prouder in my life than I am to-day of being in any measure connected with that race. Whenever a school has been opened for the black man, that school has been filled; and it would surprise you to know to what extent these people are willing to sacrifice, willing to go without food, in many cases go almost without clothes, in order that they may receive even a minimum amount of education.

Notwithstanding centuries of civilization and liberty, you will find to-day that 68 per cent. of the inhabitants of Spain are illiterate; 78 per cent. of the Italians are illiterate; and in the average South American country you will find that 80 per cent. of the population are illiterate. After only forty years of freedom and liberty, you will find that there is only 44 per cent. of illiteracy to-day, among my people in this country. That is to say, that within forty years we have blotted out 56 per cent. of our illiteracy, while in all the years of her freedom Spain has blotted out less than that by far.

Now I have purposely compared the progress of my race in its mental development, not with the highest civilization that exists, because, by reason of his physical location, by reason of his nearness to the American white man, the progress of the Negro is unconsciously and naturally compared by the average man with that of the American white man. In other words, we are constantly being compared with the very highest civilization that exists; and you must remember, my friends, that when we catch up with the American white man there is no other race ahead of us.

You will be interested to find further in what a degree the Negro contributes towards the expense of his own education. The City Superintendent of Florida said a few months ago in one of his reports, that in the eight black-belt counties of Florida the cost of Negro education was \$19,000, and that the Negro paid in direct and indirect taxation towards his own education \$22,000, or a surplus of about \$3,000; so you see that according to this report, the Negro in Central Florida is in a large measure taking care of his own education. A high authority has recently said that in the State of Mississippi the Negro receives about 20 per cent. of the public

school fund, which amounts to about \$250,000. The Negro in that state pays in direct and indirect taxation about \$280,000, so that there, too, in a very large degree, through direct and indirect taxation, the Negro has at least helped to educate himself.

And yet, notwithstanding what the North has done for the Negro, notwithstanding the really earnest effort that the South has made, notwithstanding what the Negro has done for himself, there is a woeful lack of opportunity for education for both races in the South at the present time; and I find by experience and by observation that the mere fact that a person is able to read or write a little, and has a mere smattering of education, does not count for a great deal in the truer and broader and deeper educational sense.

In 1877, according to the statistics furnished at Washington, \$2.61 were spent for the education of each white child in the South. During that year \$1.09 was spent for the education of each black child in the South. During the year 1901 about \$35,000,000 were spent for the education of both races in the southern States. That meant \$4.92 per capita for the whites; about \$2.21 for the black children. During that same year each child in the State of New York had spent upon him for his education \$20.55.

From a moral point of view, it has paid to educate the black man. I measure my words when I say that there cannot be found to-day in any part of this country a man or woman who has finished a full course of training at the Hampton Institute, at the Tuskegee Institute, or any of the schools that have grown out of the Tuskegee Institute, in any jail or State penitentiary, and we have sent out hundreds and thousands from these institutions. I have made some investigation of the subject and I do not believe that you can find

a half dozen individuals who have been graduated at any institution or any of these colleges in the South, incarcerated in any prison today. Furthermore, of the colored people in the penitentiaries of the South 90 per cent. are entirely without trades of any character; 61 per cent. of them are wholly ignorant. It is true that it is the ignorant that are guilty of crime, and not the intelligent as a rule.

Mr. Poe, a native southern white man, the editor of a southern paper, who has made a careful investigation of the southern Negro's tendency to crime, made a recent statement that he found during the two years in which he kept a careful record, that the number of ignorant colored people charged with crime was greater by 40 per cent. than the educated black people. A letter was recently written by a southern white man in which he describes a conversation which he had with the warden of the State penitentiary. In that conversation the warden said, not one per cent. of the people in the prison in Alabama had ever had instruction in any kind of trade. This man was asked the question, how many carpenters have you in this prison? He answered "not one." "How many printers?" "Not one." "How many tailors?" "Not one." "How many cabinet-makers?" "Not one." And so, in proportion as our people are educated in hand, in head, in heart, they lead a moral life. It is not then the educated Negro who is the criminal; it is the one who has never been lifted up; it is the one who has never had a chance. And if, perchance, the Negro succeeds in getting into prison faster than the white man, in some way the white man has a way of getting out faster than the Negro. For example, the official records show that for a single year in Virginia 3½ per cent. of white men to the thousand were pardoned, and only 14 Negroes; 4½ per cent. of the white men in Louisiana were

pardoned and only 39 Negroes. So you see the white man gets out a good deal faster, while we may get in a little faster.

No one will accuse the average New York insurance company of having very much sentiment on the question of the Negroes' education or elevation. With the average insurance company it is a matter of pure, cold-blooded business; but the medical examiner of one of the largest companies stated to me a few months ago, that during the twenty years' experience that that company had had in insurance, it had found that the black man who had received a degree of education, who owned his house, who had a trade, who worked regularly, was just as good an insurance risk as the white man with the same position in life.

Mr. Joel Chandler Harris, one who knew the Negro in slavery and who has followed his career, states that from his own observation in the State of Georgia the Negro industrially, morally, mentally, from every point of view, is making progress at a tremendous rate; and he asserts further that there is no reason why any American citizen should be discouraged by reason of the progress of the Negro people. No one has the right to pass final judgment upon the progress of any people until he has an opportunity to see something of the higher life of that people. He should go into the homes, into the schools, into the churches where he can see something of the best of those people, and not the worst; and, I say that more and more the people of America must learn to judge us by the best and not by the worst. In a large degree we must be judged by those in the school-room and not by those in the penitentiary. We must be judged by the black man who is buying a home, who is paying taxes, not by the man in the gutter. You judge the English by Gladstone, the Germans by Bismarck; and the Negro should be judged more after the

same manner. Nine-tenths of the intelligent colored people in this country have made up their minds that they will encourage the black man to remain in the South, that when all conditions are considered, economic and other, the South is to-day the most encouraging, the most satisfactory habitat for the black man.

Having decided, then, as to where we shall permanently live, it naturally follows that in a straightforward, manly way, we should seek to gain the friendship, the confidence and the sympathy of the people by whose side we are to live. That is what you do, that is what the German does, that is what every nationality on earth does; and the Negro should be no exception to that rule. Whoever, either North or South, seeks to stir up strife is an enemy to both races.

This question, in my opinion, is to be solved, not by emigration, not by amalgamation, not by extermination, but it is to be solved finally by sympathetic co-operation between the two races. I believe that if we are wise, gracious, patient, the solution will finally come through this effort at co-operation. There are difficulties at the South, there are wrongs and discouragements, but at the same time,—I repeat what I said at the beginning,—there are advantages. When it comes to the world of business, when it comes to seeking an opportunity for employment, for services in all directions, I do not believe that the Negro has a more encouraging field anywhere in America than can be found in the Southern States. In business matters he has, with a few exceptions, a clear field. If a Negro has a grocery store, keeps it clean, has the goods the people want, he is patronized almost as much by the white man as by the men of his own race. If the Negro is a mechanic and can build a house as well as the white man, he is just as likely to get the job as the white man. There, in a very large way, is the

entering wedge, in my opinion, to the path of this great question.

From an economic point of view I claim that the education of the black man has been a valuable investment. It is generally known that according to the official records in the State of Virginia, the colored people, starting in poverty forty years ago, to-day own wealth, at the present moment own and pay taxes upon 1-26th of all the property in that State; in the counties east of the Blue Ridge mountains they own 1-16th and in Hanover county they own $\frac{1}{4}$ of all the land. The official records show that in the State of Georgia the colored people added last year 1,526,000 to their taxable property, and they own at the present time 1,600,000 acres of land in the State of Georgia and pay taxes in that State alone upon property of all character, of \$16,700,000. And be it remembered in connection with that statement that the black man has learned a lesson from you white people, not to give in the property at its full taxable value, either. And so we find evidence throughout the South that is tangible, that is indisputable, that shows that the Negro has got upon his feet. We believe he is getting a chance; and, in measuring our progress, you must not think so much of "the heights to which we have risen as of the depths from which we have come," not so much of what we have done, as of the obstacles we have overcome in reaching these heights.

In a very large measure it has been the influence of the educated Negro, one who has gone out from our industrial schools, from our colleges and from our universities, who has counseled peace in connection with the relations between the two races; and but for the influence of the quiet, unassuming, courageous, educated man, long ago, I fear, in some sections we should have had a war of races. But as great as is our progress, much

more is needed before the race as a whole will be upon its feet.

The record shows that in Louisiana last year only one-fourth of the black children attended any kind of a school, and *that* one-fourth was in school for only about four months during the year, and had spent upon them for their education about \$1.09. My friends, it is hardly possible to lift ten millions of people when so large a proportion of them are in school only four or five months during the year, and out of it during seven months of the year. You would hardly educate a white child in that time.

But how are you going to change that condition? The black man works in the South, not so strenuously, but in his way he works and earns considerable money; but the difficulty is that by reason of his ignorance, his lack of experience, he does not know how to utilize the results of his labor,—his earnings. They get away from him for high rents, for snuff, cheap jewelry,—in a hundred ways that I have not time to mention.

Some years ago I had occasion at Tuskegee to call a young girl into my office and tell her our teachers had decided that by reason of some weakness in her studies she could not graduate with her class. She rose to the emergency and accepted her own failure as an incentive to make the most of what she had. In a very noble spirit she said, "It is all right, I do not complain. I have some education, Mr. Washington," she said to me, "and I will go where it may be useful. I am going to find people who are so far down that perhaps in some way I can give them a little of what I have learned." That girl, Anna J. Davis, left Tuskegee and we lost sight of her for a while. She went into the black belt of Alabama and picked out the most hopeless, degraded community in which to do her work. She found the people

living from hand to mouth, and they had never been in school but three months. She found the men poverty-stricken and illiterate and unable to use to advantage what little they had. They mortgaged their crops every year to pay the rents of their hovels. She found the wreck of a log cabin which on infrequent occasions was used as a school-house. That girl took this school as a nucleus. First, she installed herself in this tumbledown log school-house and won the interest and sympathy of the children; but she did not stop here; she went into the homes of these people and met the parents and induced them to come there to a meeting. That girl would sit down and in a plain common-sense manner teach them enough arithmetic to know the value of their scant earnings, and to appreciate the folly of their mortgages and improvidence. She taught them a better method of agriculture (for we teach a girl agriculture at Tuskegee); she taught them what to buy and what not to buy, and she went from cabin to cabin to teach by example a better way of living. After she had remained in that community for some months, a few of these people began to build better houses, others began to get out of debt, ceased to mortgage their crops; and the very first year she worked in that community she taught them to build a better school-house, which the next year was added to, and has continued from year to year; and in three or four years there was a frame school-house on the site of the old log wreck, and all the children were going to school eight months a year instead of practically not at all.

I wish you might have been with me when I last visited that community a year ago, have gone with me into their cottages containing two or three rooms, into their school, their church, and seen the complete revolution wrought in the entire life of the community. I asked her

one morning if she could tell me more in detail how the changes had been made. "I will tell you how I did it," the girl said. Then she showed me an account book, recording that John Jones had contributed fifty cents, another had given a chicken, another a dozen eggs,—these things to be sold for the school. The blacks had scraped and saved to put up that frame school-house before bettering their own homes. And then the girl pulled open the door and showed me two bales of cotton, and said, "we have a little cotton plantation of our own. I have closed my school two hours each day," she added, "and together we have cultivated the grounds around the school. That will give you some idea of how these changes have taken place." And I am glad that we have been wise enough at Tuskegee to do since what we should have done before, present that young woman with her diploma.

I could give you example after example showing how these young men and women have gone out into every community in the South and are giving themselves in order that they may lift up the South, in order that they may help in the redemption of your country and mine. These young people go out, quietly, simply, no banners flying, no friends standing by to cheer them on. They are fighting the battles of this country earnestly, and as bravely as any man who goes out to fight against a foreign foe; and in the last analysis, when all has been said and done, it is that kind of quiet, persistent, patient work that we must all look to for the solution of this problem. That is the kind of work that will command the confidence of the southern Negro and the white man, and should command the help of every man in the North as well.

Wherever I get the opportunity I suggest to my people that they take high ground on all these questions. I suggest

that if others would be little, we must try to be brave; and that if others are not good, we must try to be good, and that we must not become discouraged; and whenever an ill wind seems to blow,—and sometimes the ill wind blows, and it blows long and it blows hard,—the race must be the more determined to hold up its head and to let the world undersand that race or the individual that inflicts wrong upon another race or upon another individual is in the long run most injured; and that wherever wrong is perpetrated upon our race, it is the white man who in the long run is the most degraded. No member of your race in any part of this country can in a slight degree harm the weakest member of mine without a setback to your civilization. No member of your race can by deed or act lift up a member of my race, without yours being made nobler, broader and more useful.

I may be in doubt about a great many phases of this question, but of one thing I feel absolutely sure, and that is, that ignorance and race prejudice offer no solution for any problem on earth; and so long as we are going forward, giving the people more light, more skill, we can be absolutely sure that we are upon solid ground. Usefulness will constitute, in my opinion, the greatest protection that the Negro can have. Usefulness is the secret of sovereignty for any race or for any individual. In proportion as our people are taught to do a common thing in an uncommon manner, to do it better than anybody else, in the same proportion will the race problem be solved. Whenever you can get any race or individual to the point where they can do the thing better than anybody else, you solve the problem, and that is my ambition for the black man,—salvation through his economic, industrial and moral training.

BOOKER T. WASHINGTON.

The New South: Its Problems and Hopes.

THE SPIRIT of present-day life in the southern part of our Republic is to most Northerners a new subject. Who among us could select beforehand the matters of really vital interest which a treatment of that subject would necessarily cover? Very few, probably, could select with certainty more than one, or at the most two, of such issues,—the Negro problem and the Child Labor problem,—so little do we truly know the South. For all such, the new book which has been pronounced without any exaggeration to be “epoch making,”—“*The Present South*”* will be no less than a revelation. One hears the book spoken of as if it were merely a contribution to the treatment of the Negro problem; but while it is that, it is much more. Its theme is the whole larger life of the South, and the new fermentation that is taking place in that life, all the more boldly and ably portrayed because the hand that works it out,—that of a Southerner born and bred,—is so entirely familiar with the whole range of it and the inner motives at work beneath each surface manifestation.

According to Mr. Murphy's presentation, the really vital questions of the South are the problems of education in the public school, industrial school, and university; the problems of the undeveloped populations of the South, white as well as black; the industrial revival in the South, with its accompanying problems of child labor; and finally, the many puzzling questions arising from the presence in the South of the great unassimilable mass of ignorance represented by the plantation negro,—the problems of race

integrity, social equality, of lynch law, “negro domination,” and the problem of constructive leadership and the responsibility of the strong toward the weak.

The foremost of these problems may be characterized as problems of undeveloped wealth of one sort or another,—the undeveloped natural resources of a land ribbed with iron and coal, and a soil teeming with a rich semi-tropical vegetation,—and, richer still, the untapped, almost unguessed ethnic wealth of an undeveloped population,—the “poor whites” of the Southern mountains. This social asset Mr. Murphy does not hesitate to call the greatest wealth of the South, and its development the greatest immediate need of the South. He describes the poor white population as “a people of pure and vigorous stock,—our ‘contemporary ancestors.’ Many of them are distinguished by peculiar intelligence and force. They are often the children of the colonial pioneers who established the Republic; descendants from a New England ancestry as well as from settlers of Virginia and the Carolinas.” He believes that “in some counties of Georgia a larger proportion of the people can trace back to a New England sire than in the city of Boston.” The policy of the Southern leaders toward this “undeveloped” wealth to-day is a policy of speedy and effective development through education. “Their freest education and equipment is almost everywhere recognized as the supreme interest of society and the State. The white children of the masses of our rural population,” he declares, “were the chief sufferers from the preoccupation of our public interest,” in the Negro problem; and calling attention to the attempt to make good this loss, he here quotes the words of the first resolution of an early Conference for Education in the South: “Resolved, that the education of the white race in the South is *the pressing and imperative need.*” But in spite of

*“THE PRESENT SOUTH.” By Edgar Gardner Murphy. Macmillan & Co. Cloth, gilt top, \$1.50 net.

this agreement to educate, so great are the difficulties that "in the whole South the average citizen (black or white) gets only three years' of schooling of all kinds in his entire life; and what schooling it is! In four States it amounts to "five cents' worth of education a day for 87 days only in the year."

But although the leaders of public opinion in the South are deeply aroused on the subject of public education, as Mr. Murphy's chapters on "The Schools of the People" and "A Constructive Statesmanship" show, and although it is now the official policy of every Southern State to "include within the opportunities of a free school at the public charge all the children of its, citizenship, rich and poor, white and black," yet the path to the execution of this educational policy is thronged with difficulties. Because the Southern population is bi-racial there must be two sets of schools and equipment; because the population is rural in distribution, many difficulties of attendance, etc., must be met; because the population is relatively small, the educational tax is proportionately large. Mr. Murphy's statistics are arresting, when he compares the white populations of North and South, and says, among other surprising statements, that "the white population of the present city of New York exceeds the aggregate white population of the States of Alabama, Florida, Louisiana, Mississippi and South Carolina,"—the point of comparison of course being that it is this meagre white population in a land not yet recovered from the impoverishment of a devastating war which will inevitably have to bear the burden of taxation and of responsibility for these double schools. "The burdens and peculiar difficulties of the South are greater," Mr. Murphy believes, "than the world at large has yet appreciated; *** but the masses of a sincere people are taught the great realities of order, liberty

and culture not merely by what they have, but by what they long to have. The things that a whole people have resolved to do are of more significance in the history of a democracy than anything they may have failed to do. But the nation must be considerate of the South, and the South must be patient with herself. The burden must long fall heavily upon the few."

In a brilliant and interesting chapter on the almost unparalleled industrial development of the South,—which, reverting to the great activity of Southern enterprise between 1850 and 1860, Mr. Murphy calls a revival rather than a new movement,—he discusses Child Labor and says that the South believes that Child Labor "stands not only for arrested development in the individual, for ignorance and industrial helplessness, but for arrested development in the class to which the child belongs," and that "the people of the Southern States,—if they are in earnest about anything,—are in earnest about the liberties and opportunities of the child."

When the writer comes to deal with the central issue,—the social and political problems presented by the Negro millions in the South, we find the same spirit as in the other issues. There is the same just and balanced weighing of the matter, in naught extenuating and nothing setting down in malice. Mr. Murphy, with other Southern leaders, believes in the Negro's inferiority, but also distinctly recognizes the Negro's improvableity. He believes that "there is but one thing to do with a human being, and that is to give him a chance"; he acknowledges, in the true Southern spirit of *noblesse oblige*, "that moral obligation which binds the strong man to the weak." At the same time, he believes that the Southern policy of practically depriving the Negro of his vote has been more or less justifiable in an unendurable

situation, and that the hope of re-enfranchisement, when qualified, may be made a means to the Negro's uplifting. In the matter of race integrity his desire is not to condemn the Negro forever to a *lower* place, but to accord to him *another* place." But Mr. Murphy's treatment of the whole question is so admirable as to make its reading obligatory upon all who wish to be informed and broadened on a subject of such vital interest to every patriotic American.

From all this, the main issues at the South to-day are seen to be connected with labor and the factory, with policies for effectively dealing with inferior or illiterate populations, and with the problems of schooling difficult peoples and the *whole* people. These are all essentially democratic issues.

Has a second revolution taken place in the South? That the old South of the days before our great and tragic Civil War was pronouncedly aristocratic no one will question. "The Great House" upon its stately lawn overlooking its smiling and fruitful stretches of field, woodland and meadow, with its leisure, its books and music, its charming gatherings, its hospitality become an art, its paternal care for the dwellers in the clustered slave cabins near by,—this is the very picture and type of the life of the nobleman with his retainers. It was the life of the English squire transplanted by the Virginian cavaliers to American soil. Very marked was the contrast of all this with the reality of democracy as it existed in New England from the first town meeting onward. Yet no reader of "The Present South" can fail to see that in the transformed South of to-day true democracy is rooted and growing.

Mr. Murphy declares that the South has "crossed the threshold of democracy and has closed the door behind her." In proof of this democracy of the New South, witness Mr. Murphy's citation

of the present policy of providing schooling for "all the children of its citizenship, rich and poor, white and black"; the Southern criticism of the factory system as a "system which betrays a tendency to hold its humbler industrial forces in a state of arrested participation in the larger life of the democracy"; and the sense of trusteeship for the undeveloped races shown in such words as these: "There is indeed nothing more characteristic of the Southern temper than this deep note of responsibility which defines the policy of the South in reference to the Negro." This is indeed democracy at its highest, which one of the greatest of all Americans has defined as being "not a compact of persons equally efficient for their common interests and their common ends, but *a compact of the more efficient with the less efficient*, having for its object, through the action of the more efficient, to lift the less efficient into efficiency." That the spirit of the educated South is now essentially democratic in this best and highest sense is manifest in the whole animus of this notable book.

How has this revolution, resulting in the democratization of the South, come about? Who can read between the lines of "The Present South" will answer that it has come through two struggles, one fought out upon the field, by which the South was forced to the threshold of democracy; a second, more heroic and nobler struggle fought out in silence in the hearts of Southern men, a struggle in which the South conquered itself, and afterward of her own free will passed across that threshold "and closed the door behind her." That the power of "him that ruleth his spirit" has come to the South, and that it will be the means of teaching how to lift and bear this heavy burden which Fate has left the South, is not too much to hope.

It is the lofty democratic spirit in

which the book is written that justifies the prediction already made for it,—that it will prove epoch-making. Mr. Murphy's culture is of the sort which enables him to get outside of the. South and to view her questions impartially, judicially,—yes, even to get outside of himself and his personal feeling and bias, and judge himself, that is to say his social class, in the light of the abstract justice of the case. Let us hope that the readers of his book,—and it will have many readers,—may receive in an equally candid spirit what the author thus offers. Truly, if our leaders North and South all manifested this spirit of entire candor, free of personal bias, there would not long be any Southern problem.

ISABEL EATON.

A Word About the Russian Jew.

THE IMMIGRATION of the Russian Jew to this country is often defended, when there is courage enough for defense in the face of hostile criticism, on the ground that he brings with him thrift, industry and sobriety. In a work-a-day country like our own, these industrial virtues are looked upon as the final steps in the moral achievement of the average man. They make for order and complacency. They please the God of Things-as-They-Are.

But does this defense of the Russian Jew as immigrant tell the whole story? Or does it omit the Jew's best contribution to our national life? We submit that the apologetic virtues credited to him present his character only negatively. His finer parts escape the critics at the gate, because the higher moral qualities do not appeal to the official eye. But those who with human appreciation have observed the Russian Jew in his tragic

effort to begin life over again must have been profoundly impressed with the earnestness and beauty of character with which his presence blesses a squalid neighborhood.

The Russian Jew has great capacity for self-sacrifice, and great veneration for the moral law. No other immigrant surpasses him in these priestly qualities. If the bloom of these heroic traits is almost crushed in the bitter struggle for bread, he is not altogether to blame. If we overlook the fact that he brings something infinitely precious when he comes here, it is to our immeasurable loss that we do so. May he not be the best and most natural herald of intellectual and spiritual awakening in the darkness of our slums? His first home is the Ghetto. But in our American seaboard cities, Boston and New York, where there is a Ghetto, there once was a slum. The beer saloon must disappear where the school is clamoring for room. The dive must import its patronage, for it cannot thrive on people who work so hard to educate their children as do the Jews. The diversions of the old day give way to the people's concert, the lecture and the mass-meeting. His life is a leaven to his surroundings; and his children, before the public school and other beneficent influences have finished their work, are good Americans.

There are chasms yet to be bridged over. His readjustment to new conditions is not without its painful cost to his country and himself. But he brings to us moral possibilities. Perhaps we have not done our best to bring to the light the offering to our higher social life which may be developed from the terrible earnestness of the immigrant Russian Jew.

MEYER BLOOMFIELD.

Our Municipal Corruption and the Real Culprits.

UNDER THE TITLE "The Shame of the Cities" Mr. Lincoln Steffens presents a brave and awakening book which casts a lurid light upon what is undoubtedly the darkest spot of our national and civic life,—a book which is little less than a battle-cry summoning our better citizens to a stern struggle against the most carefully ambushed foes of the Republic. New York, alas, shares in the shame, along with St. Louis, Pittsburgh, Minneapolis, Philadelphia and Chicago, not to mention other cities which Mr. Steffens has not yet investigated.

When these accusing revelations first appeared they drew wide attention and comment. Not that they reveal things that were unknown to students, but they are written in a picturesque, forceful style suitable for a popular magazine, and yet are accurate and fearless. The author claims that they are only "journalism,"—not literature and not science. But they are more effective than either a severely academic or a statistical scientific account. They paint a picture in vivid colors that challenges attention. You cannot look at it and remain indifferent. The horrors glare at you. No need to go close and examine the details with eye-glasses. That an outsider should have reached the heart of the conditions in these cities is astonishing,—a proof of the power of the trained journalist to raise detective work to a science when his taskmaster will let him.

But what a terrifying state of affairs this book displays! Boodle,—boodle everywhere. Patriotism dead here, gasping there, feebly fighting yonder. Thieves in power, vice rampant, protectors sold to the enemy, citizens mostly indifferent. We knew it before, but this

fresh telling is so vivid and direct that it makes us burn with shame. Is this Democracy in action? "Philadelphia: Corrupt and Contented"; "The Shamelessness of St. Louis"; "Chicago: Half Free." The very titles, true as we know them to be, make us writhe. "New York: Good Government" would give some cheer were it not that now we should have to change it to "New York: Gone Back to the Mire."

Who is to blame? The politicians? They were the scapegoats for many years. Talk to the man in the car about it and he would say in effect: "If only we could rid ourselves of the politicians, those rascals that run our primaries, nominate our candidates and manage our elections; if we could get rid of the machine, then all would be well!" But Mr. Steffens shows that this lazy excuse will no longer avail. *The politicians are only the tools of evil, the active agents are,—business men! Yes, business men, leaders in the community, bank presidents, industrial captains, church officers,—these are the paymasters of the politicians, these the main supports of the machine and all its villainies.* Listen to Mr. Steffens' experience in Chicago:

"I spent one whole forenoon calling on the presidents of banks, great business men, and financiers interested in public utility companies. With all the evidence I had had in other places that these men are the chief sources of corruption, I was unprepared for the sensation of that day. Those financial leaders of Chicago were 'mad.' All but one of them became so enraged as they talked that they could not behave decently. They rose up, purple in the face, and cursed reform. They said it had hurt

'business'; it had hurt the town. 'Anarchy' they called it; 'Socialism.' They named corporations that had left the city; they named others that had planned to come there and had gone elsewhere. They offered me facts and figures to prove that the city was damaged.

"'But isn't the reform council honest?' I asked.

"'Honest! Yes, but,—oh, h - - l!'

"'And do you realize that all you say means that you regret the passing of boodle and would prefer to have back the old corrupt council?'

"That brought a curse, or a shrewd smile, or a cynical laugh; but that they regretted the passing of the boodle regime is a fact, bitter, astonishing,—but natural enough. We have seen those interests at their bribery in Philadelphia and St. Louis; we have seen them opposing reforms in every city. Here in Chicago we have them cursing reform triumphant, for, though reform may have been a benefit to the city as a community of freemen, it is really bad; it has hurt their business."

Shall we effect reform, then, by electing "business men" to run the government on "business methods?" That would be setting Satan to cure sin, for, says our author:

"Politics is business. That's what's the matter with it. Make politics a sport, as they do in England, or a profession, as they do in Germany, and we'll have,—well, something else than we have now,—if we want it, which is another question. But don't try to reform politics with the banker, the lawyer and the dry-goods merchant, for they are business men and there are two great hindrances to their achievement of reform: one is that they are different from, but no better than, the politicians; the other is that politics is not 'their line.' The politician is a business man with a spe-

cialty. When a business man of some other line learns the business of politics he is a politician, and there is not much reform left in him."

New York's experience this year gives force to this double indictment of business men as the active corruptors, and the incompetence of other business men to cure the evil. The closing days of the legislature were an orgy of graft. Bad bills by the dozen had been pressed forward against the angry protest of the handful of citizens who fight the people's battle. All of these bills, involving thefts of uncounted millions, had been paid for,—not to the community, but to the venal legislators. By whom? The representatives of franchise corporations, financiers of high standing, business men! They went to Albany because the cities are governed from the Capitol, not from the City Halls. Some of these measures were smothered (the bill to compel the purchase of ballot-machines, for instance) because the bribes offered were too small; others were too foul to live in the light; and the Niagara Power Bill (the most colossal "boodle" of all) with the Remsen Gas Bill were rushed through in the closing week. The bribe-takers in these cases can with fair certainty be pointed out. The bribe-givers skulk in the darkness, act through intermediaries, are known to be rich and powerful. The backers of the gas grab pretend to virtue. Their measure is entirely innocent, they say. They only wish to confirm by law the rights already declared theirs by the courts. But they decline to omit the suspicious clauses that would give them city property, and the story is afloat that they will reduce the city's gas bill by a million this year if the Mayor will sign the measure. That is a double confession: first, that they are making regularly a scandalous overcharge to the city; and second, that they acknowledge their bill, despite its baby

innocence, contains a concession worth a million to secure.

The inability of business men to put the public interest first was illustrated by the attitude towards the Elsberg Bill taken by the Rapid Transit Commission. That Commission consists in the majority of leading business men, men of high standing and good repute, anxious to apply "business methods" to city affairs. And more than once they have been prevented at the last moment only by a general uprising from handing over the city, bound and gagged, to some business corporation. First, they were anxious to allow the tunnel transit to be gobbled by the same company that controlled the surface lines. But public indignation rose just in time to prevent that betrayal. Next they were eager to grant terms ridiculously bad to the Belmont syndicate for the first tunnels,—so bad that again the people rose and Governor Roosevelt pruned their measure. As it was, terms were granted on "business methods" which, according to Mr. E. M. Shepard, counsel to the Commission, have proved equivalent to-day to a gift of \$30,000,000, and may come to be worth upwards of \$50,000,000. Now that the enormous money value of the underground concessions have been proven beyond peradventure, what does this Commission of business men say? "We must take every precaution in future to reserve this bonanza for the whole city and get for the citizens every advantage?" Not at all. They actually oppose a measure to give them, by separating the contracts for construction and for operation and by conferring on them the right in the last resort to run the lines themselves in the city's interests, the power to bargain on reasonable conditions for extensions of the lines. They show a positive aversion to being placed where they would have no excuse for enriching private citizens out of public

property. Not that they individually would take bribes, make illicit bargains, or put their hands in the public chest. No. But being impregnated by "business methods" it is simply impossible for them to conceive that thirty millions is an unfair bonus for a business corporation to get or that a syndicate,—a sacred business combination,—should not be allowed to exploit the public. They were suckled in business on the notion that business men should have what they want. It would require a mental revolution for them to adopt the attitude of the Progressives of London or the bureaucrats of Berlin.

Politicians and business men, then, must share the blame for our wretched conditions. But are the people innocent? "No," replies Mr. Steffens. "In the very first study,—St. Louis,—the startling truth lay bare that corruption was not merely political; it was financial, commercial, social; the ramifications of boodle were so complex, various, and far-reaching, that one mind could hardly grasp them. * * * In 'The Shame of Minneapolis' the truth was put into the title; it was the shame of Minneapolis; not of the Ames administration, not of the Tweeds, but of the city and its citizens. In Pittsburg also the people was the subject, and though the civic spirit there was better, the extent of the corruption throughout the social organization of the community was indicated. But it was not till I got to Philadelphia that the possibilities of *popular corruption* were worked out to the limit of humiliating confession. That was the place for such a study. There is nothing like it in the country, except, possibly, in Cincinnati. Philadelphia certainly is not merely corrupt, but corrupted, and this was made clear. Philadelphia was charged up to,—the American citizen."

We cannot escape from the humiliating charge that financial dishonesty is a dom-

inant American vice. It is most flagrant in the cities, because there the commercial spirit is most developed; but it infects also the simplest rural communities. Vote-buying is practised as a fine art in the bucolic regions of Rhode Island, Connecticut, Delaware, and Vermont. Few people will hesitate to tip the dustman to remove rubbish he is forbidden by the authorities to take; the cheating at the custom house is notorious; "rake-offs," commissions and pulls infest business, society, the arts and the professions, as well as politics. "The commercial spirit is the spirit of profit, not patriotism; of credit, not honor; of individual gain, not national prosperity; of trade and dickering, not principle." Our material wealth has outgrown our mental and moral power. "My people perish from a lack of understanding." They see well-nigh everybody madly chasing the dollar, and to get the dollar they will, therefore, barter their liberties. Reformers are infected with the same greed for gain that is the cause of the disease they want to cure.

A very bright young lawyer, a man zealous in good public work, recently told me that his ambition is to get an income of fifty thousand dollars a year, in order that he may be able to contribute to reform campaigns and to represent in dignified fashion the good cause he has at heart. He refused to recognize that the struggle for such wealth would almost inevitably carry him over to the enemy's side. The standard of luxury denoted by his aim would surely soften his moral fibre and lead him to condone in business the very methods that in politics he set out to overthrow. The taste for inordinate display which leads "reform parties" to honor their officers with dinners at ten dollars a plate is a prime cause of the boodle they want to abolish.

An important difference between private and public "graft" is emphasized

by Mr. Steffens. Private graft is a crime; public graft is treason. It is fatal not only to private character, but to democratic institutions. It is changing "the form of our government from one that is representative of the people to an oligarchy, representative of special interests." A small ring controls Philadelphia and Pennsylvania. The people, —the puny, pitiful people,—are amused with the forms of self-government. Some of them are allowed to go to the ballot-boxes. That pleases them and it does the real rulers no harm. But the laws are made and administered by a group of politicians and "business men" who have no more real regard for the people than had Louis XIV. of France. And as in Pennsylvania, so to a less degree in a dozen other States.

Of course the people must be praised and petted,—with words. "By just such palaver as courtiers play upon the degenerate intellect of weak kings, the bosses, political, financial, and industrial, are befuddling and befooling our sovereign American citizenship; and likewise,—they are corrupting it." But control of government is fast being transferred from the dupes to the bosses.

What shall we do then? Mr. Steffens refers to two concrete lines of action. First, don't vote blindly for your party. The boodler is non-partisan; the silly citizen "votes the ticket" and the boodler chuckles. The intelligent citizen, even at the cost of breaking a life-long habit, must learn to "bolt." For nobody has the author scorn so scathing as for the small-brained voter who is fooled into believing that by remaining "regular" he is upholding our glorious republican institutions. Next, since the sale of franchises and the operations of franchise-holding corporations are in every case one of the prime causes of corruption, it would diminish the chances for boodle if all cities should, like "Chicago:

Half Free," determine by a majority of three to one in favor of municipal ownership.

But these mechanical changes will not reach the root of the evil. That is mental and moral,—if the two are not the same. Increase of intelligence, stirring of moral sentiment,—these must in the long run be relied on. By the foolishness of preaching, revolutions have been effected in the past. By teaching and preaching, the American people may be won to a love of honesty. That change will express itself in the transformation of our commercial as well as our political system,—unless our liberties are irrevocably filched before we awake to the danger.

JOHN MARTIN.

Ethical Instruction in the Public Schools.

As was expected, nothing came of the bill introduced by Senator Brackett providing for ethical instruction in the public schools of the State of New York, to which reference was made in our last issue. We wish it had been possible to feel that the bill was the outcome of any deep-rooted and serious desire to grapple with this problem. The truth is that the moment is not ripe for any decisive step looking to systematic moral instruction in the public school. The subject is too delicate and difficult a one for the teacher of to-day to handle. A much richer equipment and special training for the work will be necessary before it can be undertaken. Every true friend of the cause of ethical instruction will regret any premature effort which will discredit this new advance in the field of education. Meantime, a new movement for religious education is endeavoring to meet in part the needs of the situation. To what extent it is doing so we hope to give our readers an opportunity of judging in our next issue.

The Ethics of Shakespeare.

IN WHAT sense may we properly speak of the ethics of Shakespeare?

Are we likely to arrive at any more definite conclusion concerning Shakespeare's ethics than we are concerning his religion or his politics? How vain seem the attempts to draw the veil from that inscrutable personality, and to label the man behind the dramatist as either Protestant or Catholic, believer or heretic, partisan or independent, reactionist or reformer:

We ask and ask. Thou smilest and art still.

Certainly we cannot speak of the ethics of Shakespeare in any such personal way as we can speak of the ethics of Browning, let us say. The men and women of Shakespeare are so variedly individual, such absolute creatures in their own right, so detached from and unmixed with the idiosyncracies of their creator, that they live apart from aught we know or can guess concerning him. They are the willful, wayward children of that marvellous brain, yet no longer subject to its government. The men and women of Browning, on the other hand, commonly move to Browning's own recognizable music, and are often under a quite definable Browning influence.

And yet in some large and deep sense the world created by Shakespeare must needs reflect the temperament, the moral atmosphere and outlook of the man. For instance, we may safely say that he was no sour or austere Puritan, no fatalist, no pessimist; and much more we may say after a careful scrutiny of what Prof. Moulton ventures to call Shakespeare's moral system. But it is one thing to affirm thus much, and quite another thing to contend,—as we find an intelligent writer recently doing,—that "Shakespeare was intensely personal, subjective, and a hot partisan, with his private likings, doctrines, and moods of

feeling, which he loves to vent through his dramatic puppets"; that "as influenced by Montaigne and the Italian Renaissance, he was an Agnostic and a Secularist," and so on. This is to take the position that seems to be implied in the ungarded remark which often follows any citation from the plays,—“as Shakespeare says,” which may indicate a serious misunderstanding of the dramatist's art. A moment's reflection should correct such a misunderstanding. Surely it is plain that the sentiment that “life is a tale told by an idiot” is not Shakespeare's opinion; it is Macbeth's: and equally plain that “the fear of something after death” may or may not have haunted Shakespeare, but cannot be ascribed to him merely because his Hamlet expressed that fear. As a general principle, then, it is not permissible to ascribe to Shakespeare any opinion expressed by any character in any of his plays. That opinion may coincide with what we may conclude, from a study of his works as a whole, was the opinion held by Shakespeare himself; but we are likely to find its very opposite expressed by others of his characters.

For all this, it is perfectly possible to speak of the ethics of Shakespeare in that large sense to which we have alluded. His plays, taken collectively, introduce us into a moral world of certain specific characteristics. The moral atmosphere we draw in this world is always fresh and wholesome; never morbid and languorous. There is in it no confusion or blurring of moral values and standards: in all the great plays these are, we feel, unerringly just and true. Vice is always odiously or pitably vicious; virtue always gloriously and commandingly virtuous. Indeed, we may be bold to say that, with two or three exceptions among the earliest plays, his dramas are eloquent ministers of virtue, be it through the laughter of tears,

the fear or pity, the love or hate, which their personages evoke. These personages win us to unhesitating admiration or revulsion by mere contact with them. They carry us with them or alienate us from them by the sheer contagious influence of their moral health or disease, their fortifying strength or their terrifying weakness.

But we are not embarked here upon any attempt to develop these views, but rather to draw attention to two remarkable efforts recently made to explore and chart this moral world of Shakespeare in the interest both of ethical science and insight, and of a deeper understanding of Shakespeare's art and mind.

It is an interesting and suggestive coincidence that two works* should have come from the press within only a few months of each other which have for their aim that of examining and appraising the moral facts and the moral judgments and values which prevail in Shakespeare's large and varied world. “Using as our material the concrete facts of life as they appear in the pages of the great dramas, we shall merely attempt to discover what light they throw upon a single group of ethical problems,”—is Prof. Sharp's way of putting the matter. Prof. Moulton is still more explicit. Warning his readers at the outset that his title “is not intended to suggest that the man Shakespeare had formed in his mind a certain system of morals which he proceeded to put into his plays,” he holds that “it is surely possible to survey this imaginary world from the same standpoint from which the moralist sur-

SHAKESPEARE'S PORTRAYAL OF THE MORAL LIFE.
By Frank Chapman Sharp, Ph. D., Asst.
Prof. of Philosophy in the University of
Wisconsin. Charles Scribner's Sons. pp.
xiii, 232.

THE MORAL SYSTEM OF SHAKESPEARE: a Popular
Illustration of Fiction as the Experimental
Side of Philosophy. By Richard G. Moulton,
M. A., Ph. D., Professor of Literature
in the University of Chicago, etc. The Mac-
millan Co. pp. viii, 381.

veys the world of reality." He lays great stress upon the value of this examination for the moralist and for moral science. "I say boldly that the study of human life will never hold its own in comparison with the study of physical nature until we recognize the true position of poetry and fiction in philosophy. Our present confinement of moral studies to histories and abstract ethics, holds the humanities back in the elementary stage of observation without experiment. Poetry and fiction are an experimental side to the philosophy of human life." He further protests that a survey of human life which limits itself by facts is not the best kind of observation, but is like the timid examination of nature by one who will use nothing but the naked eye when a better instrument is available; and this better instrument, the lens provided by nature for the purpose, is the poetic mind. "Works of imagination are so called because they give us the 'images' of human things cleared from the vagueness of too great distance or the obscurity caused by irrelevant details. The Shakespearian drama constitutes a vast body of such creative observations on human life made through a peerless instrument; they invite arrangement and disposition into general truths."

Prof. Moulton's method differs from that pursued by Prof. Sharp chiefly in this, that he lays main stress upon the plot element in Shakespeare's plays. The plot represents the providential scheme of each play, through which all its details are reduced to a unity. In other words, plot is in fiction what providence is in the world of reality. From this approach he asks his leading questions; such as "What appear in the moral system of Shakespeare to be the forces behind life, determining its issues?" "Are the consequences of our actions regulated only by general laws, such as those we

recognize in the reaction of physical forces?" etc. In endeavoring to answer these questions, he proceeds to deal with single plays and groups of plays which raise such problems as those of "Heroism and Moral Balance," "Wrong and Retribution," "Innocence and Pathos."

Among these inquiries, none is more interesting than one on the subject of Retribution, in which Prof. Moulton boldly asks what authority we have for the assumption that retribution is an inviolable principle of providential government. He dissents from the idea that it is so, and holds that it is "the exceptions to the universality of retribution that make the free atmosphere in which alone the highest morality can develop."

Prof. Sharp proceeds to examine Shakespeare's plays with the idea of arriving at answers to certain definite moral problems which ordinarily engage the scientific moralist. Thus he endeavors to determine what are the leading motives which animate the greater personages in the plays. He asks what trace of transcendentalism there is in the ethics of Shakespeare; what is his criterion of right and wrong; what is his conception of the nature of the good, and the relation of virtue to happiness. His answer to the first of these problems is that the great primary motives to action in Shakespeare's characters are love and pity, and next to these, honor. He also concludes that a sense of the beauty of virtue is strong in the plays, Shakespeare's people being true children of the Renaissance in this respect, and as sensitive as the Greeks to what is comely or what is ugly in moral action.

But no conclusion of his is more interesting than that at which he arrives in his chapter on transcendentalism,—of which he maintains we find next to no trace in Shakespeare's world. He finds, for example, that the transcendental motive of unreasoning obedience or mere

loyalty to God appears simply as one of the many elements that form the substance of the moral life, and does not even claim any sort of pre-eminence above the rest, the attitude of Shakespeare's characters toward God seldom appearing as a direct factor in determining their relation to their fellow-man. In other words, the people of Shakespeare are fundamentally and pre-eminently human in their outlook upon life.

The generalization to which Prof. Sharp is led as a result of this particular investigation is so significant that we must find space for its citation: "If Shakespeare portrays human life aright, mortality stands whatever view we may take of the nature of the universe or of the origin and ultimate destiny of man. Let the great heart of things be what it will, we recognize a duty to ourselves, our neighbor, and the general weal, and we have within us powers that respond to their call. Metaphysical and theological belief may strengthen the moral muscle in many ways, but is not its creator. * * * In fact our study of Shakespeare's writings ought to teach us to reverse the traditional view on these matters. The nature of a man's religion, i. e., his relations with God, depends primarily upon his character, though interaction is, of course, not excluded. * * * Morality is thus the creation, not of religious belief, but of ideals without which religion itself could arouse neither reverence nor moral enthusiasm."

What a rich field of investigation is thus opened up, and how profoundly suggestive are the problems which it raises, we can only thus briefly intimate. Alike to the student of Shakespeare, to the student of ethics, and to the intelligent and serious-minded reader will these volumes prove interesting and illuminating.

PERCIVAL CHUBB.

Reading the Bible in Public Schools.

An opinion has recently been rendered by the Kansas Supreme Court which differs from the decisions of the courts in most of the States in which the same issue has been tried, to the effect that the Bible may lawfully be read in the public schools of the State.

The question arose in connection with an action brought by a taxpayer to compel a Board of Education to readmit his son who had been expelled for disobeying the rules of the school affecting the daily opening exercises of the school.

He contended that to conduct such exercises in the public schools, which are maintained at public expense and to the support of which plaintiff, as a taxpayer, is compelled to contribute, is a violation of sections 7 and 8 of the Bill of Rights and other enactments.

As to the purpose of these exercises the teacher of the Quincy Street School testified as follows:

Q. "What was the purpose of repeating the Lord's Prayer?"

A. "It is necessary to have some general exercise after the children come in from the play ground to prepare them for their work. You need some general exercise to quiet them down."

Q. "What was the purpose of repeating the 23d Psalm?"

A. "The same."

Q. "Your purpose was a religious one, wasn't it?"

A. "My purpose was to prepare the children for their work, to quiet them from the outside——"

Q. "Do you say your purpose was not religious?"

A. "Well, I don't know as I can change my opinion; it was religious to the children that are religious, and to the others it was not."

The court decided that the exercises of which plaintiff complained were not a form of religious worship or the teaching of sectarian or religious doctrine. There was not the slightest effort on the part of the teacher to inculcate any religious dogma. She repeated the Lord's Prayer and the Twenty-third Psalm without response, comment or remark. The pupils who desired gave their attention and took part, those who did not were at liberty to follow the wandering of their own imagination.

The Effect of the Higher Criticism Upon the New Testament.

III. THE JOHANNINE WRITINGS.

FIVE BOOKS in the New Testament are ascribed by ecclesiastical tradition to the Apostle John. These are the Fourth Gospel, three of the Catholic epistles, and the Apocalypse. The position of all of these works in the canon of Christian Scriptures was disputed in the early church. A party called the Alogi, because they rejected the application of the Logos-idea to Jesus, looked upon the Johannine writings as of non-apostolic origin. They seem to have been conservative Christians opposed to doctrinal innovations. The genuineness of the new gospel appeared to them to be precluded by its contrast to the synoptic representation; and the First Epistle fared with the Gospel. For a long period the Second and Third Epistles, purporting to come from "the presbyter," were refused a place among the canonical books of the Mesopotamian churches. They are absent in the officially adopted Syriac Bible, which apparently did not take its present shape until the fifth century. They were also regarded as of doubtful authenticity in other parts of Christendom. In many circles the Apocalypse was counted as a spurious work. Some ascribed it, as well as the gospel, to the Gnostic Cerinthus. Not without persistent and weighty protests were these antilegomena finally accorded a position among the sacred books of the church, or permitted to retain the place they had gained for themselves. It was manifestly their intrinsic worth, and their harmony with powerful tendencies of thought in the church, that in course of time won for all of them general recognition.

This dubious attitude of the early

church did not escape the radicals of the Reformation period. In 1520 Carlstadt pointed out the inferior attestation of Second and Third John and the Apocalypse, and expressed grave doubts as to the apostolic origin of the latter. In 1550 Giulio of Milan confessed before the Inquisition that in Baptist circles in Italy the Fourth Gospel was not regarded as a work of the apostles, and it is probable that this opinion was to some extent based on the doubts expressed in the second century,

The first distinct reference to the Fourth Gospel as a work of John is found in an Epistle of Theophilus, probably sent from Antioch in the year 180 A. D. About the same time Irenæus, then bishop of Lyons, declares that the Gospel was written by the Apostle John. Soon after, this is also maintained in the Muratorian Canon. Whether Celsus, whose trenchant criticism of Christianity may have been written about 178 or 180 A. D., had before him the Fourth Gospel is very doubtful, but not impossible. Tatian knew this Gospel. It is still uncertain whether it formed a part of his *Diatessaron*. In spite of confident assertion, we are not so fortunate as to possess this lost work, even in a version. An Arabic translation of a *diatessaron*, published by Ciasca, has, on insufficient grounds, been supposed to be Tatian's. It lacks many of the peculiarities that his Gospel harmony is known to have had. Tatian was a contemporary of Irenæus, and it is not in itself improbable that he used the Fourth Gospel in his compilation. The Sinaitic Syriac version may have been made toward the end of the second century. It contains John's Gospel. Numerous fragments have been preserved of a commentary on this Gos-

pel by Heracleon, a disciple of Valentinus. It cannot be positively affirmed, however, that the Gospel he commented upon was ascribed to the Apostle John. Two other disciples of Valentinus, Ptolemy and Theodotus, were familiar with the Gospel. These men flourished in the second half of the second century. There is no evidence that Valentinus himself knew this Gospel; and the testimony of Hippolytus in the *Philosophoumena* (about 225 A. D.) as to its use by Basilides is insufficient. Marcion, who came to Rome about 144 A. D., was not acquainted with it. Justin, who wrote his *Apology and Dialogue with Trypho*, between 152 and 160, does not mention it. A number of his utterances are, indeed, of such a character as to raise the question whether he may not have read it. But the more closely his Logos-speculation resembles that of the Evangelist, the more inexplicable is his silence and the more peculiar his use of apparently the same expressions and ideas. To conjecture that he knew the Gospel, but not as a work of the Apostle John, seems more hazardous than to suppose that he was not acquainted with it, while he was familiar with the intellectual milieu out of which it came.

Neither Irenæus nor Eusebius has preserved any statement from the work of Papias indicating that he knew the Fourth Gospel. The Papias mentioned in a Bodleyan manuscript quoting "John the Evangelist" seems to be the lexicographer of the twelfth century. A Vatican manuscript of the ninth century contains an *argumentum* in which Papias is said to have acted as John's amanuensis, and yet to have been a contemporary of Marcion. It may be older than Jerome, but it has little value. Polycarp does not mention the Gospel. In the epistles ascribed to Ignatius of Antioch, ideas similar to those in the Johannine writings are found, but no quotations. Their date is

uncertain. Recently Gnostic Acts of John have been discovered which show not a little similarity to the Gospel, and yet very marked differences. Leucius Chariaius is the reputed author. They appear to have been written about 140 A. D. A dependence upon the Gospel cannot be proved, nor can it be shown that the evangelist knew this work, though it speaks of John as "the beloved disciple." This confirmation of a statement made over a hundred years ago that the Gospel appears to have been cherished among the Gnostics before it came into use among Catholic Christians seems to be the only important addition to the external evidences already presented by Horst in 1803, Bretschneider in 1820, and Zeller in 1845.

According to Eusebius, Papias used the first epistle of John. From what kind of passages in the now lost work he derived this impression, we do not know. What seemed to him evidence of use would perhaps appear to us only as testimony of familiarity with ideas that did not originate in the Johannine literature. There is more similarity between the language of Papias and that of Second and Third John, but this may be due to use of Papias by "the presbyter," as Lüdemann has suggested. The Muratorian Canon, at the end of the second century, compares Second and Third John with the *Wisdom of Solomon*, written by the friends of this king in his honor. Their spurious character was consequently felt at that time; and a later date is possible, even if Harnack should be right in his inference, from a recently found Papias-fragment, that the bishop of Hieropolis wrote his exegetical work after the death of Hadrian (138 A. D.).

Justin Martyr distinctly affirms that the Apocalypse is a work of the Apostle John. Papias, according to the testimony of Andreus of Cæsarea, Cappadocia, commented on some of its passages.

Melito, of Sardis, wrote a book on it; Theophilus and Apollonius quoted it; Irenæus defended it, and the Muratorian Canon mentions it together with the Apocalypse of Peter.

How long the Fourth Gospel had been in existence in 180 A. D., whether the Epistles were older or younger than the Gospel, and how soon after its first appearance the Apocalypse was used by Justin and Papias, can only be determined, if at all, by internal evidence.

It is not certain that any of the five books originally claimed to have been written by the Apostle John. The Gospel seems to have appeared at first anonymously, chapter xxi being added subsequently, at once to make such a claim and to attest it. The First Epistle gives itself the appearance of having come from an eye-witness, but not necessarily an apostle; the author of the Second and Third Epistles does not give his name, but simply designates himself as "the presbyter." As for the Apocalypse, the medium of this revelation calls himself John, but does not intimate that he was the apostle. We are left in doubt whether the writer made the apostle or "the presbyter" the recipient of Christ's revelation, according to the custom of Jewish and Christian apocalyptic seers, or actually mentioned his own name.

At least from the days of Irenæus there is a strong tradition in the church to the effect that the Apostle John lived until a high old age in Ephesus as head of the church of Asia Minor, and died there peaceably in the time of Trajan. The appendix, chapter xxi, clearly identifies "the disciple whom Jesus loved" with the apostle and the writer of the Gospel, and records a saying that can only be based on the supposed longevity of the apostle. But the evident purpose of establishing the primacy of Peter renders a late date for this appendix probable. Papias does not know the Apostle John either as

writer of a Gospel or as head of the church in Ephesus. He carefully distinguishes him from John, the presbyter, the contemporary of Aristion. This presbyter, John, is also mentioned by Polycrates, bishop of Ephesus, about 190 A. D., in connection with Polycarp, Melito and others. Legendary embellishments already cluster around his figure; he is a priest, wearing the pontifical diadem. That this John has been confused with the apostle is the more probable, since George, the Sinner (ninth century), quotes a passage from the second book of Papias' work stating that the Apostle John was put to death by the Jews; Heracleon counted him among the martyrs; and the Muratorian Canon assumes that he wrote his Gospel in Palestine before the Epistles of Paul. This also explains the silence of Clemens, Barnabas, Hermas, the Deutero-Pauline Epistles to the Colossians and Ephesians, Marcion and the Ignatian Epistles, as to an Apostle John in Asia Minor. Concerning John, the presbyter, we only know that Papias received from him certain words of Jesus which he had transmitted from the apostles. We cannot even affirm that "the presbyter" of Second and Third John speaks in his name. There is nothing to indicate that he was the author of the Gospel. Nor is there the slightest evidence that he wrote the Apocalypse. The only other suggestion as to authorship that comes from Christian antiquity is that of the Alogi and Caius, who thought that Cerinthus was the author of all or some of the Johannine writings. This reflects a correct feeling that the Fourth Gospel is a work of Christian Gnosticism and that its real authorship is hidden behind the Johannine mask, but can be assigned no independent value.

When the late tradition of apostolic authorship is set aside and the Fourth Gospel is compared, without prejudice, with the Synoptics, it is evident that it is in

no sense a historical account of what Jesus said and did; but a didactic work designed to present Jesus as an incarnate god, a manifestation of the divine Logos in a human personality; a dispenser to the sons of light of that hidden knowledge, or *Gnosis*, which gives them eternal life; an emanation from the Supreme God going forth into the darkness of the Cosmos and returning to him, that another emanation, the Spirit, may take his place. The author strikes the key-note of his Gospel in the prologue when he declares that "the Logos was God" and that "the Logos became flesh." The conception of a Logos, Reason or Word, through which the world has come out of chaos and is sustained, a "second god" illuminating every soul, comes from Philo, who developed it from Greek philosophical notions, not without the influence of Jewish and Egyptian speculation. But though he believed in the doctrine of metempsychosis, he never seems to have adopted the kindred Indian idea of a divine incarnation. Between the death of Philo (after 41 A. D.) and the time of the fourth evangelist, Syria, Egypt and Asia Minor were profoundly influenced by ideas whose original home was in India or Persia; such as the belief in avatars, or divine incarnations, salvation by esoteric knowledge, and an absolute ethical dualism. Various types of gnosticism sprang up—Pagan, Jewish and Christian. The allegorical method often prevented a complete break with the old myths and cults.

This is seen in the Fourth Gospel. The creation of the world is understood as an eternal procession of things through the Logos; the prophetic inspiration in Israel is not thought of as the product of a Jewish deity, but as the illumination offering itself to every soul that comes into the world. The supreme sacrifice, the paschal lamb, is but a type of the true Lamb of God; the sacred feasts are

only symbols of his work. When the Jewish feasts of the Passover and Tabernacle and Dedication come around, the Logos appears in Jerusalem to offer his flesh for food, his spirit for drink, his body for a temple. On the Sabbath he works, as does the Father, for the good of men.

In the same way the Gospels are treated. Matthew, Mark, Luke, the Gospel according to the Hebrews, and possibly other gospels lay before the author. But they were seen in the new light of the Word made flesh. In the Fourth Gospel there is no virgin birth, no conception by the Holy Ghost. The Logos exists from eternity to eternity. When he appears in the flesh, he has a father as well as a mother. But these earthly relations signify nothing; the spiritual relations above are significant. There is no Messianic temptation. The Logos cannot be tempted by evil, and he proclaims himself from the start the Messiah, in contrast with the other Gospels, where he does not use concerning himself and Messianic title, and forbids his disciples to say that he is the Messiah. He does not preach the coming kingdom of heaven, but himself. There is no transfiguration; the cross is his mount of transfiguration. There is no struggle with demons for the healing of men as in the other Gospels. The Logos cannot come into contact with this world of unclean spirits. The miracles of this Gospel appear to be meant as allegories. In place of the formalism of the Jews, with their purificatory rites, Jesus pours out his quickening, joy-inspiring wine. The bread he multiplies is the heavenly manna, himself. He restores the sight of men that they may see the glory of the Son of God. He brings them back to life that they may have eternal life in him now, and not wait for a resurrection on the last day. There is no paschal meal in this Gospel. He is himself the

paschal lamb, and hence his death is placed, contrary to the other accounts, on the day when the Passover was celebrated. Nor is there any institution of the Lord's Supper. The author knows the eucharistic formulas, but insists that the flesh profits nothing; the teaching is spirit and life. Hence he puts the foot-washing, teaching the same lesson, in the place of the Eucharist. There is no agony in Gethsemane and no cry of God-forsakenness on the cross. The Logos walks in calm, unruffled majesty to his glorification. There is no ascension after forty days. The risen Lord breathes his own spirit on the disciples. There is no need of ascension and benediction, for he leaves his spirit as the Paraclete. Everything in the synoptics is thus treated with sovereign freedom. New stories are introduced, possibly from Gospels not known to us, and given an allegorical meaning, such as that of the Samaritan woman, to indicate the willingness of these enemies of the Jews to abandon not only their five Assyrian gods, but also their present divinity, Simon, for the templeless worship of God in spirit and truth; or the coming of Philip with a company of Greeks, which brings an hour of glorification. He places John at the foot of the cross, in harmony with the Leucine Acts, that he might survey the wondrous scene of serenity and tender affection.

The author is imbued with Alexandrian philosophy. But he is also a Christian Gnostic. As such he successfully strove to commend to the church the Gnosticism in which he believed, carefully removing those features of which he could not approve by emphasizing, against docetic tendencies, the reality of the incarnation, the true humanity of Jesus. It is the merit of Hilgenfeld to

have recognized clearly this attitude of the evangelist. The essential correctness of his view has been recognized by Thoma, Pfeleiderer and Holtzmann. Fries, following Delff, and Kreyenbühl have gone further. The Swedish scholar has gone back to the second century opinion that Cerinthus furnished the Gnostic element in the Gospel, while the philosopher Kreyenbühl regards the whole Gospel as the work of Menander of Capparetrea, a disciple of Simon Magus. Neither position seems justifiable. We must be satisfied not to know the name of the author. He is not likely to have been a leader of any Gnostic sect. But his peculiar position clearly indicates that he wrote some time between 135 and 140 A. D. His hostility to the Jews seems to have been provoked by the fearful vengeance taken by them in Antioch, Cyprus and Cyrene for the hardships they had suffered in the quelling of the insurrection of Simon bar Kozeba in 135. It is even possible that chapter v, 35, is an illusion to this Messiah of the Jews. The use of the Gospel in Gnostic circles apparently precludes a later date. Like the other Gospels, this work has suffered in transmission. Chapter xxi has clearly been added, after it was completed, by another pen. Spitta and Bacon have shown that a number of displacements have taken place. Chapter vi belongs before chapter v. The Sinaitic Syriac and in part the *diatessaron* corroborate the conjectures made by Bacon of transpositions in chapters xiv-xvii. It becomes more and more probable that an edition of the Gospel according to the Hebrews, already touched by the spirit manifest in the Gospel, was one of the sources used, as Fries has shown.

Some scholars have held that the Epistles were among the works known to the

Evangelist. Holtzmann is probably right, however, in maintaining that the First Epistle reveals a later writer. In spite of the weighty objections of Pfeiderer, it is also probable that the Second and Third Epistles represent a still later development of the heresy combated. These epistles may be regarded as having followed the Gospel between 140 and 150 A. D.

As to the Apocalypse, the Tübingen School was right in feeling a certain Judaistic spirit in it, but quite mistaken in making it a monument of the Jewish-Christian party written in the year 68 A. D. Lücke's commentary, in 1852, first placed it determinedly where it belongs, in the category of apocalyptic writings. To be understood it must be compared with the apocalypses of Daniel, Enoch, Baruch, Ezra, Peter, Hermas and similar productions. In the last decades the studies of Völter, Vischer, Harnack and Wellhausen have led to the result that this Apocalypse has been gradually built up, as is the case with the others, a Jewish Apocalypse being preserved in chapters xi-xiii and xvii, xviii, very much as an Apocalypse of Noah has been in part preserved in the Book of Enoch. Harnack is probably right in giving credence to the tradition recorded by Irenæus that the Apocalypse was written toward the end of the reign of Domitian (about 95 A. D.). Only concerning the letters to the Seven Churches it is permissible to question whether they may not have been added in the beginning of the second century. So far as the book presents a political outlook, it promises the speedy overthrow of the Roman empire, indicated, as in Rabbinic writings, by the name Babylon. The return of Jesus as the Messiah is to be followed by a thousand years of prosperity, during which the saints will reign with him.

The Gospel and the Apocalypse represent two important tendencies of thought

in the early church. The fourth evangelist endeared himself to Christians by his mysticism. His Logos was a living personality, feeling, thinking, speaking and acting among men; a reality, filling the soul with light and life and love; a vine, sending its sap to every branch; a peaceful resting-place while the world may pass away. He knows what it is to be one with the Logos, one with all who live in him, and one with the Father through him. Schleiermacher and Ewald were wrong in preferring it as a historic source of the life of Jesus to the Synoptics; they were profoundly right in cherishing it as a spiritual Gospel. It is the most wonderful work left to us by Christian antiquity. While the author adds little to our knowledge of what Jesus said and did, he reveals the profound influence of his spirit. The first impulse of criticism is to set it aside as a work of fiction giving a wrong impression of the character of Jesus; the next is to take it up again as a precious testimony to the faith and moral disposition he inspired.

The Apocalypse is also a revelation of Jesus, inasmuch as it was the most important agency for continuing in the church his own earnest expectation of the coming of the kingdom of heaven, the new order of society. With the strong mystical and speculative tendency nourished by the Gospel, the church might have become wholly oblivious of the great hope that stirred the heart of Jesus, had it not been for the dream of a millennium presented by the Apocalypse. If occasionally it has been productive of disenchantments and encouraged a bootless and inactive speculation on the signs of the times, it has more frequently created a divine discontent with things as they are, and a longing for a new Jerusalem, a holy city, whose inhabitants shall all be righteous and whose social life shall be full of peace and joy.

NATHANIEL SCHMIDT.

The Coming International Peace Congress.

UNUSUAL significance will attach to the session of the International Peace Congress which is to be held this coming autumn in Boston. That the meeting should be held in the New England metropolis is peculiarly appropriate, because it was there that nearly a century ago the first peace society in the world was born. There in the study of that great and good champion of peace, William Ellery Channing, twenty-two true citizens of the world met and organized themselves as the Massachusetts Peace Society. Within four years the membership had increased beyond the thousand mark and a great world-movement had begun. This took shape some 25 years later in a series of great International Peace Congresses held at London, Brussels, Paris and Frankfort, the first one convening at London in 1843. The greatest of these congresses was held at Paris in 1849, and Victor Hugo was its president. Of these international congresses held in the middle of the last century, Mr. Edwin D. Mead says they "registered the high-water mark of the peace movement, a mark which now, as the new century opens, it is our duty,—let it be our high resolve,—to leave far behind."

The chief organizing force giving the impulse to these great conferences was Elihu Burritt, an American whose name deserves to be better known. At each of these congresses Burritt made the same plea, demanding "A High Court of Nations,"—a permanent international tribunal. The "American proposition" it was called at each peace congress; for Channing had plead for it as early as 1816, and Samuel Adams had hinted at it even earlier. It found its glorious fruition in the organization (in 1889) of the Hague Tribunal.

The admirable end was served by the peace congress held last October at Rouen of so influencing public opinion as practically to force the adoption of the Anglo-French treaty, which is a long step in the right direction. Further, it created the expectation of a similar treaty between England and Italy. The *Boston Transcript*, in reporting these facts, comments that "Every such treaty now will expressly recognize the Hague Tribunal, and refer its cases there. The rapid advance of the Hague Tribunal in popular favor in all diplomatic and political circles is the noteworthy thing in this last year; and the universal and most emphatic testimony at Rouen was that nothing did so much to promote this as the firm insistence of our own Government that all the Venezuelan differences should be referred to The Hague, and not to any other sort of arbitration."

But not content with having established this great Tribunal, which embodies the American proposition for a "high court of nations," not content with its other great achievement of having brought about the organization of the International Law Association, the Massachusetts Peace Society has now induced the Massachusetts Legislature to pass an unanimous resolution "asking our government to co-operate with the governments of Europe in establishing a Stated International Congress," from which it is hoped will finally develop "the organization which will perform in some manner for the world legislatively the functions performed judicially by the Hague Tribunal."

In view, then, of all these services of Boston to the cause of the world's peace and order, it seems peculiarly fitting that the International Peace Congress of 1904 should be held there. It has been most broadly planned, and it is believed that it will prove "a most impressive demonstration in behalf of peace. * *"

Books That Concern Us.

THE HOME: ITS WORK. By Charlotte Perkins Gilman. McClure-Phillips Co. \$1.50.

This is a book which we have inadvertently allowed to escape us. It is on a theme so vital that we must seize even a tardy opportunity to draw attention to it. It is a book to be read and pondered—a challenging and somewhat disturbing book for some mothers and fathers and for home-keepers generally. Not only will they gain several valuable grains of truth from its measure of "mixed feed"; but they will find themselves wholesomely put to their purgation. It is proper, however, to forestall possible disappointment for those who read the author's earlier brilliant work on "Women and Economics," and—whether agreeing with it or not—felt its incisive force and compactness, by saying that this is distinctly inferior to it in build and in style. It is not a compact book; it is discursive and often tediously reiterative. It is not incisive; the argument hangs loose and is not clearly articulated and progressive. It is largely negative,—a series of strictures on the home as it is; and is singularly barren of constructive and suggestive thought concerning the home that ought to be and is to be. And yet its criticisms are frequently trenchant and awakening.

The author's main contention is that the home is the least evolved of our institutions, has not shared in the social progress of the race, and in its still rudimentary condition checks and thwarts development in other lines. We are most of us victims of an "archaic cult of home worship," which is a hindrance to the development of our larger social nature, and to social service in a wider sphere. "The home is a beautiful ideal, but have we no others? 'My country, touches a deeper chord than even 'Home, Sweet Home.' A homeless man is to be pitied, but 'the man without a country' is one of the horrors of history. The love of mother and child is beautiful; but there is a higher law than that—'the love of one another.'"

If we ask in what ways this home of arrested development has failed of adjustment to modern conditions, the answer is: first in maintaining primitive domestic industries which should have no place in our

modern industrial system; and secondly in confining women to the home and to these crude, wasteful industries. The proposal to abolish the home industries comes curiously at a time when so many are laboring to revive them, and when the messages of Morris, Kropotkin and others are such an active leaven in our midst. No thoughtful person would wish to recall them at the heavy expense of narrowing and impoverishing woman's life; but they may be, —and this is especially true of rural communities,—a means of enriching and lifting the lives of men, women and children. As to confining women to the home, it need be no worse than confining men to the desk, the mine, the factory, and all the innumerable forms of the traditional "grindstone." On the other hand, it may be argued that the competent management of a home, and the enlightened discharge of a mother's duties toward her children demand an equipment, a range of culture, a living contact with society through school, college, church, theatre, commerce, and other agencies, social and political, which Mrs. Gilman overlooks entirely.

Again and again as one reads, one asks oneself, "What kind of homes and what kind of mothers and fathers can it have been the author's misfortune to have known?" There is everywhere in evidence, not the best type of home which reflects the interests and movements of society in all spheres of activity, but the home that takes its place beside our debased politics and our vulgar haunts of amusement. If these emancipated agencies have outstripped the home, they give us little cause for congratulation. And yet, the home needs a spring cleaning; and many of Mrs. Gilman's strictures on it are called for. We take exception to her perspective, however, and to her overstatements (one of these is that the home is untouched by modern industrial improvements). We take exception also to her conception of the moral function and the moral possibilities of the home and home-life, and of the part which mother-love and home-attachment play in the moral economy of man. Again, the remedies she proposes are singularly few, vague, and unconvincing.

We repeat, then, that the book is

valuable as stirring up this very vital topic, showing the need of many a change in our ways, and warning us of many a danger ahead; but we cannot regard it as showing any deep insight into the real nature and functions of the home as a school of virtue, culture and discipline; and we find no sense of the danger of multiplying that quite familiar and contemptible type of person who in a magnificent devotion to "large public ends and causes," neglects home and children, "rises above family ties," and becomes a victim of the most subtly disguised form of selfishness,—a self-pleasing and self-glorifying service of an abstract humanity.

C.

FUNDAMENTALS OF CHILD STUDY. By Edwin A. Kirkpatrick. The Macmillan Company.

This book presents an outline of the science of child study which may be useful to investigators, teachers and parents; but for normal students is too condensed in form for the suggested plan of study and recitation. For such students, the alternative suggestion, to use the exercises given under each chapter as guides in studying children directly, is much more practicable. But even with this method, a long time will be needed for the assimilation and digestion of so large a subject, if the danger of a superficial, satisfied knowledge is to be avoided,—a danger from which child-study has already suffered. Better than a careful study of the whole book, would be a special intensive study of one or two divisions of the subject, with a serious attempt at laboratory method; leaving the rest of the book for reference. The student needs to cultivate a seeing eye, which the study of the text of a book will not give. The suggestions for reading from a reasonably full and very useful bibliography.

The suggestions for observing a recitation have the common fault of placing observation of the class last in the list instead of first. Normal students do not naturally observe the reactions of the class, though they may see individual children; but see too exclusively the actions of the teacher. They need first to adjust themselves to the children, and after that to observe the method and subject-matter.

While like all good things the book may be misused by the unwise leader, it is full of helpful suggestions to a discriminating

teacher. Of special interest to parents and teachers alike will be what is said upon the danger of specialization in growing children, and upon selfishness as a stage of evolution. The author also makes the following strong points: that training to be efficient must come at the time of life when the development aimed at is natural; that we have yet to learn the full value of play, and how to make adequate use of the natural motives for learning. M. S. M.

THE TREE DWELLERS. By Katherine E. Dopp. Rand, McNally & Co., New York. Illustrated. Cloth, square, 12 mo., 160 pages.

A book like the *Tree-Dwellers* has been long desired by all teachers interested in practical activity. It has brought together reliable materials for social and industrial activities which could be found only by research too laborious for the ordinary teacher. It presents the story of Sharp-tooth who lived alone, and hunted for her own food and shelter. Her adventures and necessities taught her and others of her kind to join forces, to make use of fire, to invent tools, and in short to take many a step forward toward civilization.

The obvious and natural suggestions to thought and action will be very stimulating to children. "How do you think people cut their food before they had knives?" is one question just before an account of the *Tree-dwellers'* knives, which is followed by "Find a good stone for a knife" and "Strike the edge and see if it crumbles." Such suggestions will arouse many an enthusiastic search and spontaneous dramatization of the *Tree-dwellers'* life.

The objection which has been made to the killing mentioned in the book seems not well taken. There is very little of it, it is necessary in order to realize life at that time, and a close observation shows no harmful results from such stories except to morbidly sensitive children. On the contrary it is play, not real, to them; their imagination is stimulated and sympathy is aroused through understanding.

Emphasis upon ethical content is strong throughout the book. "Why do you think the *Tree-dwellers* liked their brave men best?" "It was hard work to bore the holes. But they learned to do it,"—are illustrations of the direct treatment of ethical ideas. There are other indirect suggestions by which the little readers and

imitators are led "to discover the changes that have taken place that lead us to disapprove of actions which, under different conditions, were considered good." The preface and suggestions to teachers must be far-reaching in their influence. This is the first practical application of the authors. "Place of Industries in Elementary Education," and future books of the series will be looked for with keen interest.

M. S. M.

THE UNDERSTANDING HEART. By Samuel Crothers. American Unitarian Ass'n, Boston. \$1.00.

In a series of short addresses on such vital topics as "Methods of Teaching," "Literature and Morals," "Work and Worship," "The Study of the Bible," "Our Historic Inheritance," Mr. Crothers pleads for a sane reconsideration of the problems of our entire religious life. Despite the variety of subjects treated, there is a thread of unity in the book; and that is, the conviction,—appearing on every page,—of the fundamental sanity and secularity of religion. Mr. Crothers not only discredits dogmatic orthodoxy; he even gets beneath historic Christianity in his conception of religion as the work of "organizing righteousness."

Such books as Mr. Crothers', coming from clergymen, are rather significant. They prompt the believer in the Ethical Movement to ask whether that movement is not doing for the liberal wing of the Christian Church of to-day what the Unitarian movement did for the conservative wing of the church in the last generation.

D. S. M.

GETTING A LIVING. By E. L. Bolen. Baker-Taylor Co. Cloth, 8 mo., \$2.00 net.

This heavy work of 762 pages is written by a man who has been both wage-earner and employer. He wants to make the results of experience and of wide reading serve to clarify the labor problem for the wayfaring man. However, the book is too ponderous for such a worthy purpose. Its footnotes are more numerous, and, in their smaller way, as learned as the footnotes to Gibbon's History. But, unfortunately, they are more valuable than the text and deserved the honor of the larger type. They make a trustworthy collection of the

newest facts about the labor movement and will be used by scholars, but hardly by the amateur reader, for reference.

Any person who should read steadily through these massive paragraphs would deserve to be classed among professional students. Life is too short and too hard for "average people" who are busy "getting a living" to give such severe study to reading what other men say about it.

The author is an advocate, not merely an expounder. He has pronounced views on all the problems of trade unionism, on taxation, the tariff monopolies and socialism, which he develops incidentally, often to the confusion of his main argument. He endorses all the claims and actions of trade unionism, including the closed shop and the sympathetic strike, which the great leaders, such as Messrs. Mitchell and Gompers would defend. But occasionally he tends toward hysterics as when he declares that "for intolerance and tyranny no other force now appears in civilized lands that approaches unionism." Were his information on other subjects as wide and thorough as it is on the American labor movement, he would know that the military system in Germany, the anti-Semitic movement in Russia, or the Roman Catholic Church in Spain, for intolerance and tyranny not only "approaches unionism" but passes it at an easy canter. He is led into this overstatement by an exaggerated fear of the boycott and the use of physical force in strikes. Neither is employed so generally or with such widespread approval as to justify this terror-stricken condemnation.

The readers of *The Ethical Record* will naturally be attracted by the titles of the chapters on "Trade Unionism and the Church" and "The Man With a Hoe." They will then be surprised to find an economic work containing such statements as these:

"Men who do not first love God will not go far in loving their neighbors." By "God" the writer appears to mean the anthropomorphic Deity of the Christian Bible.

"The dullest (the adjective is intentional) Christians that pretend to keep the faith spiritually do not permit themselves to give way to hatred of any one, however bad he may be." "In this noble attitude they transcend," says the author, "the great majority of trade unionists who instead of desiring to benefit other classes take an evil satisfaction in getting even with them." With

practically all the trade unionists outside the church and all the virtue inside the outlook for society is black indeed! But we seem to remember church members who hated even some of their own family, and, to our consolation, we recall unionists, aye, and even Socialists (incredible as that will appear to Mr. Bolen), who bubbled over with human kindness.

In one paragraph the writer asserts that "several centuries ago the church was perhaps . . . the most diabolical institution on earth." A little later he declares "now, as heretofore, if the Christian Church were eliminated from society the workers would have scant hope of better things. Upon the church depends conscientiousness, and upon this depends the award of justice to the humble." Such contradictory statements occur too often, especially when Mr. Bolen leaves his own topic to plead for the form of religion now dominant, or to gird at his special horror, Socialism. Considering that the majority of the urban population are not affiliated with the churches it would be painful indeed, were it true, that "upon the churches depends conscientiousness." Fortunately for society many of the non-church-goers are among the most conscientious citizens and "the award of justice to the humble" gains as much support from them as from the orthodox believers. But our author does not despair; for, despite the selfishness of unionists and the shocking, the inexpressible wickedness of Socialists, despite the monopoly of conscientiousness by the churches, he yet believes (in another chapter), to the credit of his heart more than his logic, that "nearly all the people mean well."

J. M.

A DISCOURSE ON THE POSITIVE SPIRIT. By Auguste Comte. Translated, with explanatory notes, by E. S. Beesly, M. A. London: William Reeves. Two shillings net. pp. xxxiv, 172.

As an attempt to furnish a world-view and a religion for Western Europe, Comtian Positivism has proved a failure. There is an air of dogmatic finality about it which runs counter to that very spirit of modern science and inquiry which it professes to enshrine; and so many of its conceptions concerning the past of the race are already so antiquated, that it cannot possibly make headway as a

sufficient gospel for the modern man. Nevertheless, quite apart from this claim as a philosophical synthesis and an inspiring cultus for the Occident, it embodies so many large and luminous conceptions, such a broad outlook upon the problems of our age, such a suggestive, unifying and liberating idea of humanity and human providence, that it has more important claims than most recent systems of thought have upon our consideration. Thus compared disadvantageously as it may be from the standpoint of modern scientific learning with the system of synthetic philosophy which Herbert Spencer has left, it has a human quality, an insight into the springs of conduct and affairs, and appreciation of the part played by the affections in human affairs, a perception of the new role which workmen and women are destined to play, a recognition of the social factor and social spirit as over against Spencer's shrill and illogical individualism,—that it has more to yield to the average man to help him to find himself in the social and political confusion of to-day than Spencer's system offers.

This little book presents the discourse with which Comte introduced his annual course of lectures on Astronomy to working-class audiences in Paris, and epitomises the leading principles of the positive philosophy. We doubt if it is so good a bird's eye view of Comte's teaching as the "General View of Positivism" which has hitherto been the standard summary for English readers. But it makes an excellent supplement to that volume, for it deals with many matters not developed there. Professor Beesly has greatly helped toward its popularization by prefacing it with an explanation of the philosophical terms employed in it and a full and clear analytical table of contents, and by supplying copious foot notes explaining allusions and expressions that are difficult.

"ZIONISM AND ANTI-SEMITISM." By Max Nordau and Gustav Gottheil. Contemporary Thought Series. Published by Scott, Thaw & Co. Cloth, 75 cents.

Nothing has so harassed the public conscience of late as the brutal race hatred prevalent in many civilized countries on the continent. Anti-Semitism is a painful reality, and must be faced as one of the distressing problems of the day. We therefore welcome this little volume on the solution of the problem now most prominent-

ly before the public mind,—Zionism. Dr. Max Nordau's essay is a concise statement of the origin, development and present status of the Zionist movement. Until very recently little was known of Zionism. Now the Zionists number about 400,000 and they have compelled the attention of the civilized world. Dr. Nordau analyzes the problem with insight and sanity.

The aim of the movement is clearly stated. Zionism works to create for the Jewish people a home in Palestine guaranteed by public law. The two predominating forms of Zionism are the religious and the political. Dr. Nordau belongs to the latter wing. He starts with the assumption of the existence of the Jewish nation. On this proposition he grounds his belief in Zionism. The following paragraph states his position clearly: "Whoever maintains and believes that the Jews are not a nation can indeed be no Zionist; he cannot join a movement which is only justified when it is admitted that it desires to create normal conditions of existence for a people living and suffering under abnormal conditions. He who is convinced that the Jews are a people must necessarily become a Zionist, as only the return to their own country can save the everywhere hated, persecuted Jewish nation from physical and intellectual destruction."

Whether Zionism is feasible or not, Dr. Nordau does not discuss with great definiteness, nor does he give the reader definite assurance of the ultimate success of the Zionist movement. To the unbiased observer the value of Zionism consists in the idealistic impulse it can give to a nation as sensitive to idealism as to materialism. It can nourish the native idealism of the Jewish youth and stimulate them to a renewed interest in their nation's glorious history. Such an influence is invaluable for the formation of character. On the whole this exposition of Zionism, though very short, is clear, objective and sane.

The essay on anti-Semitism by the late Dr. Gottheil is an eloquent defense of the Jewish character. As an appreciation it is admirable; as a criticism, defective. The essay breathes the ardor of the champion, but discloses also his limitations. The sanity, so characteristic of Nordau's essay, is wanting here. It is neither analytical nor expository, but enthusiastically appreciative. Were Dr. Gottheil as willing to recog-

nize the faults of his people as he is eager to exalt their virtues, his defense would carry greater conviction. It is a generous estimate of a race from one of its devoted and distinguished number.

H. M.

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NO. 5.

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Ethical Aspects of W. B. Yeats's Work

HORATIO S. KRANS.

The Truth About the Colorado Labor War

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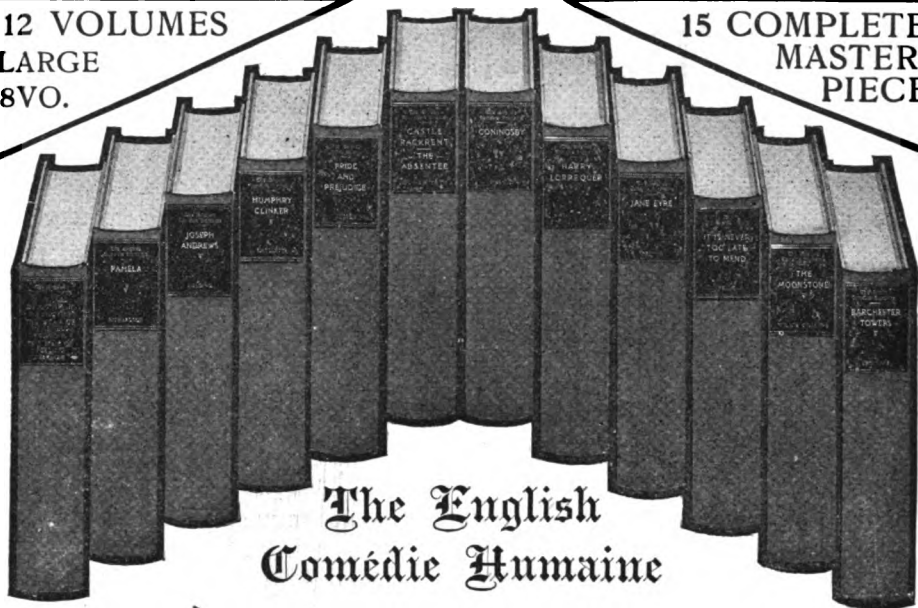
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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor.

Vol. V

JULY, 1904

No. 5

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THE ETHICAL RECORD, a magazine of Practical Ethics, is published bi-monthly, except August-September. It appeals to all those who are interested in the treatment of the problems of personal and social life from the ethical point of view. Its contributors are not confined to adherents of the Ethical movement, but include those who are especially qualified to deal with current issues from this standpoint.

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THE ETHICAL RECORD

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July, 1904.

No. 5

The Real Nature of the Impending Political Struggle.

CIRCUIT ATTORNEY Folk is making his canvas for the Governorship of Missouri on a platform which no citizen need have difficulty in understanding. This is it:

"If I am made Governor, the first legislator who takes a bribe will find a message to the General Assembly demanding his impeachment. The first rumor of bribery around Jefferson City will be answered by an investigation, thorough and complete, if I have to conduct it myself. I propose to stamp out bribery from legislative halls."

From my morning paper, *The Times*, I cull the above extract and it must furnish the text for whatever I have to say.

Taking up the question proposed by the editor, "the real nature of the impending political struggle," there is fundamentally only one issue before our country to-day—honesty in public life. I mean that, if this issue could be solved, so much would be contained in that solution that the rest of our hard problems would appear, in comparison, as offering only occasion for such divergencies of opinion as upright, intelligent men, true lovers of their country, may entertain. So long, however, as this vital question remains unsolved, so long as dishonesty in public life walks brazenly abroad, our liberties and the very existence of popular government in America are threatened.

The deepening consciousness of this fact, first among the masses, increasingly among the classes, is giving national significance to the work of the young, and, until lately, unknown St. Louis Attorney. What do men here in the East really know about Mr. Folk, save that he is a courageous, successful prosecutor of dishonesty in public life? We hardly know whether he is a Democrat or a Republican; we are in absolute ignorance of his views upon protection and public ownership. Yet all, conservative and radical alike, are beginning to think of him as democracy's coming leader. I consider it one of the most promising signs of the times that this should be so, and as witnessing to the fundamental clearness of vision, sanity of judgment, and integrity of purpose of the American people.

But what conditions have brought it to pass that we feel our prime need to-day to be the leadership of a brave, honest man? The situation, in all its nakedness, is known to everyone. The daily press and the magazines are reading to us chapter after chapter of our contemporary national story of loss of liberty and decadence of moral standards. We all know that in many—if not in all—parts of the country, government has come under the control of the political machines; that these machines receive contributions, in one guise and another, from corpora-

tions and individuals who are seeking privileges and exemptions to which they are not entitled; and that this procedure—very natural and in a measure innocent at one time (since it is but human nature for man to protect his property)—has developed so far as to form what Lincoln Steffens calls "The System." By this is meant a corrupt partnership between wealth-seeking monopolistic control and the managers of political parties, or men elected or appointed to public office.

Familiarity with such public brigandage has made us callous thereto; we *expect* dishonesty in the machine politician. Furthermore, great wealth has come apparently to regard the end as justifying the means; the end being to safeguard what has already been secured and to extend monopolistic control; the means, bribery on a vast scale.

Let down the barriers a little more, check the opposition of the few, still the clamor of the masses only for a brief time, and the control of the resources of this country, of the necessities of daily life, will have passed into the hands of an enormously wealthy limited group, whose agents will sit as our law-makers, law-interpreters and law-executors. Here let me insert a second extract from my morning *Times*—a conservative democratic paper—without, however, assuming any personal responsibility for the correctness of its statements:

"Attorney-General Philander C. Knox, of Pittsburg, was chosen to-day to fill the seat in the U. S. Senate made vacant by the death of Matthew Stanley Quay. The selection was due to his endorsement for the place by President Cassatt of the Pennsylvania Railroad.

"Since the death of General William J. Sewell, of New Jersey, the Pennsylvania Railroad Company and its lines east of Pittsburg were compelled to depend upon Senators Quay and Penrose for legislation in Congress, and there are so

many matters of vital importance to the company that it needs in Congress a man friendly to its interests to take the place of Senator Quay."

Whether it be true or false that Messrs. Quay and Penrose have been, while Senators, attorneys of the Pennsylvania Railroad, and whether Mr. Knox is to be the successor of the first in that capacity, it is undoubtedly true that similar relations between other men in public office and great corporations do exist.

We are well advanced upon the road of Monopoly. Too frequently already our food, our light, our heat, our transportation, are ours only at the price which powerful aggregations of capital choose to put upon them. Is America then to repeat the experience of Florence under its merchant-princes, the Medici? I do not believe that even those to whom the greatest power has come through wealth cherish any such illusory ambition, unless it be a few addled-brained, idle inheritors of great wealth. Nor do I believe that our Baers—self-constituted administrators for the Divine of the resources of the earth—are numerous. Many, too, who are bribe-givers, are such under duress, and would, I doubt not, gladly earn only honest returns from their investments. They are the slaves of their own past.

Only the few—and the number is rapidly decreasing as the concentration of wealth proceeds—could be, from any point of view, gainers through a complete monopolization of the country's resources: to all the rest it means enormous wealth on the one side and dependence on the other, in other words, a return to oligarchy.

We are not going to return thither. The public school and the spirit of the age forbid; and a revolution will come as solvent of the problem should statesmanship and patriotism fail to provide earlier remedy. Those therefore to-day,

who hold that democracy is not only theoretically the ideal form of human government, but also in practice can exist and yield as its fruits honesty, wisdom, justice, and equity, are asking themselves what shall be done, while mild measures still suffice, to purge American political life and put an end to the wresting of government to private advantage. They affirm that the need of the hour is a platform and a candidate representing honesty and democracy.

A conservatively radical party is needed—one not allied with Socialism; for Socialism proclaims a theory of government that is still only a theory; and the party should be such as to attract men, the vast majority, who wish to proceed only one step at a time, without committing themselves beforehand to further steps, or to any social theories.

As to its demands: 1. Firmer governmental control over monopoly-seeking corporations, and a readiness, frankly avowed, to proceed to Public Ownership, whenever the interests of all the people demand it (If this be Socialism, then monarchic Europe is marching with eyes wide open thitherward). 2. Ending of class-legislation, in taxation, the tariff, etc. 3. Primary reforms that shall bring back government and responsibility to the people. 4. Insistence upon strict honesty in public office and severe and sure punishment for everyone who proves dishonest,—not the present coddling of the great bribe-takers because they are party leaders and can promote or defeat political ambition. 5. No imperialism; colonies to be ruled only until qualified for and demanding self-rule.

If both of the old parties are too enslaved by vicious traditions, too timorous to write Honesty and Democracy on their banners and mean it, then the time is ripe for the emergence of a new party. Events are moving us along faster than many of our older, our conservative poli-

tical leaders recognize. Clevelandism was a rallying cry suited to the conditions of a time when the supreme issue appeared to be exaggerated protection. But to-day men are coming to perceive that the protection against foreign competition, which fosters domestic monopoly, is only a part, and in a sense the least dangerous and vicious part, of a vast system of monopoly-breeding legislation.

With a situation tense with possibilities for good and evil alike, with the masses deeply dissatisfied and increasingly distrustful, with charges of dishonorable partnership between leaders in business and in party control widely heralded and widely credited, with the party out of office estopped from becoming the champion of conservatism because that post is already filled by its opponent—what shall we say of an-equivocal platform and a dumb “safe” candidate?

Conservatism has, strangely enough, in its camp the man who by nature and temperament is marked out as the leader of the people in a radical movement. Training and environment, not nature, have made Theodore Roosevelt the inevitable though feared candidate of conservatism. But that very spirit of revolt in his nature, which hurries him at times to acts that alarm his following, would find its natural sphere in the leadership of a radical reform movement. He cannot be defeated by a *safe* opponent; and he will act with more stalwart independence, more in the interest of all the people, when he needs no longer to sacrifice to expediency in order to assure a re-nomination. Unless Republicanism, through over-long lease of power, loses self-control, it will remain in power until Democracy recognizes the proud work that beckons it.

The significance of the defeat of Bryan lay in the fact that he apprehended but superficially the problem; the significance of his vast following lay in this, that the

people were yearning for a leader, out of the increasing gloom of hope deceived, into the light of Democratic promise again.

Prussia remained a small power until its statesmen recognized that it was summoned by the world-spirit to re-unite and re-nationalize the Germanic world, dismembered and devitalized at the close of the Napoleonic period. Going forth

manfully to its task, it has become the creator of modern Germany; and to-day, because of Prussia, every German has pride again in his Fatherland.

So yet shall the old Democracy, or a new party bearing more worthily the name, recognize the work calling it, the justification of American popular government before the world and as example to the world.

CHARLES SPRAGUE SMITH.

Ethical Aspects of Wm. B. Yeats's Work.

WILLIAM Butler Yeats, who as a poet is second to no writer of his generation, has also the distinction of being the chief representative in English speech of the mystic movement which has been one great inspiration to the French poetry and thought of the day, and has at length visited England and Ireland. This movement is a new assertion of the trustworthiness of spiritual intuitions and revelations, and a new realization that the intellect alone is unable to provide the deepest kind of knowledge for which the spirit of man craves. It is akin to the Transcendental Movement in its conviction of the incapacity of the intellect to grasp the meaning of life and of man's place in it, and in the value it sets upon the divinations of the heart and the soul.

To give an adequate exposition of Mr. Yeats's mysticism within the limits of this article would be impossible. Yet, since his ethics grow directly from his mystic faith, the attempt to give some notion of the content of this "creed" must be made. Mr. Yeats is a thorough-going supernaturalist. He recognizes a spiritual world that moves beyond the senses, a spiritual stream that flows forever behind the changing circumstance of time. He holds fundamentally to a belief in one

great mind or memory, the mind or memory of nature herself. Of this great mind the minds of men are a part,—separated from it, it is true, at low tides of the spirit, but at high tides overflowing into it and bearing away from it treasures of eternal wisdom. The great mind is the dwelling place of the immortal moods, the gods of an earlier, the angels of a later, dispensation, the "disembodied powers whose footsteps over our hearts we call emotions." These powers are, in the view of this mystic philosophy, the real rulers of the world, in whose hands are the destinies of men. In the great mind dwell also the perfect "ideas" of all things, in imitation of which the world is being continually remade, somewhat after the Platonic fashion. It is, too, the storehouse of a wisdom infinitely more precious than the finite wisdom of the wise, of spiritual forces and impulses of all kinds, and of symbols which, in Mr. Yeats's doctrine, have powers literally magical. It is chiefly through symbols, when thrown out by the great mind, that man is enabled to communicate with the unseen.

To the mystic the unseen world is the one reality. Our solid world is but dust under his feet, a standpoint from which to gaze into the darkness that to the general eye completely shrouds the mysteries

beyond. His master passion is to penetrate this darkness, to gain a knowledge, that shall be a personal experience, of the powers that spiritually move in the forms and forces of the world of nature, and of the powers that move under the visible surface of human life and guide it in its blindness to goals of which it knows nothing. With this spiritual life beyond or behind our present world the mystic is completely preoccupied. He concentrates all his energies upon seeing the visionary gleams and catching the mysterious intimations that proceed from it. In the light of such revelations man's life, with its ephemeral interests and activities, its joys and sorrows, is but vanity. In a word, communion with an eternal and spiritual world that moves beyond the senses is the great thing to be desired, the great thing to be sought. It is out of convictions such as these that the ethics of mysticism grow.

In the view of the mystic, man's choices in the sphere of conduct take on value and significance in proportion as they pave the way to spiritual illumination. All kinds of activity and endeavor that do not work to that end are discountenanced. Men of affairs are held to be men of darkness. Not less so are the students and philosophers, who think that spiritual truth is to be come at by definite and scholastic methods, by studious toil, and by the operations of the reason. A cultivation of meditative and intuitive methods, as inducing the state of mind favorable to the reception of mystic communications, is the matter of first importance. And man should see to it that the calm of his inner life is untroubled by law-making and governing, by buying and selling, by thought and philosophy, in short, by the business of the world and the concerns of the intellect. It is when all these have been banished that the soul, smoothed into a quiet water, will be ready to reflect what-

ever the heavens are willing to reveal. Then, in revery or mystic trance, in that "serene and blessed mood" when the body is laid asleep, and man becomes a living soul, there float into the mind in transcendental fashion mystic revelations, symbolic visions, gleams of an undefinable wisdom, which, interpreted by the imagination, are a store of knowledge so precious that in exchange for it man may count the world well lost. This appreciation of the life of revery and dream, this depreciation of vigor and robustness, and of all that tends to make man's life here successful and triumphant, constitutes the quietism that has come down through the ages hand in hand with mysticism. This quietism Mr. Yeats extols in his poetry, in the following verses for example:

"Then nowise worship dusty deeds,
Nor seek, for this is also sooth,
To hunger fiercely after truth,
Lest all thy toiling only breeds
New dreams, new dreams; there is no truth
Saving in thine own heart. Seek, then,
No learning from the starry men,
Who follow with the optic glass
The whirling ways of stars that pass—
Seek, then, for this is also sooth,
No word of theirs—the cold star-bane
Has cloven and rent their hearts in twain,
And dead is all their human truth.

Dream thou!

For fair are poppies on the brow:
Dream, dream, for this is also sooth."*

And it finds explicit expression, in its logical extreme, in his prose, as when, in *Ideas of Good and Evil*, speaking of a phase of the mystic faith, he writes:

"It is perhaps well that so few believe in it, for if many did, many would go out of parliaments and universities and libraries and run into the wilderness to so waste the body, and to so hush the unquiet mind, that, still living, they might pass the doors the dead pass daily; for who among the wise would trouble him-

*Poems, "The Song of the Happy Shepherd."

self with making laws, or in writing history, or in weighing the earth, if the things of eternity seemed ready to hand."*

The same quietism, expressed with the last degree of concision, is the theme of a lyric by Mr. Yeats's friend, compatriot, and fellow mystic, "A. E." (George William Russell). The poem tells how the Unknown Archer's mystic shaft is the death-blow to finite action, thought, and aspiration. For all its quiet beauty, graceful form, and musical utterance, it bears a message that to many will seem bold and startlingly strange:

"What of all the will to do?
It has vanished long ago,
For a dream-shaft pierced it through
From the Unknown Archer's bow.

What of all the soul to think?
Some one offered it a cup
Filled with a diviner drink,
And the flame has burned it up.

What of all the hope to climb?
Only in the self we grope
To the misty end of time:
Truth has put an end to hope."

But quietism is not the only outgrowth of this mysticism. Beside it stands a doctrine that, in all save its indifference to moral considerations, contrasts strangely with it. This doctrine seems to recommend giving the loose rein to passion, following the desires of the heart with the wings of the wind, and overriding, where they stand in the way, the laws of conduct upon which, in the moralist's view, the welfare of both body and spirit depend. The doctrine may perhaps have been taken over from William Blake, whose cry is to put off holiness and to put on passion and imagination, and who holds that dissipation and abandonment to passion are preferable to emotional penury. This abandonment is recommended not as an indulgence of the senses, but as one way

to spiritual blessedness. For through the ecstasy of passion, it is held, the soul escapes into an immortal state of pure being. Spiritual happiness is conceived of as overtaking those alike who seek it through asceticism or through the unbridled pursuit of inclination. This doctrine underlies the symbolism of certain stories of *The Secret Rose*; and a phase of it is perhaps at the bottom of verses like these:

"And blessedness goes where the wind goes,
And when it is gone we are dead;
I see the blessedest soul in the world
And he nods a drunken head."*

It seems to be based upon a conception of the soul as an entity distinct from the body, and incapable of being soiled by the acts of the body—a conception† that found a place in the earlier work of the Belgian mystic, Maeterlinck, though in his later work the idea seems to have been abandoned.

To the heart of the practical man—the practical man in the best sense, he who, with a keen zest for actual life and a firm hold on the real world, is eager to be a part of the finest thought and the finest activities about him,—mysticism has never been dear. The practical man is distrustful of a faith and of principles of conduct that are based upon individual feelings and experiences which the larger part of mankind do not and cannot share. To him the mystic, who finds nothing so well worth while as pioneering upon dim and mist-shrouded coasts, washed by spiritual seas unfathomable and boundless, that stretch off none knows whither, is a man whose adventuring brings him at last but weariness and bewilderment. Why spend precious time in ranging over dim borderlands that lie between the worlds of matter and spirit, and are

**The Wind Among the Reeds*, p. 47.

†See Mr. William Aspenwall Bradley's careful study, "The Ethical Significance of Maeterlinck," in *The Ethical Record* for March, 1903.

lit only by will-o'-the-wisps and doubtful gleams, when labor in the rich fields of familiar toil offers sure and substantial reward? And this latter view has, for the man who is deeply concerned with ethics, the sanction of history; for the mystic ideal has never been that of a life of ethical energy among mankind. On the contrary, it has been that of a passive life in which all relations, save that between man and the unseen, tend to become unreal. Mr. Yeats's poetry, when not pre-occupied with his philosophy, is full of sympathy with the general life of man, its primary affections, its struggles, its simple joys and sorrows. But mysticism and the ethics that grow from it are unsocial and individualistic. The improvement of the relations between man and man are questions quite beyond the pale of its interest. In this respect Mr. Yeats's philosophy of life contrasts sharply with that of Maeterlinck, who, it seems to me, should now be regarded rather as moralist than as mystic.

"The mysticism of Mr. Yeats," as I have elsewhere said, "is consumed with a thirst for supernatural knowledge, and in seeking it cares little or nothing for its practical bearing upon the life of man in its moment of mortal existence." On the contrary, Maeterlinck's great desire is the amelioration of man's estate here and now, while he walks the earth and draws his mortal breath. He sends his thoughts ranging through the darkness, that they may bring back balm for the heart's wounds, solace for care, and a store of wisdom for the conduct of life."*

Mysticism pure and simple does not find its fruition in social serviceableness or in personal character. Indeed the human factor, which, now that religious formulas are disintegrating, is coming so well to the front in religious thought, is not conspicuously present in it. The

mystic, measuring everything by a standard of his own, fails to value justly the fullness of joy and the exhilaration which come from noble devotion to purely human causes, and which may, for all we know to the contrary, serve as well as mystic ecstasy to prepare man for participation in any spiritual world awaiting him elsewhere. If only a course of conduct tends to produce the mystic trance and rapture, there is no will to weigh its purely human value, or to hale it before the bar of conscience. Tennyson's criticism of mysticism, familiar as it is, may properly find a place here, for it sums up briefly what has been said of the general distrust of the transcendental sanctions of mysticism, and of the mystic's tendency to neglect tangible mundane tasks and relax the grip upon the world of action and actuality. King Arthur, addressing his knights at the end of "The Holy Grail," voices Tennyson's thought:

"And spake I not too truly, O my knights?
Was I too dark a prophet when I said
To those who went upon the Holy Quest,
That most of them would follow wandering
fires,
Lost in the quagmire?"

And some among you held, that if the King
Had seen the sight he would have sworn the
vow:

Not easily, seeing that the King must guard
That which he rules, and is but as the hind
To whom a space of land is given to plough,
Who may not wander from the allotted field
Before his work be done; but, being done,
Let visions of the night or of the day
Come, as they will; and many a time they
come."

The point of view taken in Mr. Yeats's work is not ethical, but artistic. It is as artist, not as moralist, that he reads life. But in the pursuit of beauty he follows the dictates of an exacting artistic conscience. To the Ireland of to-day he has done a great service. What Ireland most needs is a cultivated national pub-

*William Butler Yeats and the Irish Literary Revival, pp. 179-180.

lic, and to form this Mr. Yeats has perhaps done more than any other man of his generation. He has set the standard of poetic achievement high, and has brought many phases of the life of his country and the noblest traits of the national character into literature. His poetry, his plays, his prose works are one long protest against that externality in life which characterizes a materialistic time, and an eloquent plea for a more spiritual standard of values. The theatre he has organized in Dublin, disdaining the attempt to catch the pennies of the crowd, has steadily aimed to lift the drama into the realm of thought and art, and to spiritualize its motives; and has raised a voice that is being heeded far and wide against the sham sentiment, shoddy ideals, and tinsel trappings of the drama of commerce, where all is for the eye and nothing for the mind. The mystic elements in his poetry, whether or no specific doctrines find acceptance, cannot fail to quicken, in all who come under the spell of his moods, a sense of the

mystery that abides in common things, and so to throw a new and strange light over life. And Mr. Yeats's poetry, whether or no its ethics commend themselves, has a message to which our time may profitably give ear. Ours is a day that trusts too much to machinery, a day in which the finer spirits are, perhaps too exclusively, occupied with practical concerns, with the solution of ethical and social problems through organizations and institutions, a day when social enthusiasms, fine and necessary as they are, are apt to lead men to forget that growth is always from within outward, and that after all peace dwells within us. Mr. Yeats's message is not in any broad sense social or ethical. It is, even more distinctly than Maeterlinck's, private and personal.

It is the old message, "Look within," "Know thyself." It urges each one to cultivate the garden of the inner life, and to brood upon the mysteries of the spirit that unfold themselves when the eyes are closed to the outer world.

HORATIO S. KRANS.

The Truth About the Colorado Labor War.

(There are many people who have been following with some apprehensiveness the reports in the daily press concerning the labor struggle that is taking place in Colorado. It has been very difficult to glean the facts, and there have been sinister rumors abroad as to the reliability of the newspaper reports and articles through which information has been supplied. The anti-labor bias with which most of them have been colored has been unmistakable. An opportunity has come to us to present an article from one who has recently been at the scene of the trouble, has made searching investigations there, and is familiar with the facts as to Colorado mining-life, localities and conditions. The sympathies of the writer will easily be discerned; but we are able to assure our readers that behind these sympathies there is a most disinterested endeavor to ascertain the actual truth of the case; and we believe that we perform an important public service in giving publicity to this version of a much-observed situation.—ED. E. R.)

WHEN THE secretary of the Western Federation of Miners sent a request to President Roosevelt for an investigation of the conditions now existing in Colorado, he was making a final appeal for a fair and just understanding of a momentous conflict. Senator Patterson, as early as last November, asked for an investigation by the Judiciary Committee of

the United States Senate; but he asked in vain. Since then conditions have become much worse, and it seems unbelievable that they should continue longer without some interference from those in positions of authority and responsibility.

The garbled accounts of the strike in Colorado are not peculiar to this one affair, but they are significant of the power of the press for good or evil. Had the

Associated Press given all the facts to the public, had the press of Colorado refused to falsify reports, and had the special writers sent by Eastern periodicals written fairly and with perfect truthfulness, public opinion would, months ago, have affected the controversy and might even have had a restraining influence upon the party whose acts have been from the beginning unconstitutional.

The newspapers of the State may well be overlooked; for as there is a political situation involved, each newspaper would pick and choose both facts and rumors that would bear out its party policy. With few exceptions the Colorado papers are not in sympathy with the strikers, even when opposed to the Citizens' Alliance and Mine-Owners' Association; the few exceptions are Socialist and labor papers, and one Denver paper whose partisanship has a dark and hidden motive. The Associated Press may excuse itself for the absolute untruths and the emphasis upon certain rumors by pointing to the practical censorship exerted by officers of militia and State officials backed by the Governor's power. But there can be no excuse for the special correspondents of Eastern papers and periodicals, and it is well worth while to go over some of the facts misrepresented by them.

In an early February issue of *Collier's Weekly* there appeared an unsigned article dealing particularly with the strike in Telluride, Colorado. If the story had been intended for fiction of the dime novel sort it could not have been better written. For instance, the writer said that in the last three years there had been eighty-five murders in Telluride, and that men were afraid to go out after dark. While in Telluride a few weeks before this, I had cross-examined the city attorney, the sheriff and the back files of the leading paper, and proved to my satisfaction that, in spite of the town being

a typical Western mining-camp, there had been but three murders in three years, and not one of them could be traced to union members or union influence! I have reason to believe that the author of that article was a correspondent that I met in Trinidad, who was "getting a story ready to please the Easterners, who like blood and thunder," and was at the same time writing for a paper on the side of the strikers and for a weekly paper on the order of *Town Topics*, whose vindictiveness against the strikers has never been equalled. And this young man was, withal, a very well-mannered, pleasant fellow, not at all concerned about his double—or triple—facedness.

The managing editor of one of the Denver dailies told me the story of three suicides, all connected with the Rockefeller assumption of control in the Colorado Fuel and Iron Company. The vice-president, secretary and treasurer had all committed suicide within a few weeks, apparently because of financial complications not altogether in line with business principles.

"But of course we did not publish these facts," he said at the close of his narrative, "it would hurt the business interests of the State." The Associated Press did not publish the story of these tragedies, nor did *Harper's Weekly* when I sent it in with my article on the coal-strike in Southern Colorado.

These are but instances of the untrustworthiness of reportorial practice in the Colorado affair. But the most striking example is that of news suppression in the best-written and most widely-read article appearing in *McClure's Magazine*. "The miners' union," the author says, near the beginning of the article, "has broken the law, there have been dynamiting and assassination." Having been in the State somewhat longer than the man who made that statement. I can affirm,

without going into particulars, that I could find no one instance of the miners' union in the metalliferous district having broken the law. Moreover, in the courts themselves, the charge of dynamiting was disproved. In November the Vindicator mine was dynamited and two men, the superintendent and assistant, were killed. The report sent out by the press was to the effect that Adjutant Sherman Bell was already on the track of the *union* men who did the deed. Though man after man was put in the bull-pen and held for weeks on the charge (but without warrants having been issued) no union member has been connected with the disaster; the coroner's jury gave a verdict of accident, and the prevailing opinion was that the two men who met their death knew more of the dynamite and its reason for being taken by them into the mine, than any others, except the one who gave the order. But no report was ever made by the press except that of Adjutant-General Bell's assurance that he knew the criminals.

Another event left out of the magazine article (which is, after all, the best thing yet written) is that of the derailling of the Florence and Cripple Creek Railroad. The news went all over the country that two union men had tried, by loosening a rail, to wreck a train full of scabs. In court it was proven that the two men, one an ex-union man, the other a detective, were in the employ of a corporation and had received \$500 for their work. A company guard had warned the engineer of the train, thus preventing loss of life while accomplishing the company's purpose.

No reporter of facts in Colorado can afford to leave those two stories untold, yet the writer in *McClure's* has done so. Anyone knowing that the Mine-Owners' Association and the Citizens' Alliance, made up of the wealthy and the well-to-do business men of the State, will coun-

tenance the use of dynamite, the wrecking of trains, as well as the suspension of the writ of *habeas corpus*, and the disregard of the National constitution, can judge for himself as to the preponderance of lawlessness in Colorado—whether it be on the side of men striking in accordance with union principles or on the side of the opposition, who have their wealth, the use of military power, and official favor all with them.

The bare facts of the situation are these: The Western Federation of Miners has in its membership a large proportion of Americans who believe in using the ballot to settle disputes, economic as well as political. It supported the movement which resulted in an amendment to the State constitution allowing the eight-hour day to be adopted by law. This amendment passed with a majority of 40,000 votes—which happens, by the way, to be the membership of the Western Federation of Miners in Colorado. But the legislators—in the Democratic as well as the Republican party—sold themselves to the corporations, and enacted no eight-hour law. Thereupon the miners, not getting their way by the ballot, resorted upon one pretext and another to the strike.

There is no *sympathetic* strike in Colorado, there is a general strike in favor of an eight-hour day and for the right of men to organize.

The big mining corporations, reinforced by all persons and parties that are in favor of corporation control or in favor of the disruption of unions, have taken their stand against the strikers. To show the power of this opposition: 1. The Governor had pledged his support of their side should a strike come on during his term of office. When it did come, he sent the militia to act—not in behalf of public security,—for no sheriff had asked for the militia,—but as *company guards* about the mines.

2. Men have been arrested by the score without warrants, and left twenty-four hours in filthy jails without food or benches or fire. Men, sixty and eighty at a time, have been taken from their own property and carried over the county or state line because they belonged to or sympathized with the union. Women have been insulted by members of the militia. 3. All legal procedure in the courts themselves has been set aside when it was found impossible to brow-beat or corrupt the judges. Injunctions have been disregarded and the writ of *habeas corpus* denied its power. 4. Physical force not unlike that of the lynch-law has been used by the Citizens' Alliance; it has broken into newspaper offices, forced sheriffs and coroners to resign, and shot down innocent men.

At this writing the State of Colorado is blacker than Russia. I say this without heat or prejudice, as one who met

both the governor and the officers of the Western Federation of Miners, one who listened to both sides of a story, and then sought facts. But this one bit of explanation is necessary. The conflict between corporation power and union strength would not be so intense were it not for the fact that the unions have entered into politics with a third party—the Socialistic Labor Party—and are therefore considered of little value to either Democrats or Republicans. That is to say, the members of the unions are not to be counted on to swell a majority in either of the two existing parties, and thus it is that it is not worth while for either party to stand up for "the Colorado workingman." Had not this political factor entered into the situation, there would have been an early conclusion to the struggle, which now begins to look like civil war.

CHARLOTTE TELLER.

A SUMMER DAY.

*Seeing once again the ethereal blue of the sky--the limpid
air--the all-enfolding sunlight,*

*Here in the great tumultuous abounding city, or again in
the far woods among the fallen oak-boles and the
fox-gloves,*

*The far floating ever haunting shimmer of uncaught
beauty:--*

I recognise that in all and everywhere it is the same:

Somehow to hold and have this in oneself--

This light and everlasting space,

*This real eternal, whence the sensible light and space are
born--*

Somehow to hold from all things still a little aloof for this.

—EDWARD CARPENTER.

Anti-Democratic Tendencies in American Life.

WHEN I SPEAK of "Anti-Democratic Tendencies in American Life," I mean aristocratic or oligarchical, not monarchical tendencies. Any attempt to go back to monarchy would be absurd. Nevertheless, oligarchical tendencies already exist in our midst and are getting stronger and stronger. I do not speak as an alarmist or as a pessimist; I do not say that we cannot overcome these tendencies; but I do say frankly, tearing aside the mask, that we may be able to see things straight—as they are—and not to deceive ourselves with names: *already, under the forms of democracy, actual oligarchy has developed in this country.* It has sometimes happened that in a Republic the outward forms of liberty have been kept up; and that the people have been fooled for centuries, because, these outward forms being intact, they have been led to believe that nothing is changed, while the heart is already eaten out of the old freedom. Things have not yet come to such a pass in America, but the time has come when it behooves us to reflect upon the actual drift of things.

Consider for a moment what is the right and what is the wrong view of democracy? For I believe that all our evils, especially the rise of the oligarchical tendency, are due to a false conception of democracy; and that the cure must be the substituting of a true conception for this false one. Now, what is the right and what is the wrong conception of democracy?

The wrong conception I believe to be the prevailing one. A democracy—people say—is a government in which all men are equal; and the object of it is the welfare of every individual; and by welfare they generally understand what

they call happiness; and by happiness they generally understand material enrichment. So it comes to this: that the general conception of democracy is, a form of government in which all men are equal, and the object of which is to make everybody rich as far as possible. That is the real sense of what most people mean when they speak of universal happiness. Furthermore, democracy, in their eyes, is a sort of minimum government, the least possible government; whose purpose is to guarantee a sort of negative control, to guarantee the life and the liberty of its citizens, and what they call the pursuit of happiness. This sort of democrat says to his government, "Hands off, if you please! Let me alone as much as you can. I want to get rich. You exist in order to make the conditions for me to get rich in." A despicable, a base, a degrading conception of democracy! No wonder that it has borne such fruits as it has!

My criticism of this view—and it is the prevailing view—is twofold. In the first place, it would only be saved from being despicable and mean, if it were true that all men are equal. Thomas Jefferson and the other great democrats proclaimed this view, but their conception of democracy had dignity and elevation, because it was founded on the real existence of equality among men.

But now the great difficulty is that this condition of equality among men does not exist to-day. It did approximately exist in the days of Jefferson for a short while, but that time quickly passed in America. Now our industrial system is becoming more and more complex. The movement to the cities is accelerating. We have now ten millions of negroes—a backward race—whom yet we must treat as citizens; and the tide of foreign immi-

gration has brought in inequalities of every conceivable kind. Nothing is more patent than the inequalities among our people—inequality in race, in nationality, in intellectual development, and, above all, inequality in fortune. Before the Civil War, we are told there were only three millionaires in the United States; at present, it is estimated that there are four thousand of them here. On the one side we have this vast accumulation of fortune; on the other hand the gathering of a black sediment of pauperism in the slums of the city, with all the menace which that implies. In a condition of things in which inequality is the most startling fact, the old statement that the end of government is the prosperity of the individual becomes a source of the most grievous moral aberration. It was consistent with social ideals, with moral conceptions, only so long as the general equality approximately existed. In a society in which inequality is the most striking feature, the old doctrine of Thomas Jefferson leads to the very opposite goal from that to which it was intended to lead. In such a state of society we must frankly recognize inequality; we must not start our democratic creed by saying, "All men are created equal"; because it is not so, and the facts belie it. Democracy must approve itself in an *unequal* society. There is the test, the touchstone—whether it is adequate to the conditions of a complex and unequal society. If democracy is to last, we must change its formula, change our conception of the end of democratic government, and say, *not the prosperity of the individual, not the individualistic aim, is the object of government, but the social aim. The conception of democracy must be socialized, if it is to be saved.*

In other words, in an unequal society the true democrat is not he who says that the end for which government exists is

my prosperity and the prosperity of all these other individuals; but the true democrat is he who sees in democracy a new chance for the lower orders of mankind, who sees that the essence of democracy is not the starting with equality, but on the contrary, the recognition of inequality, and that the object and aim of democracy is to make the unequal more equal, to make the unfit more fit; that is, recognizing initial unfitness, to make the inefficient more efficient. The true democracy is that in which the strong spend themselves on the weak; in which the intelligent give of their intelligence to the unintelligent; in which the efficient serve the inefficient in order to make them efficient; in which men of independent thought and political ripeness think it their highest duty and privilege to go to the unripe and the politically immature and help them to ripen.

The old Jeffersonian democratic formula is based on the falsehood that men are equal; the formula which I suggest to you, on the contrary, is based on the recognition of the fact that men are not equal, and that the duty and function of democracy is just that of making them equal or more equal. In other words, democracy is one of the most powerful challenges, from this point of view, for promoting humanitarian progress, promoting the ideal of social betterment.

In a democracy in which pauperism exists on the one hand, and great and glaring colossal fortunes on the other, liberty cannot exist. Such a democracy is bound to go down. Not actual, numerical, mathematical equality of fortunes is needed; but a certain kind of social equality, a certain approximation to social equality, is the condition of the permanence of democratic institutions. And because that is so, therefore we have the hope that the love of country and the love of political liberty will be the means of bringing about a closer

approximation to social equality, because it will be perceived that our country cannot endure, our institutions cannot last, unless we become active social workers, social reformers.

Now, enough of this abstract discussion. My main point is before you: the false democracy is that which says that the individual is the aim and the reason for government. The true democracy says that, not the individual, but the social order—social well-being and not individual well-being—is the aim. The false democracy is that which assumes that all men are already equal; the true democracy is that which says that democracy is the instrument toward making them more and more equal. There is a difference as between the poles between these two conceptions.

And now let me proceed to some illustrations to show how this false democracy has led us backward along the paths that lead to oligarchy. For instance, in the political field, there is the great fact which no one denies, and which yet we seem to bear so patiently, that already the power to choose our rulers and, to a large extent, the positive power of making our laws, has slipped from our hands. Why is it that American citizens endure it? Why is it that we permit two kinds of oligarchies to combine and take the power out of our hands, the political oligarchy called "the boss" and the commercial and industrial oligarchy called "the monopolist"—these two supporting each other and bringing it about that the people no longer nominate their candidates, but have only the choice of selecting between the candidates of the rival oligarchies? And secondly, why is it that the people do not directly make laws, but have only a certain moderating influence, and that in fact, these great powerful corporate interests, the oligarchy called "the political boss" and the oligarchy called "the monopolists" are able to write upon the

statute book, to a very large extent, the laws which are intended to reinforce and to confirm and to perpetuate their oligarchical power?

"Call a spade a spade," and then see to what a pass we have come. True, there is the power of the American people, of which we hear so much, to rise in its majesty and might and sweep these oligarchies from their places; and there is also the power in these oligarchies, after they have been swept away, to creep back to their places, as they always do. The great freedom, the great power which we exercise as a free people, consists largely in the fact that we have kept a way open through frequent elections to punish the public enemy. From time to time there are great explosions of the public wrath, great upheavals to punish and repress; so that we may say that our government has become an oligarchy tempered by popular uprisings.

And yet how stupid we are! How hot we get over these candidates which the rival oligarchies force upon us! How blindly we go to the polls, as if we were exercising the rights of free citizens, when we are only exercising a repressive and moderating force upon an oligarchical power which is really ruling us! But why do we tolerate it? Because the end and aim of government is to get rich; because we are too busy trying to get rich, too busy attending to our business therefore, to give attention to the public business. We give spasmodic attention to it, and then we turn to the real interests of life, *our* interests; and therefore, at the bottom of our hearts, we do not take it so very much amiss that these gentlemen who undertake to rule us should also seek to attain what is the true end of life—enrichment, though it be by somewhat crooked means.

It is a great help to have a principle taken out of vagueness and writ clearly before one's eyes. If this statement could

be published as a headline in every newspaper for a year, if it could be put on walls as they put up such startling statements on the walls of European cities sometimes—"The object of democracy is for the citizens of it to get rich,"—perhaps this bold and outrageous statement might sufficiently shock the people to produce the effect of a popular reaction. Perhaps if we thus saw our democratic creed in its nakedness, we should become ashamed of it. We gloss it over; we say "Liberty" and what-not; but what many of us mean is just this, "Hands off, government! as little government as you please. The object of democracy is to enable me to get rich." And the fruit of this sort of democracy is oligarchy; because, after all, some people are quicker and more clever in getting rich than others; and if the race is equally open to the athlete and the child, it is not likely that the child will win. So we have the athletes winning in the race, and the children are being distanced; and yet the children are made to believe that the race is equal to all, because the race-course is open to all.

But there are two far more important instances, to which I must hasten on. One is the rise of imperialism in the United States as a sign of the aristocratic point of view. This came upon us over night. The people at first, in a dazed, groping, uncertain sort of way, stared at the new thing, the new policy, hardly understanding it; by and by they became used to it, and in a dumb sort of way, I fancy, they have accepted it.

The chief reason why we are asked to go on with this new policy of adventure is that we are to cut a figure in the world. We are not to take a seat in the rear any longer; we are to be in the front; we are to take part in the struggle for the mastery of the Pacific, for the dominion of the world; as if the dominion of the world consisted in land-grabbing and in

subjecting the brown man and the yellow man and the black man so as to make him toil for us like a human beast, under the pretense of bearing the "white man's burden," throwing the white man's burden upon him—the brown man and the yellow man—as if that were what is called securing the dominion of the world!

We are like the Israelites of old. They had the great prophet, and they had a great revelation, even the moral law that flamed from Sinai; but they were not content. They looked around, and saw other nations around them grovelling before idols of stone and idols of gold which their own hands had made, and they said, "Why can't we be like the other nations? Why can't we, too, have the gods of stone and of gold like the nations which surround us? Go to, let us form ourselves gods of gold like the nations which surround us." And they forgot the God of Righteousness who had chosen them for his own. So we are saying, "Let us, too, have the gods of commerce and gods of empire like the nations that surround us; let us, too, bow before these idols"; and we forget the God of Righteousness, that has chosen us for his own. * * * *

I found my hope for the future of the country on the conviction that this blinding storm of imperialism will pass, and that manhood and strength will rise in majestic proportions on this continent. When we have men like Mayor Ames, of Minneapolis, there will always be men like Clarke, of Minneapolis, to meet the emergency and to cure the disease. But if there is to be such a fulfillment, I warn you that we must ourselves be active, because the most fatal mistake we could make is to suppose that there is any fatalism in the destiny of nations, that we are fore-ordained to a good end by Providence or Fate. We are not. Our destiny rests with us, for good or ill; and

whether the better destiny will be ours or not, depends, in my opinion, altogether upon whether the false view of democracy can be extruded and the right view take its place: the false view, which is that the individual and his prosperity are the aim, and that men are already equal; a view which leads to oligarchy in politics, to gathering with the aristocracies of Europe, to the rise of imperialism, and to the attempt to utilize and to abuse the brown race or the yellow race—these are the fruits of the false view. In its place we must have the true view—that men are not equal as yet, but that democracy is the means of making them equal; that democracy is a great new outlook and hope for the disinherited of this world; that it is a means of challenging the strong to spend themselves on the weak, the efficient on the inefficient, the ripe upon the immature.

Let us then do what we can to instil this view—this true view of democracy—among the people, in the schools, in the colleges, in the universities, and on the public platform—that our people may be baptized anew, baptized in the social spirit of democracy. And then, too, will come to pass what the imperialists have dreamed of—but ignobly dreamed of—that we shall rule in the world; that we shall have dominion in the world; but in the only sense in which such rule and such dominion is desirable, namely, in the hearts and in the respect and admiration of men, because of the justice and the sublimity and the truth and the humanity of the ideals for which, as a nation, we stand. Then it will come to pass that we shall be like a city that is set upon a hill, whose light will penetrate far and wide; that we shall be like those who cultivate a sweet garden, the garden of Liberty, whose fragrance will be wafted to the ends of the earth.

FELIX ADLER.

Religion in the Making and Unmaking.

A FEW YEARS ago John Morley, in his essay on *Compromise*, put the obvious but ill-defined truth of a discrepancy between religious beliefs and real convictions into a form which will continue long to be both a classic and a challenge. He looked for a large and new inspiration to move the dead bones of traditionalism; if not a new Messiah, at least "the Saint Paul of the new Humanitarian Faith, who should unite sublime depth of feeling and lofty purity of life with strong intellectual grasp and the gift of noble eloquence."

Since Mr. Morley wrote the words there have been thousands of books published with the express intent of heralding the advent of this new Saint Paul. Two such books have recently found their way to our attention—one written by an English Socialist of world-wide reputation, the author of "Merrie England"*; the other by an English novelist, whose publications for the last three or four years have been of an increasingly sociological stamp.†

We have no intention of comparing the contents of these two books: they are so utterly disparate. The former is entirely theological and controversial, bitter in tone, absolute in conception, categorical in statement; the latter is humanistic, tentative, temperate. Though the title of Mr. Blatchford's book is "God and my Neighbor," there is scarcely a trace of the Neighbor in it from cover to cover. It is all about God, a violent polemic against the Christian Deity and the system of theology that has grown about the biblical conception of Jehovah and Jesus. The author expends an immense amount

*"God and my Neighbor." By Robert Blatchford. London: Clarion Press. Chicago: Charles Kerr.

†"Mankind in the Making." By H. G. Wells. Scribner's.

of literary muscle in beating down open doors, and laying straw figures. The Old Testament God, so mercilessly ridiculed by Ingersoll a generation ago, and by Voltaire a century and a half ago, is again resuscitated and dragged before the judgment-seat of a righteous infidelity; like a certain usurping Pope of the dark ages whose murdered body was fished from the Tiber, dressed in full pontifical robes, and set on the papal throne to be vengefully mocked by the enlightened priests and people who recently had been foolish enough to adore.

Coming to the New Testament, the author discusses the evidence for the authenticity, integrity and genuineness of the documents (especially the Gospels), and comes to the same conclusion that about all the higher critics reached a generation or more ago. Only Mr. Blatchford ostentatiously parades this old, conceded material as if it were something he had just discovered in the laborious secrecy of his own study.

Having with infinite self-satisfaction proved the worthlessness of the Bible, the author proceeds to urge the consequent contemptibility of the religion that is derived therefrom. His whole "argument" is "I deny, I deny." Not the slightest attempt that we can discover to understand why millions of human beings still cling to the hope of revealed religion, not an approach to psychological analysis, not a hint of the appreciation of historic evolution and conservative social forces. He meets the dogmatism of assertion with the dogmatism of denial. He moves in the atmosphere of mediæval absolution. To the soul seeking an answer to the eternally self-urged questions of Whence? Why? Whither? he has no better answer than to point scornfully to Christianity and say "It isn't so!"

We would not be misunderstood. We are not pleading for the inspiration of

Scripture or the infallibility of the Christian religion. We have no purpose to defend the morals of King David or the Johannine authorship of the Fourth Gospel. Controversy has raged long enough over these thoroughly unimportant topics. Our complaint against Mr. Blatchford is that he detains us with two hundred pages of this old polemic.

Mr. Wells' *Mankind in the Making* does not pretend to reveal that light. The author modestly wishes his book to be taken as "an essay in presentation," "an attempt to deal with social and political questions in a new way and from a new starting point." He assures us that he is "remarkably not qualified to assume an authoritative tone in these matters," and he is acutely aware of the many defects in detailed knowledge, in temper, and in training, that his papers collectively display. Here we are fairly out of mediæval scholasticism, at last!

Mr. Wells then goes on in the body of his book to discuss a number of the most vital and absorbing problems of to-day: the birth-supply, the responsibility of society toward its own improvement, the training and teaching of children, the cultivation of the imagination, the organization of the immense mass of learning into an effective agency for the diffusion of enlightenment and freedom in church, state, school, business, and home. He does not scold or moan. He believes that there is a remedy for our social evils, and he frankly states what he believes the remedy to be, whether the election of public officers by the jury system, or the improvements in the structure, spacing and sanitation of our buildings necessary to prevent the "perennial massacre of the innocents" in our large industrial centres, or the purging of time-hallowed anachronisms and encyclopædic smatterings from our school curriculum.

But, as we have confessed above, it is not the specific content of these two

books that we would consider here, but rather the contribution they have to make in purpose and method to the solution of vital problems of to-day. Mr. Blatchford, asked why he goes out of his way to attack religion and what good he expects to do by pulling down without building up, says in reply:

1. That I have not gone out of my way to attack religion. It was because I found religion *in* my way that I attacked it.

2. That I am working for Socialism when I attack a religion which is hindering Socialism.

3. That we must pull down before we can build up. * * *

We believe that Mr. Blatchford is woefully mistaken on every count. Religion is not in his way at all. The million and a half copies of his own "Merrie England" sold in the last ten years ought to convince Mr. Blatchford that religion is not "in his way." And as for religion's "hindering Socialism," the author has here confused one manifestation of a cause with the cause itself. The pulpit is, to be sure, in the vast majority of cases, a champion of the actual social order; but so are the mines and the railroads. Mr. Blatchford hopes that Socialism will convert the operators and owners of mines and railroads! not that the mines will be abandoned and the rails torn up with pick-axes. Why can not the ministers be converted, too, rather than close the churches?

Touching Mr. Blatchford's third rejoinder, we believe that the unanimous witness of history is against it. Human opinions and the principles of civilization are not like buildings of wood and plaster, each exclusively occupying its quota of cubic feet by the law of impenetrability. They yield to newer and better forms, not on the analogy of the new tenement house rising on the lot made vacant by the demolition of the old one,

but rather on the analogy of the larger blossom or the sweeter fruit coming on the old stem into which the sap of the new graft has been injected. To "pull down" here means to destroy the very possibilities of future growth. Doubtless there are many superstitions and survivals, much mediævalism and insincerity in religious worship to-day. But that is because there are still enough superstitious, mediæval and insincere people to encourage and support it. Our ministers and priests can no more permanently compel the people who do not want that sort of thing to listen to it, than doctors can compel strong men and women to eat sawdust. Let Mr. Blatchford and his fellow crusaders spend all their time and ink setting before the people something better than superstition, mediævalism, and insincerity, and in nature's good time the things which they now desire to pull down before they begin their work of construction, will fall by their own starvation.

Now it is just this patient toil at social substructure, this unostentatious aggressiveness of moral purpose, that makes the promise of Mr. Wells' book. He is not deterred by anything he finds "in his way"; he is too absorbed in his vision of the future to be soured or angered by the survival of antiquated authorities in the present. "We must continually make our political forms, our social, political and religious formulæ, and all the rules and regulations of life the *dearest, simplest and sincerest expression possible of what we believe about life and hope about life.*"

We are an impatient people and an impatient generation. We want to cut corners to everything good. The hope of our social salvation lies before all else in public teachers who are untouched by impatience and untempted by immediate preferment.

DAVID SAVILLE MUZZEY.

The Effect of the Higher Criticism Upon the New Testament.

IV. EPISTLES AND ACTS.

THE NEW Testament contains twenty-one Epistles. Seven of these are designated as Catholic Epistles. They are James, Jude, First and Second Peter, First, Second and Third John. Fourteen have been ascribed to Paul. Of these, the Epistle to the Hebrews does not distinctly claim to be a work of Paul, though xiii:23 apparently intends to suggest it. First and Second Timothy and Titus are often called Pastoral Epistles. Colossians, Ephesians, Philippians and Philemon constitute a special group. From the situation they presuppose they are sometimes styled "letters of captivity." First and Second Thessalonians stand by themselves, while Romans, Galatians, First and Second Corinthians form another distinct group.

Among the Catholic Epistles, Jude, Second Peter, Second and Third John, remained for a long time *antilegomena*, or writings of disputed authenticity. The last two, probably written by the same "presbyter," or in his name, between 140 and 150 A. D., have already been considered in the article on "The Johannine Writings." Jude presents itself as an epistle written by a brother of James. By James, the brother of Jesus is no doubt meant. The idea that Jesus cannot have had any real brothers seems to have dictated this cautious expression. The author is far removed from the apostolic age. He reminds his readers of "words spoken aforetime by the apostles of our Lord Jesus Christ," and warns them against false teachers with loose morals, described in such a manner as to indicate that he has in mind Gnostics of the school of Carpo-

crates. He quotes such books as the Assumption of Moses and Enoch. Whether his copy of the latter work contained the section xxxvii-lxxi is uncertain. The Epistle can scarcely have been written before 150 A. D.

Second Peter is manifestly a later work. It shows literary dependence upon Jude. The author lays down the most unmistakable claim to be the apostle Peter, informs his readers that he was an eye-witness to the transfiguration and heard the voice from heaven that declared Jesus to be the Son of God, and reminds them that this is the second letter he has written to them. Yet the Early Church was slow to believe him, and there is not a competent and independent critic to-day who would grant his claim either to be the apostle Peter and an eye-witness to the transfiguration, or to be the writer of First Peter. Its undoubted pseudonymity renders the epistle particularly instructive. It was probably written about 170 A. D. One of its objects was to account for the failure of the return of Jesus. "A day is with the Lord as a thousand years."

First John has already been considered. It probably followed the Gospel soon after 140 A. D.

The author of the Epistle of James calls himself "a servant of God and of Jesus Christ." Ecclesiastical tradition has identified him with the brother of Jesus, the head of the church in Jerusalem, but there is no suggestion of this in the epistle. Jacob was not an uncommon name among the Jews. Luther disliked his polemic against the Pauline doctrine of justification by faith so thoroughly that he called his production an "epistle of straw." It does not seem

to have had much prestige in the Early Church, as it is not directly referred to before Origen, and he speaks of it as a doubtful epistle. Were it not for the clearly intended correction of the Pauline doctrine, it would be possible to consider it as a Jewish work slightly retouched for Christian use, as Massebieau and Spitta have done. Ritschl looked upon it as an expression of Christian faith before the teaching of Paul had forced to the front the question of the validity of the law. But it is difficult to escape the impression that the Pauline conflict lies in the past. When the author addresses his epistle to "the twelve tribes in the dispersion" he cannot mean either the Jews or the Jewish-Christians, who least of all needed to be warned against exaggerated Paulinism, but the Church which is the new Israel; and "the perfect law of liberty" includes both the moral commandments of the Mosaic code and the golden rule of Jesus. The writer is a Hellenist, familiar with such philosophical terms, ultimately of Indian origin, as "the wheel of nature," but his chief concern is to effect a reform of the moral life. Pfeiderer has shown that he probably had in mind certain Gnostic tendencies. He may have written about 150 A. D.

First Peter is no doubt the oldest of the Catholic Epistles. This homily has for its purpose to exhort the Christians scattered in Pontus, Galatia, Cappadocia, Asia and Bithynia to patience in suffering persecution because of their Christian name. Unless v:1 is an interpolation, the author wrote in the name of Peter. As the epistle shows a marked dependence upon some of the Pauline letters, including Hebrews, and apparently also the Apocalypse, and the persecution referred to can scarcely be any other than that under Trajan affecting this very region, otherwise known through the letters of Pliny the Younger, the author

cannot be Peter, but a man writing some time after 112 A. D.

Against so late a date, it has been urged that Clement, of Rome, apparently was familiar with the epistle. This is not absolutely certain, but would be no serious objection, since it cannot be proved that the first Roman epistle to the Church in Corinth was written at the end of Domitian's reign. Certain fragments of the memoirs of Dionysius, of Corinth, preserved by Eusebius, render it certain that in 170 A. D. the epistle was supposed in Corinth to have been written on behalf of the Church by Clement, and probable that the second homily forwarded to Corinth from Rome was also imagined to be his. Harnack is no doubt right in regarding this second epistle as a sermon preached not long before 170 A. D. The First Epistle does not now claim to be the work of Clement. It is the Church of Rome that addresses the Church of Corinth. There is not the slightest likelihood that Clement was originally mentioned in it. Dionysius probably assumed that it must have been written by the bishop in Rome at the time of the great Corinthian conflict, and assumed furthermore, that Clement was bishop there. This may have been the view of his contemporaries in Rome, as excerpts from Hegesippus in Eusebius show. The ultimate source of both statements may have been a list of Roman bishops from the days of Linus, the successor of Peter and Paul, drawn up not long before the time of Hegesippus and apparently used by Irenæus about 180 A. D. This list mentioned the disorders in Corinth, and the sending of the epistle from the Roman Church as occurring in the time of Bishop Clement. But it has been conclusively proved that the monarchical episcopate did not exist in Rome before Anicetus (156-166 A. D.). "Bishop Clement" is probably nothing but a reflection of Consul Flavius Clem-

ens, who was put to death by Domitian on account of "atheism" and neglect of his duties. Whether he was a Christian is uncertain. That he cannot have written this epistle, whose author manifestly was a Jew by birth, is clear. There is no allusion to Gnostic heresies, and the monarchical episcopate has not yet been established. These are the only indications of date, and permit us to go so far as to the year 125, when a work written at the end of Trajan's reign may well have been used.

It would be gratifying if the date of the Roman epistle to the Church of Corinth could be established with greater accuracy, for it shows unmistakable familiarity with the Epistle to the Hebrews. If there were sufficient evidence to place the Roman letter in the reign of Domitian, Hebrews would unquestionably be a somewhat earlier work of the same period. As it is, the probability points to the last years of Trajan's reign (98-117 A. D.). It apparently was written in Rome. The author is unknown. There is no more evidence that it was written by Barnabas, or Apollos, or Silas, or Lucas, or Aquila and Priscilla, or Clemens, than that it was written by Paul. It shows marked affinity to the epistle ascribed to Barnabas, which was produced about 130 A. D. The influence of Alexandrian philosophy and allegorical methods of interpretation is manifest. The Pauline authorship, though maintained by many writers in Christian antiquity, and claimed in many manuscripts, was already questioned by early Christians, was doubted by Carlstadt, Grotius, Semler and others before the nineteenth century, and is denied by practically all scholars to-day.

The earliest known collection of Pauline epistles is that of Marcion. There is no reason for doubting the statements of Tertullian and Epiphanius that it contained only ten epistles, First and Second

Timothy and Titus not being included. There is no trace of acquaintance with these letters in early Christian literature before the last quarter of the second century. It is probable that these were the Pauline writings whose authenticity was questioned by Tiziano and other Baptist teachers in Italy in the middle of the sixteenth century. In 1798 J. E. C. Schmidt expressed doubts concerning First and Second Timothy. Eichhorn, in 1812, declared that he had reached his conclusion as to the spuriousness of all these epistles before Schleiermacher's treatise on First Timothy appeared in 1807, in which he set forth his reasons for regarding that letter as a late imitation of Second Timothy and Titus. De Wette followed, in 1826, the well-considered opinion of Eichhorn. Through Baur and the Tübingen school it has become the general conviction of competent students that the Pastoral Epistles were written long after the time of Paul. The external testimony is late. Clement, of Alexandria, is the first writer familiar with the letters to Timothy. That of Titus is not referred to by any one before Irenæus. All attempts to find a place for them in the history of Paul, recorded in Acts, have failed so utterly that the only theory resorted to by defenders of their authenticity to-day is based on a wholly gratuitous assumption of a release of Paul at the time of the Neronian persecution and a subsequent imprisonment and martyrdom. Of this, however, there is not the slightest evidence, while there are weighty considerations against it. Not only is there a marked contrast between the vocabulary and style of these letters and the older epistles ascribed to Paul, but they reflect a wholly different condition of the Church both in respect of organization and theological development. At the end of First Timothy the writer warns against "the antitheses of a Gnosis falsely

so called." This seems to be a clear reference to the famous book of Marcion called "Antitheses." The same epistle also shows familiarity with the monarchical episcopate, which is particularly important, as this form of church government undoubtedly developed at a somewhat later time in Rome than in Syria and Asia Minor. The Gnostic heresies rebuked in Second Timothy and Titus seem to be less advanced, and the "bishops" are not yet clearly differentiated from the "presbyters." It may therefore be inferred that these two epistles come from the time of Hadrian (117-138 A. D.), while First Timothy was not written until the days of the Antonines, as Pfleiderer has recently maintained.

The group composed of Colossians, Ephesians, Philippians and Philemon formed a part of Marcion's collection of Pauline writings. Unfortunately, we do not know whether Marcion had already received this collection from others or made it himself, nor when it came into his hands. If Tertullian's statement concerning Marcion's canon is correct, it proves that some eighty years after the apostle's time these four epistles existed and were regarded as his work. It does not settle the question of their authenticity. Evanson, in 1792, denied the Pauline authorship of Colossians and Ephesians. Doubts were expressed in regard to Ephesians by Usteri in 1824, De Wette in 1826, Schleiermacher in 1832, and Schwegler in 1844, and in reference to Colossians by Mayerhoff in 1838. Baur, in 1845, not only presented strong arguments against the authenticity of both of these epistles, but also sought to prove that Philippians and Philemon were not written by Paul.

In regard to Ephesians, Baur's verdict has been accepted by practically all critical students, and new arguments tending to establish it have been presented. According to our earliest testimony, it

was in the middle of the second century addressed, not to the Ephesians, but to the Laodiceans. Some scholars have supposed that it was originally without an address. It is indeed a homily rather than a letter, and its text is the unity of the Church. The author looks back upon "the holy apostles" and regards them as the foundation of the Church. He is already touched by the spirit of Christian Gnosticism. He apparently is familiar with First Peter, Acts and First Clement, and his work may have been known already to the author of the Didache, Hermas, Second Clement and Polycarp. The type of thought is earlier than that in the Johannine literature, and every indication seems to point to the reign of Hadrian (117-138 A. D.) as the time of composition.

When the doctrinal contents of Colossians and Ephesians are compared, the similarity is seen to be so marked that it is quite impossible to put a long period of time between these "twin letters." There are the same Gnostic affinities, the same speculations about celestial hierarchies, the same advanced Christology, the same conception of the Church. So close is the resemblance of style and thought that some scholars have maintained that both epistles were written by the same man, or that the author of Ephesians interpolated and edited Colossians. The latter view, held by Holtzmann, Weizsäcker, Pfleiderer and others, is based on a certain similarity of language and ideas in some sections of the epistle to the style and conception found in the four epistles regarded by Baur as genuine, and a curious combination of advanced Gnosticism with legalistic and ascetic tendencies in the heretics combated. No attempt, however, has been made by these scholars to distinguish the interpolations and editorial glosses from the original work. The most natural explanation seems to be that the author had

in mind an Ebionitish type of Gnosticism different from that dealt with in Ephesians, and that this legalism of itself suggested here and there the terms familiar from reading of Romans, Galatians and Corinthians, particularly as the author wrote in the name of Paul. The Epistle to the Laodiceans (our Ephesians) seems to have been known to the author (Colossians iv:16).

The letter to Philemon shares the fate of Colossians. Holtzmann has shown that verses 4-6 can only have been written by a man familiar with Ephesians i:15-17 and Colossians i:4, and regards these verses as an interpolation by the expander of Colossians. It has also been observed that the question of slavery particularly engages the attention of this trio of authors (Ephesians vi:1-9, Colossians iii:22-25), that the persons who send greetings in verse 23 are also mentioned in the other epistles, and that Paul is represented as being in prison. Against the theory of a genuine nucleus, Steck has urged, with much force, the improbability of a Phrygian slave running away either to Cæsarea or to Rome and being sent back all the way to Phrygia by Paul, of the promise made by the prisoner in Rome to pay Philemon, a promise generally interpreted as a good-natured joke, and of a joint epistle by Paul and Timothy to a church having no other occasion than the return of a fugitive slave and yet failing to enter upon a real discussion of the subject. Steck looks upon Pliny's letters to Sabinian on behalf of a freedman as having furnished the model and suggestion. There is much similarity. But it is not impossible that there existed a genuine tradition to the effect that Paul had sent back to his master a runaway slave. This would naturally supply the basis for an authoritative apostolic utterance on the subject at a time when it had become a burning question.

Until further light shall come, it may, therefore, be regarded as probable that Ephesians, Colossians and Philemon—in this order—were written in the reign of Hadrian. Such light may perhaps be expected to come from the elucidation of the early history of Gnosticism. It may not be possible to prove either from Philo's allegorical interpretation of the city of Cain that he was familiar with the Gnostic sect later known as Cainites, or from Origen's rejoinder to Celsus that he knew of a pre-Christian Gnostic sect of Ophites, or from the confused accounts of Simon that this Samaritan prophet was a Gnostic, or from Hippolytus that the Parthian Elkasai (Alexander?) was not a Christian, or that the Euphrates Peraticus mentioned by Origen and Hippolytus had anything to do, even as an eponym hero, with the Mandaeans, or that these already existed in the first century A. D. While our knowledge of later Gnosticism has been increased by new documents and more critical study of patristic sources, we have no new sources for the first century. All that can be said is that our growing acquaintance with the religious life of the period renders it probable that in Babylon, Mesopotamia, Anatolia, Northern Syria, Samaria, Judea and Egypt different types of Gnosticism had developed before the end of the first century as the result of Indian and Persian thought, Greek speculation and a re-interpretation of native myths. But the first point of contact between these streams of thought and Christianity still eludes our search. Nothing has yet been discovered that disproves the statement of Hegesippus (about 180 A. D.) that the Church did not come into conflict with Gnosticism before the reign of Hadrian. The first systems of Christian Gnosticism are apparently those of Basilides, Valentinus and Carpocrates appearing about 125 A. D. Concerning Menander, the teacher of

Basilides and Valentinus, Cerdon, the teacher of Marcion and Cerinthus, not to speak of Simon and Dositheus, little is known with certainty. That the same tendencies of thought that led to the Gnostic systems were already at work among Hellenistic Jews, and especially in the philosophy of Philo and his disciples and readers, should, of course, not be overlooked; but neither is it permissible to assume the presence in this milieu of characteristic dogmas known to us only as existing in one or another of these second century systems of thought.

The Epistle to the Philippians differs in a very marked degree from the other "letters of the captivity." Baur, in 1845, thought that he had found evidences of Gnostic ideas in ii:6 ff., and Bruno Bauer subsequently declared that the passage presupposed the fully developed Valentinian system. The more plausible exegesis of Holsten renders this highly improbable. Following Origen, Baur, Schwegler, Volkmar and Hitzig saw in iv:3 a reference to Clement Romanus. But there is no reason why this should not have been another Clement. The exceedingly careful and admirably conducted examination of the epistle by Holsten led him to reject its authenticity and assume that it was written not long after the death of Paul. Comparing its contents with the epistles to Romans, Galatians and Corinthians, he noted a certain advance beyond the ideas found in these writings, or at least a modification in the manner of presenting them. This, no doubt, is true; but it has been rightly urged that the difference is scarcely more marked than between Galatians and Romans and is in the same direction. A date immediately before the death of Paul appears far more probable than one immediately after his departure. Van Manen has recently criticised Holsten's method in going outside of the epistle itself for criteria and using

as such the four epistles left unquestioned by Baur without an examination of their genuineness. So far as it may be true that even Holsten accepted these epistles on authority without considering the possibility of their spuriousness, this criticism is perfectly just. But it is certainly not in the epistle itself that Van Manen has found his reasons for assigning to it so late a date as 125-150 A. D. He has placed it there because, on grounds less apparent in this than any other epistle, he has come to the conclusion that the whole Pauline collection was written at that time. If an examination, absolutely indifferent to the correctness of the ecclesiastical tradition or the prevailing views at any time, should lead to the conviction that some of these epistles, or the earliest forms of some of them, are genuine, it would be both legitimate and necessary to use them as touchstones. The absence of the Gnostic element, the presence of the fundamental problems of the earlier letters, even with a calmer discussion of them, and the marked similarity of style must then be determining. If genuine, Philippians was probably written about the year 63 A. D. in Rome.

Doubts concerning Second Thessalonians were first expressed by J. E. C. Schmidt in 1801, Schrader, Mayerhoff, Kern and De Wette. Baur, in 1845, strengthened the reasons already given in such a manner that even the reaction against the Tübingen school could not shake the conviction of independent investigators. The most recent studies of Hilgenfeld, Holtzmann, Pfeleiderer, Wrede and Hollmann lead to the same conclusion. The epistle shows throughout literary dependence upon First Thessalonians. In the only original section—that concerning Anti-Christ and the one holding back his advent—the author's eschatology is wholly at variance with that of the larger epistles, and also with the

view set forth in First Thessalonians. Of this he is conscious. In ii:2 he intimates that the First Epistle, which teaches that the day of the Lord is imminent, is spurious, and in iii:17 he therefore calls attention to the greeting in his own hand, which is a sign of genuineness in every letter.

Whether the author of Second Thessalonians was right in looking upon First Thessalonians as a spurious letter is not so easily determined. His is the oldest testimony to the existence of the First Epistle, and his peculiar use of the Anti-Christ legend, his attitude to Rome, and his unacquaintance with Gnosticism, apparently show that he lived in the early years of Trajan's reign. Baur followed his example in questioning the authenticity of the First Epistle. In recent times there has been a disposition to accept it as a genuine work of Paul. But Volkmar, Holsten, Steck and Van Manen have forcibly pointed out the difficulties of this view. The language used seems to presuppose a longer existence of the Church in Thessalonica than only a few months. The fierce denunciation of the Jews in ii:14-16 is all the more strange, if contrary to Acts xvii pagans converted from their idols (i:9) are addressed, and "the wrath that has already come upon them to the end" can scarcely refer to anything else than the catastrophe of 70 A. D.; the "words of the Lord" concerning the celestial coming of the Lord in iv:15-17, even if not drawn from Fourth Ezra, as Steck has suggested, seems to have come from some of the apocalypses that in the reign of Domitian (81-96 A. D.) occupied themselves with the problem here discussed. Whether all the passages that point to a later time can be eliminated as interpolations appears extremely doubtful.

Already in 1792, Evanson expressed his view that Romans was not a genuine epistle of Paul. Baur left the epistles to

Romans, Corinthians and Galatians unquestioned, and since the Tübingen school accepted them as genuine, the majority of scholars in the last fifty years have felt it to be unnecessary to raise or investigate the question. Bruno Bauer, however, in 1852, and again in 1877, presented a series of arguments against the Pauline authorship of any of these epistles. He was followed by Pierson in 1878. In 1882 Loman began his careful investigation that led to the same result. A number of Dutch scholars indicated their acceptance of his views. Outside of Holland, especially Steck, of Bern, the Jewish rabbi, Joel, and more recently the American scholar, W. B. Smith, of Tulane University, have done the same. The ablest and most distinguished representative of this view has been Van Manen, of Leyden, who from 1888 has defended it in numerous publications.

The chief considerations brought forward by these scholars are the following: There is no external evidence of the existence of the four epistles before the second century. They are not letters in any strict sense, the epistolary form being nothing but a literary device. Their unity cannot be maintained, but they appear to be compilations of already existing literary material. Practically all other epistles of this kind, including some ascribed to Paul, are pseudonymous. They do not differ to any such extent from the "Deutero-Pauline Epistles" as to warrant the assumption that they are at least fifty years older. There seems to be no acquaintance with these epistles on the part of the author of Acts. The character and preaching of Paul, according to these letters, differ greatly from the impression of the same given by Acts. Acts suggests a Paul more in harmony with the immediate disciples of Jesus and less emancipated from the law and the cult, than the radical of the epistles who has broken completely with

Judaism. It is natural to suppose that the former representation, however colored by later thought, comes nearer to the reality, while it is less easy to conceive of the advanced radical and reformer as appearing so soon after the establishment of Christianity. If the authenticity of these epistles is rejected, it is possible to perceive a natural evolution of early Christian thought and life without a resort to psychological miracles.

It should be granted at once that it is impossible to prove by external evidence the existence of any of these epistles in the first century. If it could be proved that seven of the Ignatian epistles are genuine, a presumption would be raised in favor of their existence at the end of that century. But the most strenuous efforts of such scholars as Lightfoot, Zahn, Funk and Harnack have not succeeded in removing the obstacles against accepting these as the work of Ignatius of Antioch. Fifteen epistles have been ascribed to Ignatius. The two to John and the one to the Virgin Mary, extant only in Latin and published in 1495, are universally rejected. The longer recension represented by the Latin text published in 1498, the Greek text published in 1557 and the Armenian text published in 1783, contains, aside from the letter of Maria Cassobolita to Ignatius, his answer to her written in Antioch, the epistles to the Ephesians, Magnesians, Trallians and Romans, written in Smyrna, to Philadelphia, Smyrna, and Polycarp, sent from Troas, to Tarsus, Antioch and Hero of Antioch from Philippi, and to the Philippians from Rhegium in Italy. The shorter recension is represented by an Anglo-Latin version published by Usher in 1644 containing the same works, but in some epistles shorter though not free from interpolations of its own, and the Greek Codex Mediceus ending in the middle of the ninth epistle,

clearly revealing the text from which the Latin version was made. In 1845 Cureton published a Syriac text containing "the Epistles of Ignatius" to Polycarp, Ephesians and the Romans, the second being much shorter than in either of the Greek rescensions. Since Vedelius, in 1623, it has been customary to look upon the epistles not known to Eusebius as spurious, and Catholics as well as Protestants reject to-day the epistles to Tarsus, Antioch, Hero, Philippians and Mary of Cassobola. The Philippians is probably later than the others, which may have been written in the first half of the third century, though unknown to Eusebius or his source. Of the seven epistles left only those to the Ephesians, the Romans, and Polycarp, are mentioned before the time of Eusebius, the last in Polycarp's epistle to the Philippians, Romans by Irenæus, and Ephesians by Origen. A gradual growth of even this smaller collection is probable. Romans is likely to be the earliest; the letter to Polycarp is clearly later; Ephesians appears to have been expanded by the hand that wrote Magnesians, Trallians, Philadelphians and Smyrnaeans. The Gnostic ideas combated and the advanced form of the monarchical episcopate point to the middle of the second century. The epistle to Polycarp is confused, the author falling out of his role. And Romans itself cannot be genuine, not because Ignatius may not have cherished the morbid aspiration for martyrdom it depicts, but because the Antiochene historian, Johannes Malalas, and a later Syrian chronographer independently, bear unimpeachable testimony, since out of harmony with current tradition and based on older sources, that Ignatius was put to death, not in Rome, but in Antioch, in the year 115. The journey to Rome is, consequently, a fiction, and none of the letters are genuine. The reference in Polycarp's Epistle to the Philippians, written before his death

in 166 A. D., seems to be an interpolation.

If neither First Clement, which quotes (xlvi:1) First Corinthians as a work of Paul, nor the Ignatian epistles can be affirmed to be genuine, there is no external evidence by which any Pauline epistle can be proved to be genuine. The question of the principal epistles must therefore be decided on internal grounds. Are they letters at all? This has been denied in view of their character, and that of letters found in Egyptian papyri. But even in our age, when letter-writing threatens to become a dead art, it is not safe to judge the possibilities of epistolary communication between kindred spirits by a glance at the letters filed in a business office. Besides, we have the essay, the editorial and the magazine article. The ancient essay naturally took the literary form of an epistle. We have numerous examples of epistles meant for a larger circle of readers or hearers. Many of these unquestionably were written in the name of eminent leaders with the whole epistolary apparatus of personal references and greetings. There is no reason, however, why such a discussion of important questions should not occasionally have been sent by a religious propagandist in the form of an epistle to a society in whose welfare he was interested.

It is true that the integrity of the great epistles cannot be maintained. Already Baur has recognized that Romans xv and xvi are a later addition to the epistle. Straatman is probably right in regarding xii-xiv as such, and ix-xi may likewise be questioned. Van Manen has conclusively shown that Marcion possessed an earlier form of Galatians than the somewhat expanded Catholic epistle. It may well be that already Marcion's copy had been enlarged here and there. Especially the allegorical interpretation of Hagar and Sinai has the appearance

of a later insertion. It can scarcely be earlier than the fall of Jerusalem and the carrying away of captives in 70 A. D. The account of the appearances of Jesus after his resurrection in I Corinthians xv:5-11 seems to be a later insertion; and II Corinthians has evidently suffered much in transmission. Gradual change and enlargement belong to the literary vicissitudes of all ancient manuscripts. But it does not seem probable that these epistles are compilations, new sources being drawn upon or incorporated every time the subject changes. This method of literary procedure is more common in the writing of history.

There is undoubtedly much force in the consideration that none of the epistles ascribed to Peter and John, James and Jude, Clement and Barnabas, Ignatius and Hermas, and other apostles and apostolic fathers, can be regarded as genuine, and that some Pauline letters must be rejected as spurious. Nevertheless, this apparent rule is not of such a character that it does not allow an exception, if the facts seem to point that way.

Whether the difference between Galatians and Ephesians is such as to require sixty years between them may be an open question; but that the world of thought reflected in the former epistle is vastly different from that of the latter, must be apparent to every student. Has the law eternal validity? Must a Gentile believer in Jesus as the Messiah be circumcised? Must he keep the distinction between clean and unclean food? Must he observe the Sabbath? Must he abstain from meat offered to idols? These are the questions that occupy the minds of the Galatians. In the Ephesians Gnostic speculations are in the foreground. In connection with them the same problems may seem to reappear, as in the case of Marcion. In reality, Marcion's problems were different,—if one

will, more fundamental. They concerned the divinity that stood behind the Law.

Whether Paul wrote Galatians or not, the questions there discussed must once have stirred the nascent Christian Church profoundly. They were not of a speculative, but of an intensely practical nature, and must have arisen as soon as the followers of Jesus began to proclaim the good news outside the pale of Judaism. The intense national spirit manifesting itself outwardly in defiance of imperial Rome and inwardly in building "the hedge around the Law," shows plainly enough that the position occupied by the Church in the beginning of the second century cannot have been gained without a long conflict over these issues.

Now the peculiar attitude of Acts can be explained in different ways. It has been maintained that, if the great epistles had been in existence, they must of necessity have been known to the author of Acts, and that, if he knew them, he could not have presented so different a conception of Paul. Hence they must have been written later than Acts in the second century. This is by no means certain. A letter somewhere in Galatia, a couple in Greece, and one in Italy, yea, even a few copies of these, may well have escaped the author's attention entirely; or if some of them were known, have been read uncritically in the light of later traditions and conditions in which almost unconsciously the older apostles had become assimilated to Paul and he brought into more respectful and harmonious relations to them.

Those scholars are quite right who maintain that these epistles must be placed, regardless of tradition, where they belong in the development of religious thought. Declamations against the theory of natural evolution will have less effect to-day than when Ewald used them to hold back the legitimate course of Pentateuchal and Johannine criticism.

But in tracing the natural course of development it is necessary to observe the different tendencies of life and thought within Judaism and their unavoidable perpetuation among the Jews who became Christians. Can the thought of Galatians be explained as a natural development in twenty-five years from the ideas of the Galilean disciples of Jesus immediately after his death? Of course not. Nor could the philosophy of Philo have grown up in the circles that produced the Book of Jubilees or the *Pirke Aboth*. The very fact that they used the Greek language, were in constant contact with Greeks, and lived at a distance from temple and cult, exposed Hellenistic Jews to influences of thought not felt at all, or so directly, by their Aramaic-speaking brothers in Palestine. In the same way, the very fact that they spoke the Aramaic language, heard the Hebrew Scriptures read, lived in the shadow of the native institutions and were bound up with the life of their compatriots, tended to make the Palestinian Christians conservative. An outbreak of radicalism is as natural in a Hellenistic Jew as a keen resentment against it on the part of Aramaic-speaking Jews, even if they had learned to love Jesus and look for his return as the Messiah. It is not a long step from Philo to Paul. At bottom, the difference is one of temper rather than of philosophy; and it is natural to look for the temper of Paul in a race that gave to the world Hosea, Isaiah and Jeremiah, Uriel da Costa, Benedict Spinoza and Heinrich Heine. Can a convert become at once a reformer of the faith he has embraced? That depends upon his character. If his conversion meant a long stride from his former position, the impetus that brought him there may easily have carried him further. His antecedents prevented the educated Hellenistic Jew from becoming a follower of Jesus in the same manner in which the Galilean fisherman followed

him, or a disciple sitting at their feet. He could not bury his past, even if he would. But it was not until after years of reflection that Paul seems to have appeared with his new interpretation of the Gospel, based on the universalistic tendency natural to a Hellenistic Jew. Holtzmann has rightly suggested the analogy of the early radicalism of the reformation and the subsequent compromise. He might have instanced many other cases. The more earnestly it is attempted to understand the actual evolution of Paulinism, the more imperative it becomes to postulate a marked personality in whom the tendencies of Hellenistic Judaism and Palestinian Pharisaism met and took a new direction under the influence of a strong and peculiar Messianic conviction, an unavoidable and prolonged conflict, and a retirement of the issues at stake by the gradual severing of the Christian Church from its original ethnic connection. Such a personality the earlier sources of Acts suggest; such a conflict this compilation cannot conceal; such a shifting of view-point the author plainly manifests. If the most original form of Galatians, First and Second Corinthians and Romans, came from the hand of Paul, they were probably written between 56 and 60 A. D.

Aside from the genuine sayings of Jesus, the epistle of Paul to the Galatians is the most important utterance that the Church has preserved from the first Christian century. It has perennial value as a protest against formalism, as a declaration of religious independence, as an announcement of the sufficiency and power of "the law of the spirit of life." The message to the Corinthians reaches

its climax in the incomparable eulogy of love.

Acts is a compilation. By the use of the first person plural in some sections one of the sources reveals itself. There is no reason to doubt that this "we-source" was written by a companion of Paul. He may possibly have been Luke. Two other sources seem to have been used, one being "the Acts of Peter" and the other "the Acts of Paul," as Van Manen has suggested. The compiler introduces himself in the preface as identical with the compiler of the Third Gospel, and his style and literary methods bear out the claim. He uses the same freedom in modifying and expanding the texts before him. Especially in the speeches recorded by him, modern scholars are prone to see his workmanship or the marks of his retouching hand. While there is less inclination than formerly to ascribe to him a conscious purpose to cloak over the differences between Paul and the earlier apostles, it is generally recognized that he shows a certain inability to place himself objectively in the period he describes, so different in many aspects from his own. Hence he failed to understand the nature of the early charisma of "speaking with tongues," and makes the apostles preach in languages they had not learned, multiplies miracles wrought by their hands, makes them easily agree to things that in reality were very hard, gives to Peter the spirit of Paul, and makes Paul walk about with a shorn head zealous for the Law. He probably wrote his work in the beginning of the second century. To us it is an invaluable source of knowledge concerning the early development of Christianity.

NATHANIEL SCHMIDT.

*O gracious Mother, in thy vast eternal sunlight
Heal us, thy foolish children, from our sins;
Who heed thee not, but careless of thy Presence
Turn our bent backs upon thee, and scratch and scramble
In ash-heaps for salvation.*—EDWARD CARPENTER.

Books That Concern Us.

THE NEIGHBOR: THE NATURAL HISTORY OF HUMAN CONTACTS. By N. S. Shaler. Houghton, Mifflin & Company.

In this study of "The Neighbor," Professor Shaler deals chiefly with the Jews and Negroes. The idea of brotherhood originated with Christ, he says. Before Christianity, there was only tribal obligation; outside of the tribe all were enemies, and Dr. Shaler proceeds to give us the dealings of the Christian with his Semitic brother, the Jew, and his African brother, the Negro. He passes in review the long crusade of race-hatred, down to our own times and to the very gates of Harvard College itself. Here the professor is on his own ground, and his method and data are alike scientific. Feeling that, in his own case, the anti-Jewish prejudice, originally very strong with him, had been somewhat rubbed away by closer study and observation of the objectionable species, he selected a score of his best and most trusted friends to investigate and carefully to note the impression they received in personal contact with the Jew. With but a single exception, they all agreed that whenever the Semitic type was pronounced and unmistakable, they experienced "a certain definite repulsion." From whatever cause, they could not quite explain; whether some outward offense of manner and cast of countenance, or else some deeper and more essential race antagonism. Lest he himself should be adjudged lax in this respect, he apologizes to his readers. "It may seem," he says, "that I have not done justice to the situation, in that I have failed to take proper account of the simple fact that they (the Jews) are to our race a very unpleasant people."

In regard to the Negro, Professor Shaler does not seem to have had to divest himself of any natural antipathy. He looks upon Negroes with amiable condescension and does justice to their qualities of kindness and devotion, and to the imitative powers which have stood them in good stead in their relations with their superiors of the white race. To prove his good fellowship, he relates this anecdote: Once when alighting from a train at Frankfort, Kentucky, he was greeted by a Negro porter, an old acquaintance of his, and at the same moment by "the then Governor of the Commonwealth. I took the Negro's hand first," he tells us, "saying to his Ex-

cellency that I always shook hands with Jeff first. 'So do I,' said the Governor."

Nevertheless, Professor Shaler looks upon the Negro problem as the most difficult one the Aryan race has ever encountered. But the professor is a scientist, and a believer in evolution. He has confidence that, eventually, in the course perhaps of another 2,000 years the idea of Christian brotherhood may have sufficiently developed to enable us to distinguish it from plain, every-day tribal barbarism.

In his chapter entitled "The Way Out," Dr. Shaler points to the only practical solution of the race problem, namely, the teaching and larger humanity of Christ, "the Jewish peasant," as he describes him, "who shapes to this day, by his brief and simple life, the ways of men." In which conclusion we must all heartily agree, provided, in the meanwhile, that the professors and students at our higher seats of learning and advancement shall have so far overcome their anti-Semitic prejudice as to admit into their company this meek and lowly Jew—the Son of Man, in whom all men are truly brothers.

The scientific analysis of the Natural History of Human Contacts contained in Professor Shaler's pages is no doubt correct and careful; but our limited space does not allow us to discuss it. J. L.

THE SIMPLE HOME. By Charles Keeler. San Francisco: Paul Elder & Co., 55 pp.

This attractive little book, prettily illustrated, is composed of five chapters,—the Spirit of the Home, the Garden, the Building of the Home, the Furnishing of the Home, Home Life. These sufficiently indicate its double appeal; first to those who are planning a simple home in town or country; and, secondly, to those who are striving with the problems of home life, and with the task of making the home a more adequate and gracious expression of that life in its ideal significance. The first class will find many practical suggestions, and behind them that feeling for the home and its charms and sanctities, which alone can give them meaning. The second class will find this in many parts a concrete approach to the problem of the simplification of life—the only really promising approach to that problem. The conditions with which the author deals are Californian; but the principles upon which he deals with

them are easily to be applied in other environments. It is not necessary to agree with all the writer's recommendations (which, be it said, are generally sober and reasoned) in order to approve the spirit of sincerity and the feeling for simple comeliness which animate his pages. C.

ESSAYS FOR THE DAY. By Rev. T. T. Munger. Houghton, Mifflin & Co. \$1.00.

There is nothing more than the rare character of the author to bind together the half a dozen essays in this volume. The titles indicate sufficiently the diversity of the subjects handled: "The Church: Some Immediate Questions," "The Interplay of Christianity and Literature," "Notes on the *Scarlet Letter*," "The Secret of Horace Bushnell," "A Layman's Reflections on Music," "A Cock to Aesculapius." The last three essays are much shorter than the first three, and we feel that if they had been omitted we should have had a more satisfactory and unified book. In reality the second essay on the Interplay of Christianity and Literature would have formed a very neat "trait d'union" between the first and third. For in the first Dr. Munger pleads for the sort of Christianity that is the expression of humanity, leading men to fellowship. "Humanity," he says, "will have its own, and at last will have it in perfect accord with its perfected self. Man will no more fail to go on without striving for the highest expression of himself than he will stop in his evolution—that is not in his own power." The second essay then (the most suggestive and finished in the collection) goes on to give illustration of the embodiment of this ceaseless thirst for the better self-expression in the great literary masterpieces of the world. The third essay (on the "Scarlet Letter") would then be a single striking example of the way one master-mind comprehended this universal religion of human brotherhood and developing self-hood. It would have left us with a clear and strong sense of the universality of real religion, which we confess is a little dulled by discussion of Horace Bushnell's attitude toward the dogmas of Trinity and Atonement, the analysis of the effects of harmony on the soul, and the rather fanciful interpretation of Socrates' famous *mot* in the closing scene of Plato's "Phaedo."

The essays are delightfully written. They breathe a spirit of kindly enthusiasm, rich culture, and ample inspiration. In the remarkable essay on "Christianity and Litera-

ture," Dr. Munger practically identifies Christianity with that indefinable "sense of oneness with our kind," which is coming more and more to take the place of creedal contest and theological strife. Shakespeare and Goethe and Burns are "Christians," according to Dr. Munger. Nay, even the "atheist" Shelley and the "infidel" Voltaire. "An earnest skeptic is often the best man to find the obscured path of faith. *** It is no longer in order to apologize for the lines (of Shelley, Byron, and Burns) that all wish had not been written. It were more in order to require apology from the *theology* that called out the satire of Burns and from the *ecclesiasticism* that provoked the young Shelley to atheism." Such words from a clergyman are brave and significant. D. S. M.

THE SOCIETY OF TO-MORROW; A FORECAST OF ITS POLITICAL AND ECONOMIC ORGANIZATION. By G. de Molinari. Translated by G. P. H. Lee Warner. G. P. Putnam's Sons.

M. de Molinari's "Society of To-morrow" is a forecast, political and economic, of a society based on Peace instead of War. "The most urgent need of to-day," he says, "is the abolishment of the state of war in which we now live." And the cause or rationale of this existing condition is "the sovereign power of governments over the life and prosperity of the individual which is the sole fount and spring of militarism, policy, and protection." The remedy lies in collectivism; collective organization and federation, collective justice and assurance of peace; in a word, collective civilization. He argues thus: "Experience attests the absolute incapacity of man for equitable judgment when his own interests are at stake. Interest or passion paralyses the capacity of right judgment, and leads men to maintain the most unfounded pretensions. *** While each man is a law unto himself, judgment is invariably subordinate to interest, and its execution to the rule that 'right is might.'" And, as with individual men, so with individual states and governments: "Each nation claims to be in the right *** and, finally, between nations as between individuals, the victory is to the strong without regard to abstract right." Hence, war, with all its dire consequences and senseless economic waste. "In face of the fact that the cost of such autonomy (of individual nations) increases every day, is it profitable," he asks, "that each nation shall remain judge and executor of judgment in

causes affecting its own interests?" It is not: therefore let us have International Concert and Jurisdiction. Whether the tie be one of compulsion or voluntary, let there be "an association of all the States of Europe with the States in other quarters of the globe. *** Such a confederacy could compel any member to submit all quarrels to some form of systematic arbitration, and the verdicts of such a tribunal would be sanctioned by irresistible force" (!); thereby abolishing war and causing inevitable and universal disarmament. M. de Molinari draws up a very neat and compact code, guaranteeing "full security of person and property," regulating supply and demand and providing:

"A Universal Market for Products,

"A Universal Market for Capital,

"A Universal Market for Labor;"

in fact, the Millennium of Peace and Plenty.

There is a certain naivete in M. de Molinari's propositions. Past master though he be in the science of economics, his facts and figures do not solve the vital problem of War and Peace. Man is a complex animal, scarce emerged from savage, animal evolution; and he has yet far to go before he finally overcomes his fighting instinct which makes war a savage passion with him.

M. de Molinari's book contains, in addition to his own pages, a preface by Hodgson Pratt, and a preparatory letter by Frederic Passy, the Czar's Manifesto with notes from other "peace-loving" Russians, and an appendix by Edward Atkinson with carefully compiled tables on the cost of war.

J. L.

ESSAYS ON GREAT WRITERS. By Henry D. Sedgwick, Jr. Houghton, Mifflin & Co. \$1.50.

No better words could be found to describe this volume of essays than the author's own tribute to the essays of Macaulay: "Their objects have great range of historical interest; vast knowledge of literature has been crammed into their compass; mastery of rhetoric colors page, paragraph and sentence."

The volume is not only delightful and instructive; it is soul-stirring as well. It strikes a clear note of high ethical conviction in the opening essay on Sir Walter Scott, and this note rings through the entire set. Whether he is analyzing the marvelous intellect of Macaulay, or hobnobbing with Montaigne as he "sits beside the great boulevard of human existence and makes comments fresh, frank,

witty, wise," whether he is laying bare the poverty of Gabriele D'Annunzio's soul underneath the smooth veneer of imported Parisian style, or scolding Thackeray for persisting in keeping his attention riveted upon the mean and faithless characters that throng our "Vanity Fair,"—he is always faithful to a sustained nobility of purpose, and holds the subjects of his trenchant but delicate criticism to the same high standard. He regards the man of letters as a consecrated being: he applies to him the brief but infinite commission of the Gospel: "Feed my sheep." Men like D'Annunzio, who give a gilded stone instead of bread, who proffer sensuality and artistic frippery in the place of a purifying passion, utterly fail to grasp the real motive and soul of true, lasting literature. "Were it not for conscience, honor, loyalty, the primary instincts would never be the subject of a story; they would stay in the paddocks of physiological text-books." And men like Thackeray reverse the true conditions of the effective reformer of the world's wickedness and weakness. "At odds with the world and at ease with themselves," they "belabor the world with vociferous indignation, like the wind on the traveler's back, and the beating makes it hug its cloaking sins the tighter. Wrong runs no danger from such chastisement. The fight against wrong is made by the man discontented with himself and careless of the world."

In one of the most interesting essays in the volume Mr. Sedgwick compares English and French literature, ingeniously and persuasively finding the cause for the greater freshness, good sense, and variety of English letters in that spirit of noble curiosity which has sent the Englishman out to the ends of the world to observe and barter. "French men of letters have not had enough of this audacious spirit. They troop to Paris, where they have been accustomed to sit at their classical benches since Paris became the centre of France."

A delightful variation in the style of the essays is the piece entitled "A Holiday with Montaigne." It is a short story of the author's solitary canoeing trip down Lake George and the Richelieu River, solitary but for the companionship of the precious volume with its bronze-and-black binding.

The high excellence of the essays on Scott, Montaigne, Thackeray, Macaulay, and D'Annunzio hardly seems to us maintained in the chapter on Don Quixote. The author lays rather heavy burdens on the reader's good will to be attentive there.

But the volume is one of intense interest and charming grace; a book to be read and reread.
D. S. M.

AIDS TO THE STUDY OF DANTE. By Charles Allen Dinsmore. Houghton, Mifflin & Co., pp. xiv and 435. \$1.50 net.

This volume is a boon to the English student of Dante, bringing together much valuable material concerning the poet and his writings, that, with one or two exceptions, is not easily accessible,—all of it of first-rate importance and quality. It is very well selected, with an eye to meeting the leading difficulties which beset the reader of Dante in the endeavor to understand the poet's meaning. The aim is to provide "aids;" criticism is eschewed. The volume is appropriately dedicated to Professor Charles Eliot Norton, whose expositions are generously drawn upon, and who stands in the public eye for the advancement of Dante studies in this country.

The book begins with a chapter on the Times of Dante, by Dean Church and Professor Norton. Then follow the Sources of Our Knowledge of Dante,—the Narratives of the two Villanis, and Boccaccio's and Brunetti's Lives. There are chapters on Dante's "Personal Appearance," by Professor Norton; on the "Vita Nuova," by Mr. Dinsmore, Adolf Gaspary, and Professor Norton; on the "Minor Works," by Norton, Bryce, Scartazzini, Saintsbury; on the "Divine Comedy," its structure, cosmograph, chronology, etc., by Gardner, Federn, Witte, Wicksteed, Comparetti, Scartazzini and Dinsmore, together with a translation, by Latham, of Dante's Letter of Interpretation to Can Grande. Finally, there are interpretations by Church, Gaspary, and Lowell. Pictures, tables and diagrams supply further aids.

As Mr. Dinsmore remarks, opinions must differ as to what is of most importance in the way of explication and commentary; but he has himself exercised uncommonly good judgment in his selections, and has compiled a volume which no student of Dante can afford to be without.
C.

SAMUEL CHAPMAN ARMSTRONG: A BIOGRAPHICAL STUDY. By Edith Armstrong Talbot, 300 pp. Doubleday, Page & Co., \$1.50 net.

This is a strong, brilliant and striking sketch of a great American; one to whom his country, though loving and honoring him at

all times, has not yet paid fit meed of praise for his life-long invaluable services. "A mounted soldier in the service of the Lord," was General Armstrong, "a knight-errant to the core," and so gallant and splendid a personality as to tempt the writer of heroic tales to the weaving of romances about so brave a figure. The life of Armstrong should stand beside that of Lincoln in our schools and libraries; for while Lincoln gave the blacks political freedom, Armstrong was the first to free them intellectually and spiritually. His is a name America should not willingly let die,—and those who are searching for new hero stories to tell their boys should read and adapt the stories here given of Armstrong's youth in Hawaii, his young manhood at Williams College and in the Northern Army, first as captain, later as major, colonel, and general, and his great missionary life-work for thousands of black Americans at Hampton. It is a splendid and inspiring record. There can be no question but that General Armstrong, as the founder of Hampton Institute and the father of the theory of industrial training for undeveloped races which "has revolutionized the educational thought and activity of a large part of the world," has done more than any other one man toward the solution of America's Negro problem and the uplifting of all helpless and backward races. This plan for the training of hand, head and heart together which Armstrong invented has been most effectively acted upon and developed by his pupil, Mr. Booker T. Washington, who has done such wonders at Tuskegee in the "black belt" of Alabama; but Mr. Washington is himself the first to give honor where it is due in attributing to General Armstrong the idea of the moral value of hand work.

Mrs. Talbot's book is of intense interest to all Americans as showing the historic beginnings in General Armstrong's mind of the wisest thoughts that have yet been thought toward the solution of the Negro problem. Aside from this interest, it is a striking portrayal of a noble and lovable character.

I. E.

MAZZINI: THE PROPHET OF THE RELIGION OF HUMANITY. By Louis J. Rosenberg. Chicago: Charles H. Kerr & Co.

This little volume is composed of a short essay together with a biographical sketch, and Mazzini's oration "To the Young Men of Italy." Emphasis is laid upon Mazzini as a

prophet,—“the keeper of the fire of faith.” Numerous quotations from the writings of the great Italian patriot show his noble conception of religion; not the narrow, lifeless view held by the church, but religion as the mainspring of all worthy activity, the belief that life is a “mission,” and duty “its highest law.” In spite of his ideal, uncompromising character, it is his deep sympathy and love for his fellow men, wherever found, even more than his intense devotion to Italy, which commands our admiration. As the world advances toward a fuller appreciation of the dignity of the individual, Mazzini will assuredly be recognized as one of the great contributors to the religion of the future. But his doctrines must first be more generally understood; and the purpose of this book, “to create a desire for a more extensive study of the work of the great Italian,” is certainly a worthy one.

E. B. B.

POETRY.

WILLIAM BUTLER YEATS AND THE IRISH LITERARY REVIVAL. By Horatio Sheafe Krans. McClure, Phillips & Co., pp. 9 and 196. 75 cents.

We have occasionally urged certain of our friends to include among their summer books one or two of the distinctively Celtic type, for the unexpressed reason that the Celtic spirit is such a wholesome antidote to the failings of the Saxon or Teutonic temper which predominates everywhere around us. This temper, among other things, is too submissive to the established fact; it is too easily subdued to the cold, grey note in its environment; it too readily abandons its dreams and barter its ideals for a little ease and a little gain. Here is a volume which pleasantly opens the gates upon the contrasting Celtic world of mystery, and dream, and audacity. To be sure, the Irish Literary Revival, which is here treated of, is part only of that larger Celtic Revival which owes so much of its vogue and its wide appeal to Matthew Arnold's discrimination of the alluring characteristics of the Celtic spirit and the magic of Celtic poetry, in his beautiful essay on Celtic Literature. There are many who will recall the way in which his plea was seconded by other pens; how Mr. George Meredith and, a little later, Mr. Grant Allen took a hand in popularizing the virtues of the Celtic genius, in tracing them

in modern poetry and art, and in proclaiming a Celtic Renaissance full of promise for Letters.

The movement has been continued along two lines: that of the scholars and enthusiasts who are editing, translating and interpreting the large and precious stores of Celtic story and legend which are to be found in manuscript in the Libraries; and that of the writers who through their own creative work are striving to express the distinctive spirit of Celtic song and story. There are several groups to be distinguished among the latter; the Gaelic group, the Welsh group, and the Irish group dominated by Mr. Yeats, who commands, and on the whole deserves to command, wider public interest than any other writer in the field.

Mr. Krans' account of Mr. Yeats and the Irish Movement is a notably competent and sympathetic piece of work marked by intimate knowledge and fine insight. It shows a pardonable tendency to overrate the importance of the Movement; for after all, its output of important work,—as the account of the movement in the opening chapter shows,—is slight. But the book has the merit of seizing and interpreting the central and vital qualities of the Celtic genius as they are reflected in Mr. Yeats's work. The critic does not scruple to discriminate severely between the really fine and distinguished things which Mr. Yeats has written and the poorer work, of which there is not a little, going so far as to admit that it is in his earliest work, especially in his “Wanderings of Oisín,” that Mr. Yeats's highest qualities are to be found. There has been no steady progression in his poetic work since then. His advance has been in the field of prose and of criticism, and we heartily agree with Mr. Krans in assigning a high place among contemporary prose writings to many of the charming essays contained in his “Ideas of Good and Evil.” His plays, we think, are, with one or two exceptions, trivial and impossible, lacking that solid substance and firmness of outline, that structural integrity, which a work of art must first of all exhibit.

It is in the field of lyric poetry that Mr. Yeats has made his most notable contributions. The witchery of the Celtic muse, the lovely mystery and the sweet dreaming which are her birthright, make themselves felt with peculiar grace and inevitableness in his best work. We may borrow Mr. Yeats's own title and call the world into which he introduces us a world of Celtic Twilight; a world in which dim

figures move elusively in the iridescent mist to a strange lilting music of fairy voices.

In spite of the sense of the beauty of living things which haunts Mr. Yeats's verse, he is one of the Celtic brotherhood by this—that mixed with the fascinating sensuousness of his vision is a recurring strain of super-sensuous passion that culminates in an ecstasy of spiritual enthusiasm. The real world fails to satisfy. This is true, as Mr. Krans well shows, when that master-theme of the poets, romantic love, is treated. A sense of the frailty of worldly things checks the passion of love, and it is transmuted to a longing for eternal and unfading beauty. There is a mistrust "of the love that goes out to objects of human affection;" and hence the women of the poems tend to become vague symbols of all beauty, and the love of them to fade into a shadowy love of all loveliness. It is only when love thus becomes idealized and is quickened by deep spiritual longing and the thirst for absolute beauty, that it takes on its highest value.

So that Mr. Krans seems to us to be right when he selects as the inmost clue to Mr. Yeats's work that thirst for the unimaginable, and that vague spiritual longing for the unbelieved which endows with peculiar radiance of symbolic suggestiveness the actual facts of the world and of life. The world becomes for these Celtic writers a world of strange and haunting symbols of spiritual fact; and these visions of the imagination become more real and palpable forces and presences than the verities of sight and touch. We would commend our readers to Mr. Krans' exposition of the full meaning and significance of these and other kindred facts. He characterizes the mystic as one for whom "the earth is but dust under his feet, a standpoint from which to gaze into the darkness that, like a heavy curtain, is drawn over the mysterious beyond. His energies are concentrated upon catching the mystic gleam and vision, upon hearing the whisper of mysterious voices." Hence, the quietism into which this philosophy leads. For "where communion with the world beyond the sense is regarded as first and last the one important thing, it is natural that the amelioration of man by laws, by institutions, by changes in the social scheme and by the light that comes from wider knowledge should be matter of small moment." In such a mood Mr. Yeats again and again seeks satisfaction in the world of faery:

Faeries, come take me out of this dull world,
For I would ride with you upon the wind,

Run on the top of the disheveled tide,
And dance upon the mountains like a flame.

This is a limited world, of course; and we long at times for something more of the friendly human touch and the self-sufficing passion of a more mundane mood. Nevertheless, it is a world into which many of us would do well to escape more frequently to cultivate a desirable detachment from the falsifying commonplace of what we often mistakenly called reality. C.

THE DIVINE VISION AND OTHER POEMS. By "A. E." The Macmillan Co., \$1.25 net.

Readers of Mr. Krans' book on William Butler Yeats and the Irish Literary Movement, reviewed above, will find honorable mention made in chapter I. of the writer of these verses. His work deserves, it seems to us, even higher commendation than that given to it by Mr. Krans. Mr. Russell,—for such is his name,—has a poetic gift that is at once delicate and chaste. His verse is bathed in the spirit of Quiet, "the tender shepherd" that keeps the fold of dreams. There is in it the charm of peaceful tarns and mid-wood recesses, the silence and the mystery of night, and the rich repose of the still summer.

In his first volume of poems, "Homeward Songs by the Way," the poet expressed that spiritual nostalgia, that homing flight of the soul toward its goal of rapturous union with the One, which is the characteristic trait of the mystic. The same mood underlies this volume; but it has grown in richness, and it relates itself in particular to the emotion of love. These many delicate and unworldly love strains illustrate even more pertinently than the love poems of Mr. Yeats, the Celtic tendency to over-pass the boundary between human love and divine, between love for the particular and personal and love for the universal and impersonal. There is the same longing here to redeem our mundane love from the touch of mortality and to endow it with an eternal, cosmic meaning. There is the same effort to escape from what is limiting to what is boundless and timeless; from what carries with it tears and wounds to that which is free of pain and regret. There is the same suspicion of merely human attachment as uncertain, and liable to be as suddenly sundered as it was blissfully kindled. The keynote is struck early in the volume:

"Though your colleen's heart be tender, a
tenderer heart is near.

What's the starlight in her glances when the
stars are shining clear?

Who would kiss the fading shadow when the
flower-face glows above?

'Tis the Beauty of all Beauty that is calling
for your love."

Assuredly we have not here the love of
most of the enamored poets; we have not
the lord of terrible aspect; rather, a dove-
like presence that soothes the soul and leads
it away from the heat and glare of a con-
suming fire into coolness and quietude:

"Do not ask for the hands of love or love's
soft eyes;

They give less than love who give all, giv-
ing what wanes.

I give you the star-fire, the heart-way to
Paradise,

With no death after, no arrow with sting-
ing pains."

It would almost seem as if the power and
sweetness of this spiritualized love were to
be felt in proportion to the distance of its
object. Distance lends power and enchant-
ment. Space and time are indifferent to the
true lover, who will therefore shun the closer
touch:

"I feel your gay love lights such love in me
afar,

I would not have you near, for eyes and lips
might mar

The silence where we meet and star is lost
in star."

But better still, as a concentrated expression
of this temper, is the little lyric of two stanzas
entitled

Love From Afar.

"A burning fire rose up within me;

You were away long miles apart;

You could not wait the day to win me,

But came as lightning to my heart.

I call into that flaming centre

'Spirit, I love you.' Far away

Fades from the paradise I enter

The dim, unreal land of day."

But it is not only in general terms that
such love is sung. Some of its effects, its
magical transformation of things and experi-
ences, are more definitely suggested. Thus,
the poet is transported in sympathetic vision
to the Babylon of antiquity, when suddenly the
young Babylonian maid who wakens love in
his heart becomes one with the young Irish
maiden at his side:

"One drop of beauty left behind from all the
flowing of that tide,

Is looking with the self-same eyes, and here
in Ireland by my side.

Oh light our life in Babylon, but Babylon
has taken wings,

While we are in the calm and proud proces-
sion of eternal things."

So, too, does the face of the beloved shine
with a beauty that is not merely its own, but
is an ingathering of the beauty that blos-
somed in other faces in the past, and so be-
comes the expression of something more than
personal and private:

"Dream faces bloom around your face

Like flowers upon one stem;

The heart of many a vanished race

Sighs as I look on them.

"The sun-rich face of Egypt glows,

The eyes of Eire brood,

With whom the golden Cyprian shows

In lovely sisterhood."

And the very climax of this mood, in which
what is tangibly human and finite melts into
vague infinitude, is reached when the lover
sings

"We loved in infinite spaces, forgetting here
The breasts that were lit with life and the
lips so near;

Till the wizard willows waved in the wind
and drew

Me away from the fulness of love and down
to you.

Our love was so vast that it filled the
heavens up;

But the soft white form I held was an
empty cup.

When the willows called me back to earth
with their sigh,

And we moved as shades through the deep
that was you and I."

And as a concluding instance of the same
yearning to merge the human in the divine,
we may quote another delicate and suggestive
poem entitled

Whom We Worship.

"I would not have the love of lips and eyes,
The ancient ways of love;

But in my heart I built a Paradise,

A nest there for the dove.

I felt the wings of light that fluttered
through

The gate I held apart;

And all without was shadow, but I knew
The bird within my heart.

Then while the innermost with music beat,
The voice I loved so long
Seemed only the dream echo, faint and
sweet,
Of a far sweeter song."

We have selected this aspect of A. E.'s verse because it is so distinctive and unique. We know of no poet who has given so consistent an expression to this attitude of his. There are many, no doubt, to whom this mood will seem vain and forced; but he knows little of the highest reaches of idealism in the poets who will not recognize here one of the authentic moods of the human soul. Only one, however: there are other moods,—moods that are needed, perhaps, in order to give this one its proper meaning and occasional spell. We shall not try to indicate the way in which such a view of human life as that involved in these poems might find incorporation with other authentic views and moods. We will only pay our tribute to the genuine and delicate spirit of true poetry with which so many of these poems are touched, and by virtue of which we shall return to them from time to time for renewed pleasure. One last quotation we will allow ourselves—lines from the poem entitled "Dana" (Hibernian mother of the gods), which will add a concluding grace to the poet's message:

I am the tender voice calling "Away,"
Whispering between the beatings of the heart;
And inaccessible in dewy eyes
I dwell, and all unvisited on lovely lips;
Lingering between white breasts inviolate,
And fleeting ever from the passionate touch,
I shine afar, till men may not divine
Whether it is the stars or the beloved
They follow with rapt spirit * * * *
I am the heartbreak over fallen things,
The sudden gentleness that stays the blow,
And I am in the kiss that foemen give
Pausing in battle, and in the tears that fall
Over the vanquished foe. * * * * C.

THE SINGING LEAVES: A BOOK OF SONGS AND SPELLS. By Josephine Preston Peabody. Houghton, Mifflin & Co. \$1.00.

"The Singing Leaves:" the title is an invitation to summer companionship; and the little square volume tempts to pocket familiarity. To dip into it—and that is the way to use it—is to light upon some dainty brevity—

bright, delicately veined leaves a-flutter to an easy rhythm. A good example of its art is this:

Alms.

I met poor Sorrow on the way
As I came down the years;
I gave him everything I had
And looked at him through tears.

"But Sorrow, give me here again
Some little sign to show;
For I have given all I own;
Yet I have far to go."

Then Sorrow charmed my eyes for me
And hallowed them thus far:
"Look deep enough in every dark,
And you shall see the star."

Especially attractive and piquant are the child-poems in the section entitled "The Little Past." Some deserve a place with Stevenson's best. C.

THE FIRE-BRINGER. By William Vaughn Moody. Houghton, Mifflin & Co. \$1.10 net.

We are of those who regard Mr. Moody as one of our very few hopes in the world of poetry. We approach any new venture of his Muse with eager curiosity and expectancy. This latest production is one that both delights us by reason of the large, firm accent of the verse and its frequent lyric sweetness and power; and it disappoints us because we think that Mr. Moody is wandering in a field in which his great and distinctive gift will not find due exercise. Beautiful and affecting as the poem is in parts, it is not convincing as a whole. The poet has not that rare mythopoeic faculty which Shelley so wonderfully exhibited in his "Prometheus Unbound," by which the world of mythic presences becomes really consistent and atmospheric for us. The modern spirit and note too often breaks in upon it; and these half-human, half-shadowy personages,—winged Prometheus, shadowed by Jove's vast eagle, Deukalion and Pyrrha with their strange progeny,

"the scarce-featured sons
Of stone, and daughters of the sullen glebe,"
are somehow not consistent creatures for the imagination. The very central thought of the poem is perhaps a trifle anomalous. For Prometheus, the Fire-Bringer, has lost his simplicity of outline. He brings back to the bereft world a fire that is not light merely but warmth; the very fire of life, the wine of

passion and the pulse of love. It is a very strong and suggestive conception, and yet it never blossoms as we feel it might, and expect that it will. The poet's symbolism somehow does not adumbrate the deeper meanings that lie folded in his thought, and is often expressed in terms too direct and modern. Take, for instance, this passage in which Prometheus expresses his yearning as he recalls his mother, Clymene:

"O Mother Clymene,
What of the song-thrush and the morning star,
The moon deep-hung with increase down the
dawn,
The wet fields brightening fast, the hour thy
pangs
Came on thee for my sake? What of the earth
Thou loved'st so well and taught'st me well
to love?
—Hears not! 'Twas long ago. * * *

One deep, deep hour!
To drop ten thousand fathoms softly down
Below the lowest heaving of life's sea,
Till memory, sentience, will, all are annulled,
And the wild eyes of the must-be-answered
Sphinx,
Couchant at dusk upon the spirit's moor,
Blocking at noon the highway of the soul,
At morn and night a spectre in her gates,—"

But let us pay due tribute to the spell which the rich beautiful verse so continually lays upon us. We know not whether to praise more the fine management of the blank verse in which most of the poem is written, or those more irregular choric measures, largely in irregular rhymed verse, or some of the lyrics which star the poem. As an example of the blank verse, let us take two passages in which Prometheus is described, passages that will gain in interest for us if we recall the conception which we find in Shelley:

"He would catch
The hurled thunder-bolt, and forge from it
A reaper's hook; the vials of white wrath
He spills to make a wine-cup for a feast;
Curses he knows not from the gifts of love;
And in the shadow of this death, even here,
As low as from her pitch of pride earth's
fallen,
He will be plotting that whereby to climb
And lift us high above the peaks of God
One dizzy instant, ere we fall indeed.
And he with us forever!

* * * * *
Thou hast found out wild pathways for our
treading,

Whispered us Nature's secrets, given to our
hand

The spirit of fire and all its restless works,
Yea, blown aflame our all too eager blood
Till earth went red and reeling like a torch
When Dionysus calls under the moon."

And we may fitly follow this by a few lines descriptive of the companion spirit of Pandora, who is the radiant genius of constant love.

"She opens sunny doors, which ere we look
Are closed foreverlasting, and their places
Not to be guessed. * * * * *
She jetteth gladness as a sacred bird,
That o'er the springtime waves, at large of
dawn,
Off Delos, to the wakening Cyclades
Declares Apollo."

The large scenery of the poem demands also a large reverberant note in the verse; and here again Mr. Moody does not fail us, as for instance, in these lines in which Pyrrha announces the advent of light in the rising stars:

"The veil that hid the holy sky is rent;
The vapors ravel down; and a bright wind
Blows, that the planets and the shoaled
worlds
Stoop from their dance, and wheel and shout
again,
Scattering influence as a maenad shakes
Pine sparks and moon dew from her whirl-
ing hair."

Of the more beautiful choric measures it is difficult to give anything like an adequate example, because the real charm of the music is not to be felt save in the longer units with their waving intricacy of movement. Thus the following opening lines from a "Chorus of Young Women" give but a weak impression of the full harmony of the Chorus as a whole:

"Ere our mothers gave us birth,
Or in the morning of the earth
The high gods walked with the daughters
and found them fair,
Ere ever the hills were piled or the seas were
spread,
His arm was over our necks, my sisters, his
breath was under our hair!" * * * *

As for the lyrics, sung chiefly by Pandora, we must content ourselves with that which is part of the music of the triumphant close:

"I stood within the heart of God;
It seemed a place that I had known:
(I was blood-sister to the clod,
Blood-brother to the stone.)

I found my love and labor there,
My house, my raiment, meat and wine,
My ancient rage, my old despair,—
Yea, all things that were mine.

I saw the spring and summer pass,
The trees grow bare, and winter come;
All was the same as once it was
Upon my hills at home.

Then suddenly in my own heart
I felt God walk and gaze about;
He spoke; His words seemed held apart
With gladness and with doubt.

"Here is my meat and wine," He said,
"My love, my toil, my ancient care;
Here is my cloak, my book, my bed,
And here my old despair.

"Here are my seasons: winter, spring,
Summer the same; and autumn spills
The fruits I look for; everything
As on my heavenly hills."

Although, then, the poem may not satisfy us as a whole, and although we may regret that Mr. Moody should not seem to be moving along the lines of his highest promise, we can, nevertheless, greet this as a volume of noble numbers, worthy to be read and reread in the large margin of summer leisure. C.

THE RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT. By Auguste Sabatier. McClure, Phillips & Co., \$3.50.

Mrs. Louise Houghton's translation of the remarkable book which Auguste Sabatier left as his religious will and testament will be welcomed by English and American readers as one of the clearest and most absorbing discussions of liberty and authority in religion that have ever been published. It seems impossible to us that this book should not answer once for all the anxious questions of the mind involved in the struggle between adherence to an inherited dogma and the impelling power of original conviction. In splendid logical sequence Dean Sabatier traces the development, first, of the Roman Catholic dogma of authority as built up on Church and tradition, establishing itself in the episcopate and immovably fixing itself in the infallible Pope of the Vatican Decree. Roman Catholic writers and critics would, of course, take exception to Sabatier's method; and they have done so in

ample numbers, not because they could point to any particular statement of fact as a misstatement, but because their interpretation of every historical fact is different. The Protestant theologian writes here purely as an historian: he has accepted the truth of evolution in history; he believes that every doctrine has had its definite rise, development, and final condemnation or consecration in the field and subject to the laws of human history; hence his method is experimental, empirical. The Roman Catholic, on the other hand, writes always and necessarily as an apologist: for him, above and beyond every historic fact, is the accepted system, an insoluble, irreducible minimum of a holy tradition inviolably guarded by the holy Church; hence his method is dialectic, formal. There can come no reconciliation of these methods, because they are separated "toto coelo" in their premises. As Sabatier says in the preface of his book, "to accept the one (the experimental) is at once to mark the other (the formal) as insufficient and outworn." The liberal Catholic then will commend Sabatier for his diligence, and will smile at his naive neglect of the power of the great Institution; the illiberal Catholic will anathematize him as an infidel.

In the second division of his book Sabatier subjects dogmatic Protestantism to a searching critique, and his conclusions are even more unfavorable to the champions of the letter of Scripture than to those of the finality of Catholic tradition. Like Harnack in his famous pages of the third volume of the *Dogmengeschichte*, Sabatier finds in the true Protestant principle an utter denial and negation of any authority imposed from without. To elevate the letter of Scripture above the inward testimony of conviction, at the same time denying the infallibility of the tradition which has sanctioned the letter of Scripture, Sabatier finds to be a most illogical and baneful thing. Rome is more consistent: historically tradition *did* sanctify Scripture.

Having analyzed and found inadequate both the Roman Catholic and the Protestant dogmas of authority, Sabatier proceeds to the constructive part of his work, which is to develop a theology truly scientific; based on history and psychology alone. "The question is no longer of theology being the queen of the other sciences, but whether they will accept her as their sister." M. Sabatier believes they will be glad to "accept her as their sister," and as their elder sister at that. The new theology,

as developed by M. Sabatier, is a system familiar to the student of modern French Protestantism as "Symbolo-Fideism"—a system developed by the modern Parisian school of Menegoz, Berger, Réville, Lods and others. In a word it is this: There is but one article in our creed—Faith in Christ as deliverer from sin; and every dogma, form, rite, that has had life has been in some poor measure a symbol of this faith.

For ourselves, we frankly confess that, notwithstanding the brilliant criticism and bold construction of M. Sabatier's book, his final conclusions are not convincing. There is little besides subjective mysticism in the Symbolo-Fideism of his school. It still assumes the very point in question, namely, the finality of the Christian "revelation." It still fails to be just to extra-Christian righteousness. Sabatier says as almost his parting word: "The line of all peoples as they press toward the realization of the true humanity necessarily passes by way of Christianity." Such a statement is either ambiguous or unfair, according as one interprets the last few words. Sabatier has risen above particularism and dogmatism. One further step was necessary: to rise above "faith" and "symbol" and their combination, to a position of truly scientific analysis of ethical and religious character.

D. S. M.

HUMAN WORK. By Charlotte Perkins Gilman. McClure, Phillips & Co. \$1.50.

A dispenser of salt and of leaven is Mrs. Gilman, and in this latest book she offers a salt which is urgently needed by the society of to-day. Her thesis is the saving quality, the preserving quality of work. "Every man's task is his life preserver," said the sage of Concord years ago. "Human work is Humanity's life preserver" in effect, says Mrs. Gilman to-day: "to become better as individuals has long been preached to us; *to become better as a race is no unnatural proposition.*"

But how is this to be done? By a thorough-going social "spring-cleaning," says Mrs. Gilman, which shall sweep out of the popular mind for good certain superstitions and ancient falsehoods about work to which are traceable all of our most conspicuous distresses, chiefly economic; by ceasing to believe that work is degrading or irksome or what not, and then by "assuming the right functional relation to society and to one another,—not by charity, nor benevolence, nor

philanthropy, nor self-immolation, nor self-sacrifice, but simply by finding and holding our proper place in the Work in which and by which we live." She holds that if a man is in his right place in the social economy, and is conscious of the fact of "doing what he is best fitted for to the height of his best powers," then he is happy. "To find your right place, to do your right work," she declares, "is the basis of all virtue, joy and growth."

In clearing the arena for action, the writer in the early chapters of the book assumes the role of iconoclast—a most entertaining and convincing iconoclast—and fairly pulverizes several ancient gods of clay which we profess to have ceased to worship and yet keep solemnly standing among the Penates. These venerable bogies she names: the Ego Concept, the Pay Concept, the Want Theory, the Self-Interest Theory, etc. The "Ego Concept" (the individualistic theory) she treats as follows: The Concept that society is an organism is not new in the world; but some still deny it because of the "temporary detachableness of the individual being." They cite Robinson Crusoe. "This answer shows great lack of biological knowledge. If I say 'There is no such thing as a tree without roots,' it might be replied 'But there is! See my Christmas tree?' Yes, but it is not really a tree, it is timber; it cannot last nor grow nor reproduce its kind. I may say 'There is no such a thing as a man without a head,' and someone replies, 'But there is! See this gentleman on the dissecting table and his head on the tray yonder!' That is not a man, it is a corpse. So to this perfectly true statement, 'There is no such thing as a solitary human creature,—the man on a desert island is no answer. His connection with the society which evolved him being severed, he may continue to live as an animal, but is in process of decay as a *human being*; he is an ex-man." The truth established, then, is that men, as human beings, cannot live apart from society. Whether we are willing to go to the length of wholly sinking the individual in the social, as the author does, is another question.

After such strenuous housecleaning, the author advances her theory of the nature of society (a veritable organism) and of the nature of work. "Work is human life." *** "the accumulation and discharge of energy is precisely what an organism is for." She offers the Leibnizian generalization, which is the key to her thought on this whole subject of work, that "*In that transmission of energy*

which seems to be the business of the universe an increasing complexity of mechanism is evidently called for because it has been produced and maintained. *** Society as a component part of the universe and as the most complex mechanism yet evolved, is obedient to universal law when it opposes no obstacles to the free flow of social energy. The Ego Concept for centuries "has successfully evaded the recognition of Christianity's great central truth that *man is one*; that we are inextricably interconnected and cannot be considered separately. ***

Using human in this sense, the writer distinguishes between work and *human* work, this last being work done together in the interests of all. She gives an interesting pedigree of Work, tracing it back to "the humble squaw who drops corn in the stick-ploughed field" and declares that Work's earliest progenitor—the taproot of its family tree—was mother-energy producing for its young. Of this prehistoric and dawningly "omniistic" squaw the author says: "But she, not hungry, makes the corn grow, *** she makes the tent, the mocasins, the dish and basket. *She, first on earth, works; and she works for others.* *** Work was primarily an extension of the maternal function." First, mother labor; next, slave labor; so up through serfdom to contract, to our present system of free wage labor; the last step,—one we are most of us just learning,—is *man working for mankind*, working not for pay, but from the action of natural social forces. "Work is an expenditure of energy by society in the fulfilment of its organic functions. It is performed by highly specialized individuals under press of social energy, and is to them an end in itself, a condition of their existence and their highest joy and duty."

But the argument of the book is only a part of the pleasure which it yields. The book is itself so human, full of clever "asides" for the reader's private ear—always with a laugh in them. It is the deliverance of a thinker who works and who profoundly believes in work. It is the production of an artist who knows her art, of a woman who is tremendously in earnest all the time, but who is gifted with so electric a wit and so brilliant and Puckish a fancy, that her pages fairly ripple with laughter. The book will be found as highly entertaining as it is suggestive and valuable reading.

I. E.

METHODS OF SOCIAL ADVANCE. Edited by C. S. Loch. The Macmillan Co.

This book consists of seventeen papers read and discussed by various persons at special meetings of the Council of the London Charity Organization Society. The themes were suggested in a letter to the *London Times* from C. S. Loch, which forms the introduction to the volume. While each writer is responsible for his own paper, the range of subjects shows how broad is the outlook of the society; their presentation of detail how thorough are its methods.

The underlying idealism of the book is embodied in the quotation on its title page,—“If citizens be friends they have no need of justice; but, tho’ they be just, they need friendship or love also; indeed, the completest realization of justice seems to be the realization of friendship or love also.” This idealism is emphasized in the closing paper,—and it is fitting that this is written by Mr. Loch, the secretary of the society and the pioneer in that movement toward the loving “keeping of our brother” for which charity organization stands,—where charity is defined not as “general philanthropy or any of the diverse forms of relief,” but a principle on which society is ultimately based, namely, love working through the individual and social life.

The ideals of the book are individualistic, not socialistic. It advocates definite next steps which will facilitate the advance of each part of our social organism, and the foundations of which are discipline, sympathy and knowledge. Perhaps the most definite opposing of charity, as here defined, to socialism is in the fourth paper, on “Physical Education,” where, after the absolute necessity of physical training for the better development of the masses of English children has been pointed out, there occurs the following significant sentence: “If the children are not sufficiently nourished to undergo it (physical education), then charity must step in and feed them or arrange for their being fed, since the menace of socialism, with its far-reaching complications which a further extension of State interference between child and parent might involve, has to be considered.”

Although the terms of the problems discussed are often peculiarly English, as in the case of separate payment of rates, the problems themselves are painfully familiar to us here. The lack of systematic relation between institutional relief and personal and local

charity, of any administrative centre for association and guidance, the best means of educating ignorant or careless mothers, the method and extent of investigation preceding relief, what is to be done for the consumptive dismissed from the sanitarium,—these are some of the questions we are as wont to discuss as our English cousins. In some cases we seem the nearer than they to an answer, as in the inspection and certification of milk by the Department of Health; in the present movement toward the prevention of tuberculosis; in the medical inspection of our schools, and still more in the recently appointed school nurses; and in our State Board of Charities. On the other hand, plans new to us are suggested, among them the "hospital almoner," part of whose work it is to sift applicants for free treatment, "eliminating from them those whose circumstances do not entitle them to such treatment."

The book is, in short, a sane and weighty addition to social literature. M. A. H.

EDUCATION.

WORKING WITH THE PEOPLE. By Charles Sprague Smith. A. Wessels Company, 50 cents.

The little book describes the workings of the extremely interesting organization known as the People's Institute. Though brief, the treatment is comprehensive and intensely interesting, combining the rare qualities of definiteness and breadth. All the chapters are of value, but the last, on "Progressive Democracy," is of perhaps the most vital importance. Professor Smith has been a close observer of his great audiences, and can report with real authority upon the phases of New York life which he has been studying.

The People's Institute is an educational organization,—educational not simply in the intellectual sense, although that is one of its best features, but educational from the social standpoint. One especially fine feature of the Institute is that it deals with human beings not as members of this or that political party, religion, social caste, or economic theory; but just as men and women, members of the human brotherhood. The chapter on the "People's Club" is not only instructive, but must be inspiring to all social workers. Any social worker who desires to get suggestions and inspiration in his work will read it with real gratitude. Every page of the little book reveals the possibility of social progress; but

the author always escapes the danger of foolish radicalism. J. L. E.

THE SECRET OF HERBART. By F. H. Hayward. London: Swan Sonnenschein & Co., pp. xiv and 96: 2 shillings.

This is a thoroughly wholesome book in aim and temper. At first, as we read through the opening half, we felt reminded of the remark of the gentleman who had labored through Dr. Hutchinson Stirling's recondite "Secret of Hegel": 'Well, he has managed to keep it pretty well,' for the volume begins with a formal program of four points to be supported, only to wander off into a discursive treatment of the educational situation in England, until midway, on p. 43, we are encouraged by the statement that "We are getting on the scent of the Secret of Herbart." In the course of this circuitous approach, Dr. Hayward discloses the vacuity of educational thought and inspiration in England, and pleads for an educational revival, chiefly on the grounds that religion is unable alone to suppress evil, that morality depends much less upon religion than upon education, and that a true science and art of education, freed from the nugatory doctrine of free will, is alone equal to the task of taking away the sin of the world. How? By the Herbartian recipe of interest. But, as Dr. Hayward reports, it is a difficult matter to develop interest. Why? Because the correlated principle of apperception is not recognized. "The vast majority of Englishmen are not 'interested' in English Literature or English History; owing to a limited and non-humanistic education, their minds have never accumulated a sufficiency of ideas to generate the apperceptive process." A certain outfit of ideas, a certain initial richness of mental food supply, is absolutely necessary. Upon this, virtue itself depends; for character is rooted in ideas. He insists, then, as all good Herbartians do, that the foremost need in education is not that the mind should be exercised (not "formal discipline," as it is often phrased), but that it should be fed—fed above all with rich historical and biographical ideas, with great literature, with the humanities.

So, then, the "Message" of Herbart is Interest, and his "Secret" is Apperception. "Cultivate Interests, even in humble subjects, and you give life a certain momentum which will carry it past the dangerous points where temptation lurks." As for Apperception, it is maintained that "men are blind to moral truths unless there has grown up within them

a sensitive retina composed of thousands of elements. In Herbart's words there must be 'points of contact.'"

This is worth saying, especially, we presume, in England. It has been said a good many times in this country, where Herbart's missionaries are numerous and vigorous. Shall we say that we are passing beyond this to a wider gospel? Yes; Herbart alone is not sufficient unto salvation. There are factors in education emphasized by Pestalozzi, Froebel and others,—emotional and volitional and motor factors, of which Herbart did not take account. Nevertheless, Herbart is still among the prophets; and we hope that his voice will find such clear echoes as resound in this vigorous and stimulating little volume. C.

THE PHILOSOPHY OF EDUCATION. By Herman Harrell Howe, Ph. D., Assistant Professor of Philosophy in Dartmouth College. The Macmillan Co.

This work aims "to help remove the veil from the face of educational truth in the light of which, perhaps, some confused teacher may find the way to his appointed task."

The author discusses education in its biological, philosophical aspects, finally explaining his conception of the meaning of philosophy—"idealistic theism."

The language is clear and forcible, often epigrammatic. Quotations from eminent writers on education are freely and scientifically used, and the discussion frequently turns to current educational problems.

Considering the magnitude of the undertaking, it is not strange that the few pages of discussion allotted to the various questions sometimes leave the reader unconvinced of the truth of the conclusions reached. The value to teachers lies rather in the suggestions of the possibility of a larger meaning in their daily work, and a consequent broader view of its details.

The book will hardly inspire the routine teacher nor the philosophical critic, but those who catch the enthusiasm of the author's prefatory statement and read the following pages in its spirit, cannot fail to be touched with the inspiration of high educational ideals.

W. E. S.

A MODERN SCHOOL. By Paul H. Hanus. The Macmillan Co. \$1.25.

Most of these chapters have appeared in the *Forum*, *The Popular Science Monthly* and

other magazines, and deserved reprinting for their helpfulness in the solution of some pressing school questions. There is in Chapter I an endeavor "to extend and strengthen conceptions already set forth in certain portions of an earlier book, 'Educational Aims and Educational Values.'" "Chapter II, by means of a brief historical survey of American secondary schools, supports the contention that no public school can survive and prosper that does not offer equal opportunities to all who contribute to its support." Then follow discussions of the relation of the school to the home and the community, the elective system, the complete articulation of the various sections of the school, including a six-years' program for the High School; all of which are well worth reading by all who have an interest in the ways in which the school is meeting the demands for readjustment made upon it by modern society.

The chapters on the School and the Home may also be commended to parents as a valuable presentation of a subject of vital importance to them.

Professor Hanus has often spoken of "the necessity of organizing contemporary educational experience in order to bring the testimony of experience to bear in effective manner on the solution of educational problems." His call has stimulated the *Forum* to increased activity in this direction, resulting in the organization of a Society for Educational Research, and has led to the naming of a committee for the purpose by the International Kindergarten Union. F. A. M.

THE EDUCATIONAL THEORY OF IMMANUEL KANT. Translated and edited with an introduction by Edward Franklin Buchner, Ph. D. Philadelphia: J. B. Lippincott & Co. Vol. IV. of the Lippincott Educational Series, edited by Martin G. Brumbaugh, Ph. D., L.L. D. \$1.25.

This is a volume to be welcomed by educators, if only because it offsets a tendency among American educational theorists at the present time to overwork the empirical and to pay scant regard to what Dr. Brumbaugh, in his introduction calls "the teleologic aspects of educational theory." That all this empiricism, these statistical studies and investigations into child-nature, adolescence and what not, are of great value and full of suggestion, no one would deny; but they obviously tend to obscure the most fundamental

of all educational questions, namely, that of educational aim and purpose. Empiricism, indeed, is impotent to give us ideals in education: for that we need philosophy. As Kant himself reminds us in his introduction (p. 111), "Animals attain their destiny of themselves, and without being aware of it. Man is obliged to make an effort to attain his; but this cannot be done if he never has a concept of it." Education, then, needs for its basis a sound philosophy of human destiny; and the value of such treatise as this of Kant's lies in the fact that educational ends and discipline are worked out on such a basis,—a profoundly philosophical reading of the nature of mind and humanity.

Dr. Buchner performs his task in a thorough-going manner. Prefacing his translation of Kant's *Lecture Notes on Pedagogy*, we have his exposition of the sources and philosophical basis of Kant's *Educational Theory*, an exposition of his psychology and his conception of evolution in relation to these theories, an exposition of his conception of education, and, finally, a criticism of its limitations. Following the *Lecture Notes*, we have selections from Kant's other writings on educational topics. There is here, therefore, all the material which the student can ask to enable him to form an adequate conception of what Kant contributes to educational theory.

Kant, as is clearly demonstrated, was chiefly indebted among his fore-runners to Montaigne, Rousseau, and Basedow; but it is to Rousseau that he owes most. Dr. Buchner, while tracing this indebtedness, also shows how fundamental were the departures which Kant made from the educational position which Rousseau held. Thus, as he says: "With Rousseau, the end of education was the production and the perfection of the man known to naturalism; with Kant, moral idealism alone enclosed the secret goal of man's pedagogical development. *** Rousseau starts with society, and works back to nature; Kant first examines nature and savagery, and constructively feels his way upward to an ethically constituted social whole. *** For him reason and duty are to triumph over both instinct and inclination. Hence, Kant shows how education is a positive, constructive force in human character." Kant gives a definitely ethical cast to his pedagogy, constantly recognizing "the antithesis between animal and human nature, between instinct and reason, between mechanism and freedom; and in his persistent declaration that true education tends

to lead the latter of each pair to triumph over the former." His pedagogy, in short, is properly characterized as the pedagogy of the will, the pedagogy of effort. It has, Dr. Buchner points out, the limitations which this rather exclusive volitionism involves. It slights the feelings and the aesthetic element in education.

We wish it were possible to note some of the more interesting implications of Kant's point of view as they are brought out both in his own treatise and in Dr. Buchner's comments; but we can only find room here for Dr. Buchner's admirable rendering of Kant's conception of education: "To Kant, education means, not that simple, limited interaction, shaped by the teacher, between the individual child and the world as it is in reality. *** To him, education means, in the fullest sense of the term, a progressive interaction between the individual child and humanity, as the latter is expressed in the ultimate idea of its worth and destiny. The chief effects of this interaction are to be traced in the growing personality of the child; since the ideal of humanity remains the same for both the individual and the race, preserving a constant nature throughout the civilizing changes of all generations."

C.

WORKING WITH THE HANDS. By Booker T. Washington. Doubleday, Page & Co. \$1.50 net.

This volume is a sequel to Mr. Washington's first book, "Up from Slavery," which is destined to become a classic among American autobiographies. It will be found fully as interesting as its forerunner. Both books are written in the same style, clear and simple, vital and direct. Here, however, the author is describing in detail the underlying principles and the practical workings of his wonderful school at Tuskegee; and while the pages teem with anecdote and allusion, they are chiefly descriptive rather than narrative.

The value to the South of such an agricultural experiment station as Tuskegee is shown in the chapter on "The Experimental Farm." While the average yield of cotton per acre throughout the South is one hundred and ninety pounds, the Agricultural Director at Tuskegee has demonstrated the value of scientific cultivation by raising nearly 500 pounds of cotton on one acre of poor Alabama land. Also he has crossed certain varieties and has already produced a hybrid cotton which is vastly superior to that commonly raised in Alabama. Equally good results have been

secured with sweet potatoes and other crops. The scientific study of rotation of crops is gone into in detail, and it is shown how "rotation has enabled us in seven years to make a net profit of \$96.22 from one acre of this (poor) land when in the beginning we lost \$2.40 per acre."

The book is full of hope from beginning to end, and after the recital of splendid achievements, not only at Tuskegee, but at the nine similar institutions which have already sprung from Tuskegee and bid fair to repeat its honorable history, the writer says, "Despite all I have said, the work has merely begun. I believe we have found the way. Our endeavor will be to continue to pursue it faithfully, actively, bravely, honestly."

Many cheery stories of faithful work are told, all showing that the rising generation of Negro youth in our Southern States are being taught the things that make for stability of character. Few things in the book set forth more admirably the spirit of Tuskegee than a paragraph which might be called the philosophy of the cow pea. "A lifetime of hard work has shown me the value of little things of every day. We preach them at Tuskegee because they are at the bottom of character building. *** But the structure must be built a brick at a time, and no act is without its influence. *** One of the despised but abundant products of the Southern farms has been the cow pea. It is used extensively as a fodder plant and as a fertilizer by plowing it under. The cow pea is also one of the most nutritious of foods when properly cooked; but while it has been growing at their doors, the colored people have neglected it as a part of their diet. Our agricultural expert examined the cow pea. He found that it was as valuable for food as the far-famed "Boston bean," and prepared his table of analyses to prove it. Then he worked out no less than eighteen different appetising recipes for cooking the humble cow pea, and made practical demonstration in a booth of his own making during a Negro Conference gathering. These recipes he had printed for distribution in a neat and attractive pamphlet, and thus he opened in defense of the cow pea a successful crusade which has had direct results,—a small thing, but it was not so small as to be overlooked in the effort to make the best of the resources close at hand."

The view of the most conspicuous leader of his race upon the "Negro Problem" will naturally command the attention of every

thoughtful person. It is given in the last chapter of this book, where the author states his belief that there are really but two questions of vital importance involved in this great problem of the South. The answer to one of these questions "rests with the people," says Mr. Washington; "the other with the white race." Of his own people he says, "We must be sure that we shall make our greatest progress by keeping our feet on the earth, and by remembering that an inch of progress is worth a yard of complaint."

Of the whites he says in part, "For the white race, the danger is in that in its prosperity and power it may forget the claims of a weaker people; may forget that a strong race, like an individual, should ask with its hand upon its heart how it would wish the world to treat it in similar circumstances; that the stronger race may forget that, in proportion as it lifts up the weakest, it strengthens and ennoble itself. *** "All the Negro race asks is that the door of reward for industry, thrift, intelligence and character be left as wide open for him as for the foreigner who constantly comes to our country. More than this he has no right to request. Less than this a Republic has no right to vouchsafe." The book should be read in full. It contains 250 pages of sound and strong good sense, and presents a most hopeful outlook toward the future. I. E.

THE RELATIONS BETWEEN FREEDOM AND RESPONSIBILITY IN THE EVOLUTION OF DEMOCRATIC GOVERNMENT. By Arthur Twining Hadley. Charles Scribner's Sons. \$1.00.

This book forms an admirable sequel to certain chapters of President Hadley's work on "The Education of the American Citizen," reviewed in these pages on its appearance. It is written with the same admirable lucidity and ease, with the same touch of reality, and with the same almost exclusive appeal to experience and history in behalf of the doctrines which it advances. It is perhaps only on this one count of a too exclusive emphasis on the purely empirical aspect of human life that we should find much to criticise in the book.

In one sense, indeed, this appeal to experience and to history constitutes its chief strength. It is a rebuke to cheap and widely-current *a priori* conceptions of freedom and mechanical notions of democracy as a self-regulating form of government. Nothing can be more salutary at this time than President Hadley's reiteration of the fact that such freedom as we enjoy is a freedom which has

been gradually won,—gradually discovered, we might almost say,—through the centuries. Early man knew nothing of it. It is the ripe fruit of civilization; the result of man's growth of self-restraint. It is dictated by the social spirit and is by no means the mere absence of restraint. Its further development must mean a continuing development of this self-restraint and this sense of social obligation. This is interestingly brought out in the rapid survey which President Hadley gives of the leading phases in the development of freedom, from which he concludes that modern freedom represents a passage from a system of obligations imposed by the community toward a system of self-imposed obligations. It is a constructive force which makes for the substitution of self-restraint in place of external restraint,—a restraint which promotes progress instead of a form which represses it.

This view already suggests the way in which the second conception, which President Hadley couples with that of freedom, the conception of responsibility, is intertwined with the first. We reach the central purpose of the book here, which is that of showing the necessity of a highly developed and always vigilant sense of social and political responsibility for the successful management of a democracy. The author strenuously combats the fallacy that democracy may be made a success by any mere ingenuity of organization; by the mere machinery of constitutions and laws. He carries home alike to the brain and the conscience the important truth that the way to the much needed reform of our political life is not by any superficial remedies, by legislative tinkering or readjustments of self-interest, or by meeting the politicians on their own ground; but by getting hold of true conceptions of political ethics, and, above all, substituting the conception of politics as a trust for that of politics as a game. Most truly does he remark that while "the negative virtue of conforming to the decision of the courts and abiding by the ruling of the law is sufficient for the subjects of a monarchy," a democracy demands more. "Its citizens must assume positive duties which they enforce upon themselves without waiting for the control of some outside authority. They must be prepared to subordinate their own personal needs to the needs of the community. When public opinion frankly expects this standard of civic duty, then, and not till then, can we have real reform in politics."

One of the most interesting of the many

points developed by President Hadley in the course of his argument for these general positions is that which attributes the development (he would almost seem to imply the very creation) of the doctrine of the freedom of the will to the exigencies of social and political life. He thinks that, from the standpoint of modern science, this doctrine is little short of an absurdity; while from the standpoint of morals it is little short of a necessity. It is here that a word from the philosopher is called for. However, President Hadley argues that the community must compel its members to exercise self-control, and must justify itself for punishing them when they fail to exercise it. This can reasonably be done only by assuming as a postulate the doctrine of the freedom of the will,—that is man's capacity and duty of self-determination. This is surely cogent as far as it goes, and is an important consideration; but there are other aspects of the conception of the freedom of the will which must be taken into account in any explanation of it. Nevertheless, in this, as in certain other ideas expounded in these lectures, President Hadley is as suggestive as he is helpful. He gives us what are in the best sense much-needed Tracts for the Times. C.

GOD AND MY NEIGHBOR. By Robert Blatchford. London: Clarion Press. Chicago: Charles Kerr.

MANKIND IN THE MAKING. By H. G. Wells. Scribner's.

These two books which will be found of interest to every one are fully considered in the article entitled "Religion in the Making and Unmaking."

Owing to lack of space the following books are held over and will be fully reviewed in our next issue.

HE THAT EATETH BREAD WITH ME. By H. A. Mitchell Keays. McClure-Phillips & Co. pp. 351.

RELIGION; ITS ORIGIN AND FORMS. By J. A. Macculloch. The Macmillan Co., 50 cents.

THE EARLY CAVE-MEN. THE AGE OF COMBAT. By Katharine Elizabeth Dopp, Ph. D. 12 mo., pp. 160, 45 cents. Chicago: Rand, McNally & Co.

SCHOOL MANAGEMENT. PRACTICAL SUGGESTIONS CONCERNING CONDUCT AND LIFE OF THE SCHOOL. By Samuel T. Dutton. Charles Scribner's Sons.

Important Announcement

The ETHICAL RECORD will have six issues each year, beginning October, 1904, instead of five as heretofore, and the subscription price will be \$1.00. Including ETHICAL ADDRESSES (the RECORD Lecture Supplement), which will continue to issue ten numbers each year, the subscription price will be \$1.25.

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VOL. V.

DECEMBER, 1904.

NO. 6, EXTRA.

THE ETHICAL RECORD

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ERNEST CROSBY.

The Need of a Real Democracy

W. M. SALTER.

The Real Obstacles to International Peace

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Petrarch, the Humanist

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THE ETHICAL RECORD

PERCIVAL CHUBB, Editor.

Vol. V

DECEMBER, 1904

No. 6 EXTRA

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SPECIAL NOTICE—As the result of a plan to reorganize the publication activities of the Ethical Societies, it has been resolved to discontinue the publication of the ETHICAL RECORD, and to provide for the accomplishment of some of the ends which it had in view by incorporating its more important features in the two other periodicals whose work it has to some extent duplicated, the INTERNATIONAL JOURNAL OF ETHICS and ETHICAL ADDRESSES. These, together with the monthly News-Letter, the Ethical Pamphlets and the Year Book which the New York Society will hereafter publish will, it is hoped, adequately represent all the interests and activities of the Societies.

As the ETHICAL RECORD had improved its prospects during the past year, and had gained a more distinctive place in the public favor, there are many reasons for regretting its discontinuance; but it has appeared to be more economical of available resources in energy and money, that for the present other available agencies should be made use of, and that there should be as little multiplication of these agencies as possible.

Those who wish both to keep in touch with the development of the Ethical Movement and to follow the application of ethical ideas to current problems, are urged to subscribe to the INTERNATIONAL JOURNAL OF ETHICS (quarterly) and the ETHICAL ADDRESSES (monthly). Mr. Percival Chubb is to be associated with Mr. S. Burns Weston in the editorial management of both periodicals.

While the INTERNATIONAL JOURNAL OF ETHICS will continue to maintain the character by which it has appealed to scholars, and has secured a wide circle of readers in colleges and universities, here and abroad, it will devote a larger space hereafter to articles of more general interest, dealing with the application of ethical principles to the problems of social and political life, education, business, art, etc., and will strengthen the Book Review Department which has always been one of its notable features.

ETHICAL ADDRESSES will continue to publish each month a lecture given before one of the Ethical Societies, but will be doubled in size, and have a new department under the title of ETHICAL RECORD. This will contain monographs and short articles setting forth the work and aims of the Ethical Movement, and will therefore appeal especially to the members of the Ethical Societies, who should give it their support *at once* by renewing their subscriptions or becoming new subscribers. The subscription price, in its enlarged form, will be \$1.00 *per annum*.

The combination subscription price for the INTERNATIONAL JOURNAL OF ETHICS and the enlarged ETHICAL ADDRESSES will be \$3.00.

THE ETHICAL RECORD

VOL. V

December, 1904.

No. 6

Editorial.

THE ETHICAL RECORD takes regretful but propitious leave of its readers. It seeks haven in fair weather and on a flowing tide. Its prospects were never so bright; the evidences of its serviceableness never so convincing. The considerations which, despite these favoring circumstances, have led to its withdrawal—for a time at least—are those which have regard to the larger strategy of the Ethical Movement and the economic disposition of its available forces. In brief, it may be said that the demands and opportunities for an intensive cultivation of our ethical seed-plot have so multiplied upon us, that a choice had to be made between the application of our main strength to this intensive work or to that more extensive public dissemination of ethical ideas which the ETHICAL RECORD was designed to promote.

The choice between these alternative policies and competing needs was finally made with no little hesitation. The ETHICAL RECORD has a place to fill. The cloud of commercialism darkens our press and our periodicals. It is well-nigh impossible to get from our great commercialized newspapers and magazines, under such heavy hostages to financial fortune, sincere judgments, or even reliable accounts, of any matters which seem to jeopardize vested interests or to antagonize partisan policies,—such matters, for instance, as the Labor Movement or the Negro Question, the new syndicated play or the publications of a much-advertised firm.

THE ETHICAL RECORD was initiated with the hope that it might nurse into power, out of the favoring soil of the Ethical Movement, a vehicle of competent and sturdy ethical criticism, to which those of independent mind might turn with a sense of confidence and a hope of help. It has made some encouraging strides toward its ideals. It was gradually drawing to its support a constituency of public-spirited and ethically-minded readers. But it had reached a point where the next steps forward meant a large and increasing draft upon the energies and resources of its sponsor, the New York Society for Ethical Culture; and this at a time when these resources were being drawn on as never before by rapid developments and increasing opportunities within its own distinct field of missionary enterprise. It yields to these counter claims; and bides the time—of which we may hope that it has been prophetic—when the endowed periodical, established in the interests of free and uncompromised thinking and plain courageous speaking shall fulfill its function, beside the endowed School and University, as a mighty instrument of public enlightenment and leading.

Provision has been made as far as possible for the promotion of its purpose by readjustments in the publication activities of the Ethical Movement in this country. The monthly publication, *Ethical Addresses*, has been doubled in size,

and will hereafter contain, besides the address, a second section recording the efforts that are being made in the Ethical Movement to solve the problems of religious thought and organization and of educational and philanthropic endeavor with which it is grappling; while the *International Journal of Ethics* will deal more frequently with live contemporary issues which call for the application of ethical ideas and standards. The Editor of the ETHICAL RECORD will be associated with Mr. S. Burns Weston in the management of both these publications.

In addition to these amplifications, there will be an increased output of leaflets, pamphlets and monographs by the New York Society, through a committee recently constituted to pursue a more vigorous policy of religious and educational propaganda.

We close with heartiest thanks to our many friends, old and new, for their staunch loyalty to us and their encouraging faith in us; and we trust that they will continue to be allies of our continuing purpose by supporting the enterprises which are to make good our discontinuance.

School Extension Work.

IT CAN BE safely said that the movement for adult education, popularly known as the free lectures, is no longer an experiment. It is recognized in the charter as an integral part of the provision for the education of the City of New York. Its righteous claim to be considered such is shown by the constant endeavors systematically to organize the instruction. In the first years of the movement the lectures were not organized as consecutively as they are now. We now know definitely what our aim is.

The provision for adult education emphasizes the fact which now, more than

ever, should be emphasized in our American life, that men are not old at forty. From the life of Gladstone and of his rival, Disraeli, it appears that both of them did much of their best work after seventy years were past; and this was because during their whole life they continued their habit of study. Believing that the ardent desire for knowledge often burns most brightly in the mature, we feel that this provision for adult education is among the wisest steps that the Board of Education of any city in the world has ever undertaken. And in the recently-issued report of the Mosely Commission it is said that these lectures form one of the best educational efforts of the public-spirited Board of Education of the City of New York.

In this great scheme provision is made for all kinds of interests and needs. The lectures have stimulated interest in education. They have helped parents to realize what a valuable thing education is; and thus the parent becomes attached to the school. They are social solvents, for the school is the safeguard of democracy; and at these lectures the laborer and the employer, the professional man and the mechanic, have alike attended. But even more has been accomplished; for these lectures have been to many "voices in the wilderness," giving aid and comfort to many an aspiring soul, and revealing to many another accomplished; for to many these lectures have been "voices in the wilderness," giving aid and comfort to many an aspiring soul, and revealing to many its own strength.

We are imperialists; but our empire is the empire of the mind; for we believe that it is the mind that makes the body rich. We are expansionists; but we desire not the addition of territorial possessions, but the Expansion of Opportunity for true life to all men.

HENRY M. LEIPZIGER.

The Playground as a Part of the Public School.

THE playground as a part of the public school is not one, but several things. It includes in the first place the playground in the school yard. The overwhelming opinion of the grammar schoolmasters in Boston, to whom I have sent out a circular asking questions on this and other points, is in favor of retaining the outdoor recess; and it is difficult to watch children during recess without believing that it supplies a real want.

But what is a school yard playground,—how big is it? In Boston the size varies from nothing up to fifty-nine square feet for each child; the average being about nineteen square feet. The minimum size prescribed by the English Board of Education is thirty square feet per child; and my observation, and the testimony of the Boston teachers, lead me to believe that this figure is about right, although the London schools in practice generally allow forty feet. For primary schools the minimum size might possibly be a little smaller. Thirty square feet per child makes 1,452 children to the acre. In arriving at so low a figure, I am proceeding upon the theory that the use of the playground for the purpose of recess is a somewhat peculiar one. I have watched recess in the Boston schools and elsewhere a good many times; I have, on this point also, obtained the opinion of most of the masters of our grammar schools, and it coincides with mine,—namely, that what children mainly want in recess is not fixed games, certainly not such games as require an effort of attention or the accurate direction of movement. What they want is rather what is generally known as “free play.”

To indulge in this free play or “letting off steam,”—to run around, push or thump each other and squeal,—is, I believe, the ideal and legitimate occupation of children during recess. I have noticed, however, that the older boys in the grammar schools,—those of about fourteen years and over,—seem to have lost the instinct, amounting almost to genius, which makes the smaller children do precisely the thing that they ought to do in order to gain relaxation of mind while getting rid of the pent-up surplus energy of their bodily faculties (or perhaps it is the greater dignity which the boys of this age have attained which inhibits them). At all events, these older boys have a way of standing along the fence, and I have thought that for their benefit some kind of game suited to their years and dignity ought to be introduced.

I am not so sure about the girls. They have less of the thumping and yelling instinct, and in their case a greater provision for games may be good, provided the games are sufficiently frivolous; if care is taken, that is to say, not to appeal to the girl's morbid instinct for law and order. And yet perhaps the walking in clumps and whispering,—nature's prescription after a very early age,—may be the best.

A practical consideration is that the school needs the surrounding space for the sake of light and air, even if it were not to be used as a playground; and where the neighboring buildings are getting to be five stories high, as is the case in crowded tenement-house districts nowadays, this space, in order to save the children's eyes and lungs, ought to be

about as big as the need of a playground in recess would require.

Another practical consideration is that of school gardens; for when the school committee is taking a piece of land, it might as well, first as last, get it large enough for both purposes. Again I refer to my Boston teachers, and to others interested in school garden work, who perhaps have more experience, and the testimony I get points to about the fifth to the seventh grades in the grammar school as including the ages in which these gardens are especially valuable, and to about two and one-half feet by eight feet or thereabouts for each child's garden,—say twenty-five square feet per child, including the paths between; so that, besides twenty-five square feet for play, children in these grades need an additional twenty-five feet for gardens.

And the playground needs the school almost as much as the school needs the playground, for certain reasons of a practical and obvious sort. It requires, for instance, the following things which the school supplies and which would otherwise have to be specially provided, namely: drinking water and sanitary arrangements, a place to store playthings and apparatus, an indoor place for quiet games and occupations in summer, for no child can take strenuous physical exercise for ten hours a day in hot weather, and, above all, shade. As the playground must have all these things, it is economy in the use of plant to put it where these already exist.

Another advantage of the school yard as a playground is that the school site is chosen as a place that the children can get to, and is presumably as cheap as any place in the neighborhood that will answer this requirement. Land in the remote suburbs, amid the wild woods and the green fields,—or haply on a salt marsh or in the midst of some wide desert of gravel, half-bricks and tomato

cans,—land enjoying that graceful seclusion in which cheapness as well as distance lends enchantment to the view, has for the imagination of the taxpayer a strong and perennial fascination; but by some malign perversity of fate the places that the children in the crowded districts can easily get to never seem to be found in these wild and rural parts. The requirements of the city playground as regards location are, in short, precisely those of the city school.

The school-yard playground will, besides fulfilling the requirements of recess, be the playground for the smaller children during vacation and in the afternoon. For the sake of this latter use it must be furnished with a few games and toys, especially with building blocks; it ought to have swings, tilts and other juvenile apparatus such as can be hung up or cleared away during the crowded recess time; and, above all, it must be provided with two things, namely, sand and kindergarteners. A sand box will furnish occupation to as many children to the square inch as any other arrangement of the earth's surface has been found to do, and will therefore not lessen the available space. Swings can be tied up out of the way during recess and let down for use in the afternoon; and there are so many children inevitably kept at home in the afternoon that I do not think it will be found that they take up more room than can be spared for them, especially as the bar need not be more than seven or even five and one-half feet high. Swings on a playground are always used, summer or winter, rain or shine. I have seen those on the Civic League playground in Boston all in full use on a dark November afternoon, when the thermometer was well below freezing, the wind blowing a gale, and the sand and gravel hissing across the playground like a storm in the desert. The kindergartner is essential because she has studied Froe-

bel, and therefore understands what children are, what they want, and how to provide it for them.

Besides the school-yard, two other kinds of playground must be provided, preferably combined at the same point,—the outdoor gymnasium and the ball field. These should, if possible, be combined with one of the school-yard playgrounds,—or with another playground of the same class, intended for the little children,—and also with a space where the bigger girls can play really lively, romping, and exciting games. They should, in short, be family playgrounds, including benches and bleachers for the mothers and fathers to look on. They ought to include, also, the school gardens of the neighboring schools, and be otherwise, by means of flowers and shrubs round the edges, made to look a little less hideous than it is generally considered necessary for the city playground to look. But, whether thus combined or not, the outdoor gymnasium should include a place for running games, and should have in it only such apparatus as it is found in practice that the boys actually use,—a necessary caution inasmuch as the fact is sometimes overlooked that apparatus, however scientifically devised, does very little for the development of the children if they cannot be induced to go near it. The apparatus which they will actually use is principally that in which the element of falling comes in,—for instance, tilts and teeter ladders, sliding poles and coasts, swings, trapezes and traveling rings. Swings and perhaps tilts should be left out where boys past the strenuous age of ten are being provided for. Besides the sensation of falling, what the middle-sized child, especially the middle-sized boy, particularly wants is a chance to do stunts,—to show how great and brave, accomplished and generally enviable he is, and how much more so than any other boy. Partly

for this reason, horizontal bars and flying rings should be provided: vaulting horses are good, and parallel bars permissible; and there should be a reasonably soft space of sand or tan-bark for tumbling,—not merely of the casual and involuntary, but also of the more deliberate sort.

This affording of an opportunity, by apparatus and otherwise, for the performance of difficult or dangerous feats,—for doing stunts,—is one of the chief functions of the playground, because such opportunity fills a place in the boy's nature the filling of which is a necessity not only to the happiness of the boy and to the peace of the surrounding neighborhood, but also to the boy's true education, in which it supplies an essential part.

I once made a study of the small weekly magazines that are sold for a nickel and that may be described as the yellow literature of boyhood. I pursued this study at a considerable sacrifice (which anyone will understand who will undertake to read any one number of any of these magazines entirely through), because I felt that they were expert witnesses as to the boy's tastes. They are published to sell; the object of their existence is to make money, and to make it out of boys; therefore they must suit the taste of boys, and presumably succeed in doing so. In the very first one of these magazines that I read the hero starts out in the afternoon to go to a clambake. As he approaches the seashore, where the festivity is to take place, he is confronted by a masked ruffian, who jumps out from behind a tree and puts a pistol to his head. The boy quickly but firmly knocks the masked ruffian down, takes away his pistol, and is about to pull off his mask, when he hears terrible yells coming from the direction of the beach and rushes through the woods just in time to find a bull about

to kill one of the girls. He puts the bull out of business by the simple process of shooting out his eyes with the revolver; explains to the owner, who turns up just then, in a few well-chosen words that the bull was making a nuisance of himself and had to be restrained; and then, immediately after a heavy dinner of clams and pie he, very appropriately, takes part in a swimming race. He gets ahead of his rival in the race by rounding the mark inside of him, and is just going to win when the masked ruffian, with another masked ruffian, makes his appearance in a dory and begins batting him over the head with an oar,—or rather trying to do so, for every time the masked ruffian strikes, the boy dives and comes up on the other side of the boat. At last the masked ruffian gets on to his rhythm and hits him just as he comes up. The boy is stunned by the blow and immediately sinks down bump onto the bottom, where he would have drowned if his defeated rival in the swimming race had not dived and rescued him. Well, these are just a few little preliminary stunts, introduced to whet the reader's appetite for the real climax, which comes later on in a ball game, in which, of course, the hero greatly distinguishes himself.

Now that story shows what is the boy's idea of spending a pleasant afternoon,—the sort of routine that would seem to him thoroughly satisfactory and desirable. And the boy's love and capacity for doing dangerous things are not by any means imaginary. A few years ago at the Sportsman's Show in Boston there was a man who used to dive seventy feet down into a small trough of water. The man did it before a large audience and was making his living by it; but there were some boys one afternoon who, without requiring the presence of an audience,—indeed modestly seeking an opportunity when they should be as little

observed as possible,—and after the lights were put out, crawled out from a place of concealment in the gallery, got onto the man's lofty perch and, accoutred as they were, jumped into his trough or bathtub, seventy feet below, acquiring thereby only a scolding from the janitor, some wet clothes to walk home in, and possibly an unsympathetic reception when they got there.

Now, the thing to remember, from the educational point of view, is, that a boy does these things,—performs these stunts of various sorts,—not in pursuance of a mere whim; on the contrary, the impulse he is obeying is among the most persistent in his nature, and obedience to it is the most serious thing in life to him. Moreover, the central and essential truth of all is that the boy is right. It is by such obedience alone that he can attain his true and normal growth. What the boy feels, although he feels it unconsciously, and would be utterly incapable of putting his feeling into words, is, that with him it is now or never; that if certain essential qualities of his nature,—address, courage, manliness,—are ever to get their development, they must get it now. In the life of the human being, as in that of any growing thing, there is a time for all things; there is a time when each set of qualities has got to get its development, if such development is ever to be got at all. If the boy does not do daring things and does not measure himself against other boys in games and contests, he will never grow to be a man. The chance, once missed, will never come back to him.

Another thing the boy of the Big Injun age must have is a teacher on the playground,—not for the sake of discipline,—grown-ups are too soft to be of any use for that purpose,—but partly for maintaining order and partly because, for boys of this age, outside leadership of some sort seems to be in most cases a

necessity. It is true that boys who are brought up in the very strong tradition of a predominating game, or who are thrown with any older boys who take some interest in looking after them, will play without the leadership of a grown-up person. But this is not true of most boys, and is not true at the times of the year when the traditionally established game is not in season. There is a critical attitude of mind, together with a fierce individualism, in boys under eleven years old, that in most cases makes anarchy practically inevitable a large part of the time if they are left to themselves.

A boy, it has been well said, is an engine with the steam up. He is also at the Big Injun period, to a large extent, an engine without a track and without an engineer. He is possessed by a restless force and a necessity of doing something, and something, moreover, that shall have real life in it; but with no adequate power of finding out, in the paths of peaceful life at least, just what that something is,—a condition of mind and feeling which has led many good people to suspect that the enemy of mankind has special access to the minds of boys of this particular age. Obviously, he is not a whole or finished creature, but an incomplete and partial one,—an infant,—part of a larger whole. The teacher or play leader is his true supplement, as truly the other half of him as the mother is of the baby in its first year.

The leaders whom the school will furnish to the children during play hours will include an expert on games and physical exercise; but they will also include, for some hours every week, the same teachers who have charge of the children in the school room. As my boarding school principal said to me: "When you join with the boys in their games, the problem of discipline disappears."

Moreover, the true problem of the teacher is not really one of teaching, rather one of getting hold of the boy, of stimulating his spiritual life. The different subjects taught are, in their most important aspect, so many avenues by which the real thing within,—the real boy,—may perhaps be reached; and every experienced teacher will tell you that different children will be reached in different ways. The experience of the child in at last coming to the subject which really awakens a response is not so much an experience of learning as it is an experience of conversion. Whether it is geometry or clay modeling or football which he finally feels that he understands, and that he amounts to something in it, the effect on him is that of an awakening, and is seen not only in the subject in which he is first successful, but in every other lesson and in everything that he does or undertakes. To omit from the teacher's means of reaching the inner life the one means which is most likely to succeed is not a scientific way of arranging our school curriculum. It may be said, perhaps, that the boy will be reached just the same, if he has a playground, whether the playground is under the school or not; but it is not quite the same thing in that case. The illumination will be more likely to reach to his lessons and especially (a matter of great though secondary importance) it will illuminate not only the boy's but the teacher's mind, if it has been the teacher himself and not an outsider by whom the spark has been struck.

And the playground must be put distinctly under the master of the school as a part of the plant, for the proper use of which he is responsible, in order that he may have placed in his hands the machinery necessary for dealing with the whole boy, and may be made to feel

that the whole boy,—the education of boys and girls and not merely teaching them things,—is his job. The question parents ask of the head of a boarding school is not, "How much Latin have you taught my boy?" or "How good is he at arithmetic?" but "What kind of a boy have you made of him?" and until we learn to put the question to our public school teachers in the same way, we are not asking of them to do the thing that we really want done.

Another thing that a boy must have is games; and for this reason a ball field is an essential part of our educational plant,—for in America when we say games we mean practically *the game*, baseball, with football looming up as its autumn counterpart. The necessity of games is, first, because the standard of effort and of attainment reached by boys in their games is higher than is held up for them, or can successfully be held up for them, in any other pursuit. The discipline is severer than can possibly be elsewhere attained. A small boy throws a ball in such a manner as to curve in a way which, a few years ago, was considered to be impossible; another small boy hits the ball with a round stick, while a third urchin in the distance turns his back, runs as fast as he can, and finally turns round and catches the ball over his shoulder. When you consider how small a part of the curve that the ball was making this third boy saw before he started to run, and how accurately he had to judge where it was coming down, you will see that the feat is not an easy one. These boys are held up by their companions to a standard of effort and of attainment which not even the fiercest schoolmaster of the old school ever dreamed of exacting or would have supposed it possible to reach. A boy who is almost turning himself inside out in his efforts, but who fails in any point of

the game, is spoken to by his companions in language that I will not venture to repeat and with a severity which no grown person is sufficiently hard-hearted even to attempt. The strenuousness of his effort is no palliation of his offense. The standard he is held up to is an inexorable one. Good intentions don't go on the ball field. It is the thing you do the hardest that produces the most enduring effects; your deepest experience leaves the deepest crease. It is not in the school room, but on the ball field that the boy's real life, the part of it that is most serious to him, is passed. In leaving the ball field out of our school plant, our public education is playing the part of an old hen trying to conduct her duck's seminary on dry land.

There is, I know, the great difficulty of the enormous amount of space required for our national game. The man who will deserve the best of his country during the present century will be the one who will invent a method of preserving the essence of baseball within a space about one-tenth of that now required.

The other thing which the game contributes to children's education is its service as a school of citizenship. The teaching of citizenship is, I take it, the aim and purpose of the American school. It is for this reason that the state has, in our country, from the very first made the schools its business. If citizenship is the aim of our public schools, it is time that in the curriculum provided that the most potent means for the teaching of citizenship should no longer be left out of the curriculum.

In the little round games of the kindergarten the children get their first sense of social unity. In the Big Injun age the social sense seems to decline as the games become more individualistic and competi-

tive; nevertheless, there is in the very maintenance of the rules of the game, whatever it is, in the carrying on of any game at all, a social organization involved. Then gradually within the games themselves, the social instinct begins again to show; first, perhaps, in the series game, the one in which the boys feel themselves to be not merely this boy and that boy, but *a string of boys* (as, for instance, in some forms of leap frog), all doing the same stunt in turn; then come loosely organized games of sides,—first, of the “hill-dill,” and later of the “prisoners’ base” variety; and finally the great group games, in which the competition is not between individuals, but between groups of children, of which football is the greatest and the type. Running parallel to almost the whole series, is our great national game, suiting itself to every age, from the scrub game, at which the Big Injun seeks to stay in all the afternoon while the other boys hunt balls for him (the very happy hunting ground of the Big Injun period), up through games of temporarily chosen sides to the regularly-formed and organized teams,—themselves perhaps representing a school or some other larger organism,—in which each boy has his special part assigned, by the performance of which he renders his service to the whole.

These group games are, in my opinion, the best school of citizenship that exists. In playing these games the boy is not going through the forms of citizenship,—learning parliamentary law, raising points of order and moving the previous question,—he is being initiated into its essence, actually and in a very vivid way participating in the thing itself. He is undergoing the actual and habitual experience of losing the sense of his own individuality in that of a larger whole: experiencing citizenship, not learning about it.

The boy belongs to the football team during the game, and partakes of its consciousness, with an intensity hardly found in the associations of later life. A football team has a nervous organism almost as intense as that of an individual, and (after one of those wonderful problems in arithmetic that the quarterback gives out from time to time) it will strike on a given point with the combined weight and strength of its eleven constituent members,—members in a true sense,—with almost as complete a unity of intention and of impetus as that with which a trained boxer will strike with his fist. To the boy playing football, this losing himself in the consciousness of the team, utterly subordinating his individual aims to the common purpose, is not a matter of self-sacrifice but of self-fulfillment, the coming into his birthright, the satisfying of his human necessity of socialization, of becoming a part of a social or political whole. What is being born in that boy is the social man,—man the politician, man the citizen; and it is my belief that in most instances this political or social man will get himself thoroughly and successfully born in no other way.

That is what the gang impulse means. We read every day something of the terrors and evil doings of the gang; but the impulse that makes the gang is not a lawless impulse, but here again the most lawful thing there is. It is indeed a manifestation of the very spirit of law itself; it is the social spirit, the thing that all laws are intended to express. That it should lead the boy to lawlessness is not because of the perversity of the boy or of the evil nature of the spirit; it is because of our own perversity in denying to this most lawful impulse some lawful method of expression.

If in making public provision for the education of our children,—in our anxious search of the heavens and the earth and the waters under the earth for all pos-

sible subjects and materials with which to arouse and to enlighten them,—we still fail to supply the one opportunity which of all others the child's nature imperiously calls for, the one thing which in any case, if not in one form then in another, he is most certainly going to have,—then we cannot expect our system to be a success. We need the playground and we need the group game. We also need to connect these with school. In the cultivation of citizenship football represents intensive cultivation. It establishes the color, but the color must be spread over a larger area; the patriotism must include a larger group. On the Civic League playground the prizes are given, not to the team (never, of course, to the individual player), but to the school. By this and other means masters and teachers will learn how to enlarge team patriotism to school patriotism. They will also learn how to get a larger proportion of the boys playing, until in every class of thirty there shall be three nines with a substitute on each, and until in the whole school there is the spirit of "What will you do for Yale?" And then, as the time comes ripe, the teacher will, by implication rather than by precept, suggest the wider idea,—“What will you do for Rome?” He will suggest that Sam Adams, that Washington at Valley Forge, were playing the game; that the politician who works for the whole people, and the voter who votes for him, are playing the game,—and that the ward boss isn't. If our public schools are for the making of citizens, they must be enabled, and must learn, to utilize the force of the spirit of citizenship, as it actually exists in the boy's soul to-day, in such a way that it shall do its legitimate work of making a citizen of him, instead of allowing it to run partly to waste and partly to turning him into a tough or criminal.

JOSEPH LEE.

The Reception of Tolstoy's War Letter by the Christian Press.

SOME weeks ago, as I was writing in my study, I heard a tremendous noise of barking and snarling in the garden, and rushed out to see what it was; and there in one of the paths I saw a bloody spherical tangle of dogs in which I recognized bits of surface sufficient to identify Bobs, Kip and Jack, and underneath evidences of a fourth and unknown canine visitor. A stray dog, it seems, had wandered into the garden, and our home corps had at once set to work to kill him, and if I had not interfered, they would have accomplished their purpose. I separated the dogs, and let the poor victim hobble off, half dead and covered with blood. The only feeling possible was one of utter disgust. It was a nasty, brutal, hideous business. And this, thought I, is war. Bobs and Kipling are indeed well named. Put in their place their namesakes and a few other men,—a Kuroki or a Kuropatkin, for instance,—give them claws and teeth of steel, and they will behave in precisely the same way. And when they have lost their weapons, they too will bite and scratch to the end in a pool of blood. But here I noticed one moral advantage on the side of the dogs. They were thoroughly ashamed of themselves. They crouched and fawned with their tails between their legs, awaiting the reprimand which they knew they had deserved, while, under similar circumstances, the Lord Roberts and Kuropatkins strut home dressed up in gold lace, with brass bands before and behind.

Count Leo Tolstoy has been interrupted in his study in a similar way, but this time it is not by four or five dogs,

but by as many hundred thousands of men, fighting in precisely the same way and with just as little reason as our fox-terriers. He, too, runs out and expostulates with them in an eloquent paper which has been circulated all over the world; but alas, men are less amenable to reason than dogs, and the fight in the East goes on notwithstanding. Our dogs admitted their transgression, but the biting and scratching men and their friends are disposed to argue the point, and with one accord the Tsar and the Holy Synod and the London "Times" and the "Spectator" and the many kindly editors who look out for our morals (with a keen eye to the preservation intact of the spirit of militarism), cry out that while war in the abstract may be a bad thing, this particular war is a divine institution, or words to that effect.

One of these pro-war articles appeared in one of our own magazines, the "Outlook"; a magazine which claims to present Christian American thought; and I have read it carefully to find out what it could say against Count Tolstoy's position. Count Tolstoy's advice is precisely that which I gave to the dogs, namely, "Stop! Fighting is a horrid thing; cease from it every one of you!" This simple and obvious method of attacking the problem does not please the "Outlook." In the first place it insists that Count Tolstoy exhibits the militant spirit himself in his article. This may or may not be true, but it in no way affects the merits of the case. Then the "Outlook" argues that because Jesus drove the cattle out of the Temple with a whip and upset the tables of the money-changers, he "was not loth to use force," and this, it seems, is an argument in favor of schrapnel and battle-ships. Those who can quote Jesus in favor of war are welcome to their peculiar ingenuity; but I

think the habit of citing texts often confuses the point at issue, which is a simple one of present morals, and not of any one's soever opinion about it.

Let us seek out, then, the real argument of the "Outlook." In an article of the length of three columns it reduces itself to just this:

"The cure for social wrong cannot be purely individualistic. . . . Count Tolstoy would wait for the Kingdom of Heaven until every last man in the world loses all inclination to evil. . . . Religion . . . is something more than the appeal to the individual soul. Much as we respect the Doukhobors, we cannot expect from them that which Count Tolstoy expects. Rather it is from those who, ignoring affronts offered to themselves, are ready for the sake of household or for neighbor, for friend or for enemy even, to die fighting oppression and cowardice and all evil. Such men can find their arms strengthened by him who drove the traders from the Temple."

This is the entire argument, and I do not think that I have omitted a word which bears upon it. Now, what does it all mean? Why does the writer speak of "social" wrong, to begin with? All wrong that expresses itself by word or deed is social, and the use of the word merely mystifies. Should we do wrong, social, or other? He seems to imply that we should; but he avoids saying so. Then he accuses Count Tolstoy of wishing to wait for the Kingdom of Heaven until the last man enters it. The fact is just the contrary. Tolstoy wishes each individual to act as a citizen of the Kingdom now. He says, "Love your neighbor now. Stop biting, scratching, bayoneting, maiming and torturing him." "No," virtually says the *Outlook*, "to

love your neighbor at once would postpone the kingdom of love too long. We propose to go on biting, scratching, bayoneting, maiming and torturing those whom we look upon as evil until the Kingdom of Heaven comes in, all in one piece." And this is seriously offered as an epitome of Christian ethics! Let us behave like dogs until the whole world becomes humane!

Such teaching would be ludicrous, if it were not such a serious matter. Here in America, the land once dedicated to peaceful industry, we find what is probably its chief "Christian" journal, supporting war and wresting scripture to its ends, as its predecessors did in the service of slavery. And the warfare which it upholds is not, mind you, a sad "necessity" like capital punishment, of which we are all a little ashamed,—the hangman having always been more or less of an outcast; but it is the most highly honored function of the State, begilt and bespangled, and greeted by psalm-singing and huzzas. The alleged necessity of slaying a few reprobate men (who never materialize in the flesh), is made the excuse for inculcating hatred, malice, and all uncharitableness and for glorifying the trade of manslaughter, arson, rape, and rapine. We expect a Pobodonosteff in Russia, who shall darken counsel and prophesy falsely in the name of Christ, and aid and abet his nation in all its sins; but that here in America any should be found to covet the same role is indeed discouraging. Fortunately the ethics of Christianity are not committed to any church or sect; and if they are repudiated by nominal Christians, there is every prospect that they may make their own way in the highways and hedges. Man is bound to advance beyond the ethics of the dog, all the teachers and preachers to the contrary notwithstanding.

ERNEST CROSBY.

The Need of a Real Democracy.

WE THINK that we are a democratic country, that all men are equal in our eyes. We have ourselves been shocked, many of us, that the exigencies of war or of politics should have led us to subjugate a foreign people and bring them under our dominion. Even in justifying ourselves, we excuse ourselves and say we did not mean to, that circumstances compelled us, and that we knew that we were going against the time-honored traditions of the republic and the ideals that inspired its founders. Yes, and the party that especially calls itself democratic has actually opposed the war, has made great use of the ideas underlying the Declaration of Independence, has championed the cause of the little brown men, and declared that they have rights along with all others. Above all, has an eloquent spokesman, and for a time leader of the "democracy" done this; and on this account, if for no other, the hearts of many old-fashioned Americans have warmed to him, and they have voted for him regardless of past party affiliations.

But on the question of the rights of black men at home, where does this leader and where does his party stand? It was with a kind of sickening at the heart that I read a year ago the statement from him that "whether or not a given State should adopt a qualification aimed at the black race, is a question that must be decided upon the facts in the case"—a view exactly parallel to that of leaders of the opposite party, who maintained that whether we should hold brown men in subjugation against their will depended upon the facts in the case—that is, that there was no principle in the matter. Only, the fall in the "democratic" leader was the greater and the

less excusable than in those of the opposite party, since they sinned against the Declaration of Independence simply, while he could calmly contemplate the nullification of the Constitution itself. I said to myself then, "With all we hear of democracy, we still have to wait for a real democracy; we have to wait for a party that will champion the rights of men who are under our eyes as well as of men who are far away."

Since, I have been thinking on the subject I have realized more and more that genuine democracy is not a party question at all. The other great party of the country will only do a little more for the Negro,—not much more. It will tolerate the just sentiments and the cour-

age of its distinguished leader, our President; but it will not follow them. It will not even follow the plain letter of the Constitution and reduce the basis of representation in those States that have already in effect disfranchised the Negro. It does not dare to. It lives on its past; it has no principles in the present. Nor do I know of any clear word calling for justice from any of the smaller parties now asking for the suffrages of the people,—Populist or Socialist. They stand for this and that interest, but they have not the greatness, so far as I know, to stand for man, for universal human rights. A real Democratic party is a thing of the future.

WM. M. SALTER.

The Real Obstacles to International Peace.

THE RECENT MEETING of the International Peace Congress, together with the reports published in the daily papers of what is doing in the far East, have stirred a sense of pain in the hearts of many, and have led them to put to themselves the poignant question, with quite a new realization of its significance: "Why, in an age like ours, should war continue to be waged?" Twenty-five hundred years ago a Hebrew prophet with rapture in his eye, foretold the time when "the nations should turn their swords into ploughshares, and their spears into pruning hooks, when they should no longer lift up their weapons against one another, when they should cease to learn the art of war."

Twenty-five centuries have come and gone since then; and instead of this prediction coming true, nations are more zealous than ever in learning the art of war. Whereas formerly only a limited class of the population was enlisted in the standing army, to-day the great civil-

ized countries of the world count their soldiers by millions—five millions in one state—so that we may say that even those who formerly were permitted to give their attention to the ploughshares, have now turned their ploughshares into swords. New horrors have been invented, and what is surprising, they have not done away with the old horrors of war, as becomes clear to us, for instance, when we read those ghastly stories of what happened at the storming of Lone Tree Hill, where, when the machine guns had done their work and the new instrumentalities had ceased to be of use, the desperate men fell back on the old hand to hand encounter—stones were used, and knives, and the butt ends of rifles, just as at Gettysburg, you remember, at that famous corner of the hill. So we have not even made the methods of carrying on war more humane.

It is true that we have made progress in certain particulars: in the treatment of non-combatants, in the respect paid to the right of neutrals, in the neutraliza-

tion of hospitals, in the treatment of prisoners of war, in the mitigation of the sufferings incident to war; but in so far as it is necessary to achieve the object of war, we are perfectly inexorable and merciless; we shrink from no amount of suffering, if it lies along the path of the objective point to which war is directed, viz., the disabling of the enemy by wounds and death.

Now, the first point that I wish to call attention to is that in the mitigation of war, in the assistance which we have expected from the hand of science in banishing the war-like feelings and elements from human society, we have been disappointed. We had hoped that the advance of science or the advance of enlightenment, would do away with the war-like and the hostile animus among mankind. We had hoped that the spread of commerce would bring peace in its train. We had hoped that political progress would bring peace. In all these directions we have been disappointed.

People say that the advance of civilization will in time expel war. But if by the advance of civilization we mean intellectual progress, commercial progress, scientific progress, political progress, we have been so far doomed to disappointment. While there has been advance in all these respects on one side, there has been retrogression on the other side. Instead of helping us to conquer the brutal element in human nature, every ingredient and element of civilization will be powerless to do what we expect of it, *unless it be connected with and subordinate to the moral element*. In waging a moral conflict, in a moral crusade, in seeking to accomplish moral results, we must not rely on anything except moral motives. We must not rely on the advance of knowledge, we must not rely on commerce, we must not rely on democracy, so far as they are dissociated from the moral side of hu-

man nature. In seeking to achieve moral ends, we must put our moral motives to the fore, and call in those others only as subsidiary and auxiliary motives.

That is one of the criticisms which I have to pass, in all modesty, upon much that is said in the cause of peace. We are constantly hearing people say, the progress of civilization is going to put a stop to this horrible bloodshed. I say that the progress of civilization, if by civilization you mean the progress of the mind, of wealth, of political liberty, will do no such thing; and you do wrong in appealing in those directions; you build you hopes on sand.

What has science done? It has humanized the world, but at the same time science is the very first and chief confederate of war. Science has placed its knowledge of the forces of nature, its new insight into electricity and chemistry, at the service of the ghastliest passions of human nature. Science is inventing the most horrible instruments of cruelty. War would not be so terrible to-day, were it not for this help that science is giving to the worst passions. You go through the Nuremburg Museum, or any other of the historical museums of Europe, and when they show you the devices of the Inquisition,—the Iron Virgin, and other instruments of torture,—you shudder and ask yourself, How was it possible that human beings could ever in cold blood, sit down and invent such instruments of cruelty against their fellows? But here we are doing the same thing to-day; and there is no common opinion against, no condemnation of the man of science who spends the greater part of his life in devising some new means of scientifically killing and tearing to pieces his fellow-men! Such men are not condemned. There is no public opinion on the question. One would say that a man who invents such a machine is a fiend. He

is not a fiend at all:—he is a man of science, an amiable gentleman. At the St. Louis Exposition there was a beautiful exhibit of all these new instrumentalities of war, of suffering and cruelty, which has been invented by science. You were asked to admire them and wonder at them; and in all the accounts of the Exposition there was not a voice raised against this sort of thing. When a new Maxim gun or some other weapon is invented, whoever asks whether it is right? Who has ever raised the ethical question whether it is right for a man of profound scientific knowledge to prostitute it by turning it to such uses? Science is perfectly cold-blooded; it is the merchant—anybody can have its wares. If the angels of Heaven order science to assist them, science will fill the order. The angels of mercy come to the workshop of science, and science invents the most delicate instruments for mitigating sufferings, anæsthetics for blinding the poor sufferer to his sorrows and his troubles. Then come the devils into the workshops of science, and science as quickly—for it is not ethical—science fills the bill for the devil, and devises the most horrible instruments for producing suffering.

At the recent Hague Conference, Russia proposed that there should be an agreement to put a stop to this, a general understanding that no new weapons of war should be permitted to be used; and one of the chief objectors to this proposition of Russia was the American representative at The Hague Conference. America distinguishes itself in very curious ways in the modern efforts toward peace and humanity. It was the American representative who said, when it was proposed that the use of asphyxiating gas should be interdicted, that he could not see that it was rational or logical or demonstrably humane to be tender about the use of asphyxiating gases,

when it is admitted by everybody to be perfectly correct to blow the bottom out of an ironclad at midnight, and plunge four or five hundred people into the sea where they will be suffocated by water. What is the difference between being suffocated by water and being suffocated by gases? And so, on this ground, he opposed successfully the prohibition of the use of asphyxiating gases; and when it was proposed that it should be forbidden to throw bombs from balloons, again the American representative protested, and through his influence this general prohibition was restricted to a term of five years.

So there are two sides to the progress of science, and you cannot count on science to overcome and expel the evils of war, except it be yoked to the service, and subjected to the limitation of ethical ideals.

And in the same way, there are many who say that the progress of commerce and its extension all over the world, bringing nation closer to nation, will naturally bring about peace. But I fear, if we seek to convince the commercial class that peace in the long run is more profitable than war, that we shall fail in our attempt, because what is called "the commercial spirit"—"commercialism"—with no ethical limitations to it—is never far-sighted. If it were more far-sighted, it would not be commercialism. If it were far-sighted, it would be ethical, or it would be very akin to the ethical spirit. The very characteristic of commercialism is that it is intent on an *immediate* advantage, on temporary profit; and that in gaining immediate profit, it is perfectly willing to exhaust the soil from which continuous harvests might ripen for others who come after. It does not care about those who come after. Commercialism is always willing to secure the golden egg for itself, even if, by doing so, it must kill the bird which

would lay other golden eggs for other people.

As a matter of fact, commercial greed, commercial rapacity, is one of the principal provocatives of war in modern times. I need not call your attention to the history of the last two centuries, to the war which England waged in order to secure for herself the right of supplying the West Indies with slaves, the horrible right of the *assiento*. Think of a civilized nation—the most enlightened, most liberal nation of the earth—going to war in order to secure for itself, itself alone, the privilege of selling slaves! And then, again, England in the last century, in 1840, going to war in order to force opium upon the Chinese! These backward Chinese were sane enough and wise enough and humane enough to try to protect their people against the use of this awful drug, but here is civilized England saying “You *must* take the opium because it is profitable to our pockets, no matter whether you morally rot in order that we may have profits, and we will go to war to *compel* you to become opium eaters.” Was there ever anything more demonstrably awful, in the sense of a mockery upon the pretenses of Western civilization, than this opium war? And so in modern times, many of our principal wars have been waged for the same purpose. Sinister thoughts we suspect to have been back of the Boer War, and I am afraid they were not totally absent from our Spanish-American War. They are the thoughts of commercial greed.

And lastly, Democracy, the increase of political liberty, has no better assurance of peace. It was hoped that when the people became heirs to their own, when the people should share in the government, war, which till then had been waged to satisfy the ambitions of kings, would cease. Instead of that, we find that the people are worse than the king.

The people, the masses, the multitude, are much more inflammable. A great many books have been written in recent times to show psychologically how suggestible a crowd is, how easy it is to raise a wave of feeling, especially of war-like feeling, and when that wave has once been raised, how swiftly it propagates itself over the whole surface, and how presently it becomes a tidal wave, which nobody can resist. So, for the ambition of kings we have, under the reign of democracy, the madness of the multitude, a madness deliberately stirred up by the conscienceless, unscrupulous press.

And now one more point before I speak of the positive, remedial agencies, and that point is that some of the best intentioned men in modern times occupy an ambiguous position with respect to war, that they blow now hot and now cold with regard to it, are now against war and now in favor of it. That, I fancy, is the position of a great number of people, perhaps of the majority of the people. To-day you have enthusiastic crowds to hear the Peace Delegates, but that will not prevent to-morrow a perfect frenzy of enthusiasm for some new war. Yes, the very same American people that are to-day delighted with the message of the International Peace Congress, will to-morrow throw up their caps if the sensational press should succeed in stirring up trouble between us and some foreign country. The President of the United States is an example. He sent a message of congratulation and encouragement to the late Mohonk Arbitration Conference last June. He is at present engaged in calling together a new Peace Conference. At the same time he is responsible for the statement that no triumph of peace is quite equal to the supreme triumph of war, and more than once he has expressed his especial admiration for those quali-

ties which, in his opinion, war alone can develop. That is blowing hot and cold. The President of the United States in this is merely a type. I am quite convinced that he expresses on the whole what the great majority of Americans would sanction.

• The truth is that there is no ethical rule or ethical conception that plays any part in most men's judgment on these questions. Ethics does not enter in. The very same reason that makes men wish for or delight in peace, makes them on other occasions delight in war. It is a form of Epicureanism, the desire for pleasant sensations, that explains both attitudes. If you draw a beautiful picture of peace and its blessings, we all like it, because it is a picture of happiness. Then again, on the other occasions, we tire of this insipid happiness, we desire intense sensations, excitement; we tire of the *ennui*, the tedium of daily life: we wish to throw it off, and to carouse in sensations of patriotism, and in meeting danger, and jeopardizing our life, and all that. It is one kind of sensation against another kind of sensation. Ethical ideas do not enter into the judgment of those who speak alternately for peace and for war.

And yet this statement may seem too sharp to many, especially if we remember what the Field-Marshal of the German army, Gen. Von Moltke, permitted himself to say in his famous letters. Moltke, too,—and Moltke was a very highly educated and cultivated and thoughtful man,—took this double attitude. He was for peace, and he was for war. He made one of the most extreme statements in regard to war that I have ever heard, and I am only astonished that it is not more frequently quoted. It deserves to be placed side by side with Sheridan's famous saying that "War is hell." He said that "every war is a national calamity." *Every* war—and

Moltke knew whereof he spoke—every war, even a victorious one, is a national calamity. I have not seen that quoted very much; but then there is another statement of his which is quoted, in which he says "International peace is a dream, and not even a fine dream." That is very strange from a man who says that every war is a calamity—peace "a dream, and not even a beautiful dream." And why? Because if war were to cease, those generous qualities would perish which war develops, namely, self-effacement, readiness at the call of a larger cause to obliterate one's own interest, the willingness to bear great hardship without complaining, self-sacrifice. The President of the United States has said practically the same thing;—that we should stagnate in materialism if it were not for war.

To meet this point, let me say briefly, that in the first place, self-sacrifice is illustrated outside of the region of war constantly; and all those generous qualities: willingness to put one's life in jeopardy, prompt response to the call of duty, self-suppression, readiness to bear great hardship, self-sacrifice. For instance, it is a very ordinary matter for a member of the Fire Department to risk his life in a fire for a perfect stranger. The fireman will climb up a ladder to a dizzy height to rescue some sleeping child or take in his arms some helpless, bed-ridden invalid,—every step meaning possible and probable death to himself—and with that load upon him, a stranger whom he has never known, that burden of another human life, will creep down to safety. And that is so ordinary an occurrence that we cease even to wonder at it. The same kind of self-sacrifice is exhibited by many an officer of the police force, who throws himself in the way of a runaway horse, and again, for the sake of persons whom he has never seen, puts his own life in jeopardy. The same sort

of self-sacrifice is exhibited by the engineer, who seeing an obstacle laid across the road, in the path of his train, will spend with instantaneous decision the last moment of his life in trying to reverse his engine and save the passengers who are entrusted to his charge. That again is so ordinary a matter, we do not even comment upon it. And so it is with the physician, who sacrifices his life in the contagion-laden atmosphere of the small-pox and yellow fever hospital, without even a moment's question.

Do we need war in order to encourage and develop the virtues of self-sacrifice? I have been speaking of dramatic self-sacrifice. Of that other quiet kind of daily sacrifice which occurs in a thousand homes, and of which women are the most notable exemplars,—the daily giving up of one's wishes, the daily laying down or giving up the self for the sake of some beloved, and often ungrateful person,—of that I do not speak. But even for those dramatic incidents of self-sacrifice, do we need war?

If war is the school of generosity, then one would suppose that after a nation has gone through a war, the generosity of human nature would flourish beyond bounds; that there never would be such a time of generosity and self-sacrifice and kindness as that which immediately succeeds to a war. We should conclude that in a country like Germany or France, we should find the greatest abundance of such examples of self-sacrifice in daily life, while a country like the United States, which for forty years has had no war within its own borders—the Spanish-American War, of course, was a brief interlude—would be notably less conspicuous for examples of self-sacrifice in private life than the military nations. I think if you will inquire into the facts, you will find the opposite is true,—that war tends to barbarize, demoralize

people, and that the longer it is waged, the more bitter and the more brutal it becomes. And this is due to the fact which Von Moltke, and with all due respect, Mr. Roosevelt, ignored—the fact that in peaceful life the hero gives up his own existence or imperils it solely for the beneficent purpose of saving other lives; whereas the man who in war risks death does so in the act of killing. He sacrifices himself; but while sacrificing, he is trying to kill. He gives up his life, but in the very act of giving it up he is trying to take another life; whereas the physician and the fireman and the engineer lay down their lives, not to take, but to save life.

Such confusion still reigns in the minds of the most highly educated. In fact, there has been precious little thinking done on this whole subject,—a great deal of sentiment, but not enough clear, analytical thinking. A man like Moltke stands up before the world and speaks of war as the school of generous virtues, and has not gone through this elementary discrimination which I have just pointed out. It is true that Moltke, in a later utterance, modifies his position; he admits in this last utterance that war is a frightful evil, and that as he had said in his first statement, every war, even a victorious one, is a national calamity; but he pleads that there is this better side to war, and he makes this very noteworthy remark, that you must not expect the cessation of war from anything that international law can contrive, but that it is only the advance of civilization,—the German word is "*Gesittung*"—"Der Fortschritt der *Gesittung*,"—it is very hard to translate that; it is not exactly civilization—*Kultur*—it is civilization on its humane side, the progress of humanity, one might say—that it is only this that can finally overcome the evil.

The causes of war are the brutal in-

instincts, the bloodthirstiness which is not yet expurgated from human nature, the vanities of human nature, military glory, —the tinsel and meretricious pomp and splendor of war, national antipathies, racial antipathies. As against these, what forces can we bring into play?

My main contention is, then, that the moral forces and the moral point of view must be emphasized even where other forces are called into an auxiliary position, and that we must never plead merely the sentimental point of view. The appeal to sentiment alone can never lead us, never give us sufficient strength to conquer the war-like instincts, because sentiment is fluctuating. To-day we shudder when we read these accounts of the Japanese - Russian struggles, — eighty thousand human beings killed and wounded in ten days in this last battle in the plains south of Mukden! Who can realize what it means? And yet these pictures of cruelty that stir our sentiments, leave us rather weaker. We have a hopeless, helpless feeling, as if we ourselves were weltering in pools of blood and somehow could not reach *terra firma*. We cry out! We lift up our hands! But the mere sentiment of horror will not change the facts.

Nor will the appeal to the pocket help us. Monsieur de Bloch has no doubt done an excellent work in showing the heavy economic burdens that weigh down the nations; and yet at The Hague Conference, when the question of economic sacrifices imposed by war was under consideration, the German delegate jauntily remarked that he did not believe that Germany, despite these so-called intolerable burdens, was industrially retrogressing, and he could assure his confreres that the burdens of war were not so intolerable as to prevent the steady enrichment of the German people; and the French representative promptly followed his example in making a simi-

lar statement. Perhaps, if some general war, involving all the civilized States of Europe and America should take place, some world-wide conflagration, perhaps, then the nations would stop and consider, and, on purely selfish grounds, devise some means of putting an end to their international wars, because the burden and the horror of them would become intolerable. Perhaps some such nightmare as broods on the horizon of civilization must fulfill itself before war will finally be expelled.

But, hoping against that possible calamity, what is the thoroughly strong and effective appeal that we must make? Upon what must we rely? Some ground their hopes on the Hague Tribunal. Now, I believe that the establishment of The Hague Tribunal was a great step in the right direction, and yet I do not believe that The Hague Tribunal to-day is a court of justice. Just as it is provided in the Anglo-French Treaty of Arbitration that vital interests shall not be submitted to arbitration, so the court at The Hague is not yet such a court that we can afford to submit vital interests to it; and had I been a Japanese, at the time when the Russo-Japanese War was declared, I should certainly not, as a patriotic Japanese, have been willing to submit the case of Japan to The Hague court. Let us not be deceived as to this. I think it is a great mistake for us to think that we are farther along the path of peace than we really are. The court at The Hague is not yet a true court of law; and until it becomes a true court of law, it is unavailing to cry out, Why don't they submit the case to The Hague? Why doesn't Japan do it? Why doesn't Russia do it? Russia could not do it, because she intended to be the aggressor; and Japan could not do it, because she had a perfect right to resist aggression, and she was not going to submit her

honor, her life, to the judgment of an international court at The Hague.

I want, in closing, to state the three reasons why I do not regard the court at The Hague as a true court of law, and why I believe that certain other steps must be taken before judicial adjudication of vital disputes between nations will be possible; and then to indicate what in my opinion is the great preliminary work that must be done by the moral and religious forces all through the civilized world, before there can be such a thing as an international court.

What do we mean by a Court of Law? What is its first condition? The first condition is disinterestedness, and the reputation for disinterestedness. Now, in the litigation of private individuals, the conditions exist that make disinterestedness possible. You and I dispute; but we are only two, and there are millions of our fellow-beings who have never heard of our quarrel. From among those millions it is easy enough to get a jury and a judge who shall decide impartially. You would never submit your case to a jury consisting of your relatives or your personal friends. But the nations are few; there are only five or six great powers, and any court at The Hague would consist of interested people—people who, if not directly, are indirectly interested. Take the quarrel between Russia and Japan; the great powers are all interested; Germany is interested in currying favor with Russia, France is interested on the side of Russia, England on the side of Japan, while our own reputation for disinterestedness has been under suspicion since our recent adventure in the East.

The first reason, therefore, why the court at The Hague is not a court in the true sense, is because the people concerned in making it up are interested. But let me here say that it would be

possible to constitute a disinterested court nevertheless. In every nation there are three groups to be distinguished: the multitude, which is open to suggestion, and liable to sudden storms, sudden cyclones of passion; then, at the top, the governmental, dynastic, or commercial groups that are selfishly interested, and that utilize the suggestibility of the multitude; and between these there is a third possible group, the group of intelligent, educated, and conscientious people, who really desire that right shall be done. Now, if that group could be formed, and if out of it there could be established a League of Justice,—I do not say a League of Peace,—that is not what is essential to this purpose,—we should have an instrument for securing international justice.

They said at Mohonk: "We need peace in order that there may be justice." I reverse the proposition. We need justice in order that there may be peace. I would have a League for International Justice, extending through all civilized States, and acting as a direct check upon any war-like passions that might come from the multitude, a check upon any frenzy that may threaten to spread, and a check also upon the sinister and selfish designs of the cliques that control the governments, more or less,—a check, that is, in both directions, popular and governmental. Such a group or League of International Justice in all civilized States would be one whose first impulse should be, whenever war threatens,—no, not when war threatens, but when an aggression, an injustice, is being perpetrated,—to protest. Such a league would have protested the moment we tried to take the Philippine Islands without their consent, or the moment Germany said, "I also want to stay in the sun and rob China of Kouchow; that would have protested the moment France

undertook to seize Tonquin, and Russia Port Arthur. When the peace of the world is disturbed, then it is too late. What we want is an international understanding among that middle group in all States that will raise its voice effectually the moment international wrong is contemplated, so that the wrongdoer shall be face to face—not with the little group of people whose voice is drowned, as in this country the little group of Anti-Imperialists, or in Germany the little group of Liberals,—but with the best public opinion of the whole civilized world, through whom the news shall spread from land to land whenever international wrong is being attempted, whose members shall be in touch, and shall organize public meetings and demonstrations in the press through the civilized world.

The great mistake that I want to bring out is that the whole movement against war has been a movement to stop the horrors of war, when people have already run away from the leash; a movement based upon appeals to kind sentiment, or to the pocket, when the root of the whole evil is injustice. Everywhere international injustice is passed without protest. The peace societies did not raise their voice effectually when Germany went to Kouchow, they did not assemble when we proclaimed, in our hypocritical cant, that the Declaration of Independence, so far as the Philippine Islands were concerned, is obsolete, and that the idea that you cannot govern a people except with their consent is an exploded superstition. The peace societies did not protest. Why, then, do they come when it is too late? The time for protest is **when** international wrong is contemplated.

So the whole movement must take another direction. It is too sentimental and too commercial in its appeal. It is too feeble on the ethical side. A League

for International Justice should take its place. I do not want to belong to a peace society. I do not want to raise sentimental and ineffectual hands against Russia armed to the teeth, and Japan struggling for her life. If I were a Japanese, I would go to the war and fight to the death against Russian aggression; that aggression having been permitted by the civilized world, I would prefer to die rather than to live under it. The thing to do, if you want peace, is to prevent the aggression.

There is another reason why the International Hague Tribunal is a thing of very limited utility. It is very useful to investigate questions of fact, like those concerned in the Alaskan boundary dispute; it is very useful to interpret treaties, and to apply existing usage to international law; but its limitations are indicated by the fact that the men composing it are international lawyers. Now, you will notice that international lawyers are conservative. They decide cases that are brought before them according to precedent, according to practice up till now. But practice up till now is bad! This came out in the case of Venezuela. In the case of Venezuela, the question was whether the blockading powers, the powers that had gone to war, should have preferential claims above the other creditors who had not gone to war; and these international lawyers at The Hague promptly decided,—remember, they stood for a movement in favor of peace!—and they promptly decided that those powers who had gone to war to enforce their claim should have preference above those powers who had not gone to war. And why? Because, as they said, war is a legal mode of action. Ye Heavens, an International Tribunal for Peace proclaims that war is a legal mode of action! That *had been* the practice up till now; and as international law-

yers must conform to precedent, they decided in favor of war as against peace.

A third and important reason against the adequacy of The Hague Tribunal is that a court of law exists for the restraint of aggression and for its punishment. A court of law which should recognize aggression as the parent of legality, provided only that the aggressor is strong enough to enforce his will,—such a court would not only perpetrate injustice, but it would exalt injustice to the rank of a principle. A court of law must be based on the recognition of certain fundamental rights; and the most fundamental of all is *the right of the feeble to be secure against the violence of the strong*, no matter how strong. But international law, based on international practice, at present concedes that the aggressor, the strong man, is to be recognized in his aggression, if only he is so thorough in his violence as to compel his victim in a treaty of peace to recognize the fact. In other words, if a robber is so merciless and so strong that he can compel the person robbed under duress, to sign an agreement that this person robbed will no longer protest against the robbery, then the robbery is to be acknowledged as valid. That is the practice, the conception which prevails in international practice. And so long as that prevails, you cannot have an international court; for a court which is based on the recognition of aggression, if only that aggression be thorough enough, is lacking in the very elements that constitute justice.

It is for these reasons, then, that if we desire the progress of the world's peace, we must not content ourselves with merely saying, Let the nations refer their quarrels to The Hague Court. That is unavailing, because the Hague Court is not yet a court; it lacks the element of disinterestedness; and the representatives, being international lawyers, it bases its decisions on bad precedents;

and it recognizes the right of aggression, if only aggression is thorough.

What we need before there can be an international law is a basis of international ethics; it is the great universal task and mission of such movements as ours to go out and help in building up the conception that, just as an individual in dealing with other individuals, though he be never so strong, must respect the rights, even of the weak,—so there are certain rights, as between nation and nation, which must be protected by society at large. Nations, too, are moral personalities, and the strong is bound to regard the rights of the weak. That is not only not the practice at present, when the strong are everywhere infringing upon the right; but it is not even the accepted ideal: and before we have even an ideal of what is right, how can we act right? From one of the leading chairs at one of our leading universities the statement was made not long ago, that ethics, morality, pertains only to the transactions between mankind; and that in regard to the dealings between nation and nation, force is the only rule, the right of superior force. And Senator Spooner, in the Congress of the United States, not long ago unblushingly and most candidly, declared the same principle that nations are not to be bound by moral considerations; that morality is altogether a domestic affair, and that between nation and nation there must be the right of the stronger.

And you observe that hitherto we have been working under a system of ethics, the Christian system, which simply has had nothing to say about international dealings. Unfortunately the Christian system of ethics is individual, teaches only the relations of man to man; so that we have not even an ideal of international right. The Bishop of Hereford, who is now in this country, publicly expressed his regret that this should be so,

publicly declared that it is true that Christianity has not covered the field of politics, because, as he says, the principles implicit in the Christian religion have not been applied to the relations of nation to nation. Whether those relations are explicit in the teachings of Christ or not, I will not stop to inquire; but as a matter of fact, Christianity has not supplied us with a moral code that bears upon the relation of nation to nation. So, I repeat, not only is our practice unregenerated and unmoralized, but we have not even the beginnings of improvement in the ideal which we can look up to,—and ideals are the great power in the world, and the great moving force. What we need is an ideal of justice and right between nation and nation.

That is one of the reasons why to me the Ethical Movement is a necessity. It is not a question of a little charity; it is not a question of a school; it's not a question of merely helping ourselves; it is a great world-need that appeals to us. And by as much as we feel the awfulness of that need, the appeal comes to us to try as far as we can, to supply it, and so to do our part by building up this ideal, which as yet is lacking; to do our part toward bringing about the day of which the prophet prophesied,—and which will come at last, though it may be long in coming,—when "the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; when they shall no longer lift swords against each other, and shall not learn the art of war anymore."

FELIX ADLER.

We have received too late for use here advance sheets of Mr. Edward Howard Griggs' new book on "Moral Education." Our review will appear either in Part 2 of a forth-coming issue of ETHICAL ADDRESSES or in the INTERNATIONAL JOURNAL OF ETHICS.

Petrarch and his Title to Fame.

RECENTLY one intent upon spreading the fame of Petrarch delivered a lecture upon him and his work before a New York audience. The speaker was rewarded for his efforts by one of his listeners who observed that he had heard of Plutarch, and of Herod the Tetrarch, but never before of Petrarch. Certainly, had it not been for his unfortunate love affair and the little volume of sonnets, now sadly out of vogue, Petrarch's name would scarcely be better known than that of Mussato or Salutati. Yet he himself assiduously depreciated his Italian verses—"silly boyish things," "popular trifles," he calls them. It was not for them that he wished to be remembered, but for his Latin works,—his long unfinished epic, *Africa*, dealing with Scipio Africanus, his proposed Roman history and his *Lives of Illustrious Men*. But even in his own day, as he bitterly complains, the public preferred the sonnets, quite naturally, above all else that he wrote, and only one of his Latin works, and that a very poor and stupid one, viz., *Remedies against both Good and Evil Fortune*, enjoyed any considerable degree of popularity and was honored with a score of editions in the original Latin and translated into several of the European vernacular tongues. Over three centuries have elapsed since a publisher has ventured to issue an edition of Petrarch's Latin prose and verse, and one may look in vain, outside of a half-dozen of our great libraries, for copies of any of the works upon which Petrarch himself deemed that the fame for which he so ardently longed might rest.

Of his works, his *Letters* form fully one-half in bulk, and they alone still attract a few scholarly readers. They would fill six or eight fair-sized octavo

volumes, and constitute a source of unrivalled importance for the literary life of the times, since Petrarch knew pretty much every one worth knowing among the men of letters of his day. Thanks to his care in preserving and editing his own letters, it may be safely said that we know more about him than of any mortal who lived before him, not excepting Cicero.

In addition to the *Letters* we have the *Secret*, as he calls it. This takes the form of a dialogue between himself and his favorite spiritual counsellor, St. Augustine. St. Augustine declares Francesco's love of fame and his infatuation for Laura to be his besetting sins which will surely drag down his soul if he neglects to mend his ways. But to Francesco these offenses appear to be his "most glorious preoccupations," and he sturdily defends them against Augustine's scornful aspersions. So evenly does the writer hold the balance, so lithely does he turn upon himself in his earnest defence of both the mediæval ascetic conceptions of life and the more worldly classical view of our earthly existence, that one can only conclude that the conflict that he depicts was a very real one. As I have said elsewhere, "the old and new were contending for supremacy within his breast. The mediæval conception of our mortal life was that of a brief period of probation during which each played his obscure role in the particular group, guild or corporation to which Providence had assigned him, bearing his burdens patiently in the beatific vision of a speedy reward in another and better world. Petrarch formally assented to this view, but never accepted it. The preciousness of life's opportunity was ever before him. Life was certainly a preparation for heaven, but, he asked himself, was it not something more? Might there not be worthy secular aims? Might not one raise himself above those

about him and earn the approval of generations to come, as the great writers of antiquity had done? His longing to obtain an earthly reputation and the temptations consciously to direct his energies toward achieving posthumous fame, seemed to him now a noble instinct, and again, when tradition weighed heavily upon him, a godless infatuation."

Petrarch is frequently called "the father of Humanism," an epithet he but partially merits. He was certainly an enthusiastic student of such Latin authors as he could discover, and these, with the notable exceptions of Lucretius and Tacitus, included nearly all that we know to-day. He was interested in Homer and Plato, and made an abortive effort to learn quick. He doubtless stimulated others to follow in his footsteps, but he could not free himself from the mediæval passion for importing an instructive allegory into the *Aeneid*. Moreover, as Mr. Rolfe has so well said, "Petrarch seems to us to-day like a child who values the commonplaces of the poet more highly than his occasional soundings of the depths and mysteries of life. He has no appreciation of Virgil's 'majestic sadness,' 'his pathetic half lines,' his 'tears for the things that are.'"

Petrarch has also often been called "the first modern man." By far the most modern of his traits was his constant preoccupation with his own tastes and motives and his astounding power of self-analysis, which is especially conspicuous in the *Secret*, but which may also be noted in some of the Italian verses and in the *Letters*. But he had the limitations of a humanist. He had no good word to say of his own time. All that was great was long past, and he could only thank the Lord that he had been born before matters got any worse. He had none of Dante's confidence in the working out of the great drama which had begun with the coming of David on the one hand

and the founding of Rome on the other,—both divinely ordained to occur at the same time. He was no modern in his misunderstanding and scorn of the vernacular and in his testy indifference to natural science. It is true that he had no love for scholastic theology, and, with one or two exceptions, included none of the great writers of the twelfth and thirteenth centuries in his library, but he in no way foresaw, as did Roger Bacon, what was to be the trend of experimental science, which was one day to fight out its struggle for supremacy with both Scholasticism and Humanism, and win the day.

But it seems a bit ungracious upon this occasion to dwell upon the inevitable limitations of a man of letters and a humanist. Literature was Petrarch's joy and solace to the very verge of life. When his friend Boccaccio would have had him rest, contented with his renown, he replied: "So soon as I commenced to rest and relax, I should cease to live. I know my powers. I am not fitted for other kinds of work, but my reading and writing, which you would have me discontinue, are easy tasks, nay they are a delightful rest, and relieve the burden of heavier anxieties. There is no lighter burden nor more agreeable than a pen. Other pleasures fail us or wound us while they charm; but the pen we take up rejoicing and lay down with satisfaction, for it has the power to advantage not only its lord and master but many others as well, even though they be far away,—sometimes, indeed, though they be not born for thousands of years to come. I believe that I speak but the strict truth when I claim that as there is none among earthly delights more noble than literature, so there is none more lasting, none gentler or more faithful; there is none which accompanies its possessor through the vicissitudes of life at so small a cost of effort and anxiety."

No one who knows Petrarch but will say, as Pliny says of his friend: *Vivit enim vivetque semper, atque etiam latius in memoria hominum et sermone versabitur.*
J. HARVEY ROBINSON.

Co-operation in Social Work.

THE ART of organization is probably better understood by our generation than by any other that has yet lived. The greatest organizations have, however, sprung up in those realms where competition has been the most intense: in those fields where competition does not exist, organization does not so greatly flourish. Particularly is this true of the world of philanthropic and charitable effort. It has often been complained that our philanthropic and charitable institutions are not "business-like." In a sense, of course, this is desirable; in another, it is regrettable;—desirable, because where the competitive motive is rife the finest spirit will probably not be manifest; regrettable, because very often it means that the work in hand is done in a slipshod way.

Where we find co-operation among philanthropic associations, it is always due to voluntary action, and not to the pressure of circumstances. Social workers combine because they hold a certain ideal in common; business men, from a motive of interest; and the motive of interest has certainly proved the stronger force in drawing men into co-operation. It is hardly a matter of doubt that we have no society in this country, whose aim is purely to advance the interests of society, that can for a moment be compared in power and effectiveness with the Standard Oil Company, with the Trades Unions, or a hundred others that might be named.

Is it not true that our philanthropic and social organizations could be made vastly

more effective if more unified? Of course, no mistake could be greater than that of warping individuality or spontaneity; each institution as well as each individual has his own peculiar work to do and its own way of doing it. But when the common needs are so great, where the work is so pressing, is it not high time for closer and more effective co-operation? Too often those who are engaged in social and philanthropic work have only in mind the accomplishment each of his own little task, with no large comprehension of purpose which would lead him to co-operate with others working in the same field.

To illustrate: Each settlement claims to be working for the welfare of its own neighborhood; and each one is doubtless accomplishing much good. Yet the facts warrant us in saying that each of these organizations is pitifully inadequate to the work to be done. Take the matter of overcrowding: we always speak of the districts where the settlements are as the crowded districts; and yet, so far as I know, there is no co-operative attempt on the part of these various organizations to make these districts less crowded. They are each of them trying to bring about a certain amount of good in a certain part of the city that is so full of people that it is perfectly hopeless to expect that their needs will ever be met. Why should not the settlement people co-operate with those who are trying to make the districts less crowded, especially with the societies who are endeavoring to foster emigration and to handle the emigrant problem? This is especially important in New York, which has not only to face the problem of how to deal with people who are there, but also the problem of how to pass on the tremendous throngs that yearly land,—too many of whom make their homes here. The settlements can do few things that are better worth while than the making of their districts less crowded.

This is only one of the innumerable illustrations that might be given of the lack of co-operation in our institutions that are working for social good. The National Conferences of the Charity Associations are the only approach towards this much-needed co-operation. The question of a national association for settlement workers has been broached, and we are beginning to draw together. These are hopeful signs. If we may look forward to a time when there shall be powerful organizations of men and women interested not alone in individual, but in social welfare, who care for the common as well as the individual good, to a time when not only the material interests of the country will be brought to work effectively together, but those movements which are making for social and spiritual progress will become united,—then undreamt of advances will be possible.

The American way to progress is by experiment rather than by theorizing; but before we can have effective co-operation in the work we must have larger ideas and more embracing ideals. Each social worker must be able to see in the work of others an indispensable aid to his own work. We shall never get a new and effective program of social work until we have a new and larger social ideal that shall embrace all of our lesser ideals. This larger conception has already been outlined in the writings and in the lives of such men as Emerson, Carlyle, Morris, Toynbee, and others. What we need more than any new reform is the man or woman who will look clearly enough into the present and far enough into the future to be able to give us a clearer outline of a higher social and co-operative ideal.

JOHN LOVEJOY ELLIOTT.

The Women's International Council.

ALTHOUGH the International Council of Women, held in Berlin last June, with its women representatives from all civilized nations, is a thing of the past, American visitors to that meeting are still continually pressed by thoughtful people to give their opinions as to what, after all, was its real value. They have heard of the eloquence of one woman or the parliamentary skill of another; of the enthusiastic audiences, and the generous entertainments provided by the hospitality of the German people; but what they want is a calm appreciation of the ethical value of the Council to women, to society, and to the future.

The first thing to impress itself upon the visitor to Berlin, was the great diversity of standards among the women themselves as to what constituted the "emancipated woman." There was the over-dressed woman, who reminded one of a Paris model, and who would tell you confidentially that when women venture to do the unusual, they should give even greater attention to dress than ordinary women, in order to prove that they do not intend to violate all the conventionalities. In decided contrast to her was the woman with short hair and severe reform dress, who declared that if a woman wished to be free, she must begin by throwing off the yoke of her first master—the fashion-plate.

Then there was the radical woman, who boldly proclaimed her faith, that if women would but knock, every privilege, right, and opportunity would be opened unto them; and the timid conservative, who was not quite ready to think a college degree a truly feminine possession. Nor was the short-haired woman always the radical, and the fashionably-dressed the conservative; indeed, it was often

quite the reverse. To add to the difficulty of arriving at satisfactory conclusions, it was not proof positive that a woman was an all-around radical because she expressed one radical opinion. It was not impossible to find a woman who advocated with earnestness that women should vote and sit in parliament, but who was inexpressibly shocked at the proposal to ordain women to preach the gospel. In interesting contrast to her was the woman who contended that all religious offices, even to the Bishopric, were properly within the domain of women, but that all political privileges must be strictly reserved for men.

The first conclusion, then, is readily arrived at, and that is that the International Council is a conglomerate and not a unit; and, in consequence, there is no united definite purpose.

A continued presentation of papers, addresses and discussions for nearly two weeks, and in four sections, conducted at the same time, gave opportunity for hundreds of women, representing some twenty nations, to be seen and heard. There were Jews, Greeks, Mohamedans and Christians in the list. Every possible phase of woman's work in religion, charity, philanthropy, education, industry, sociology and politics was presented. These addresses were prepared intelligently and delivered with dignity and ability. There was no unity in the program, but rather a panoramic display of individual women and their work. The second conclusion, therefore, seems to follow as naturally as the first; the meeting aroused Germany to a realization that the women of the future will not occupy the position of the women of the past, and that they possess brains to think, and capacities to act, of which that great people had been little aware. Just such an exhibit was a necessary step in the evolution of the woman movement throughout Continental Europe.

The Council meetings proved a notable surprise to the members themselves in the revelation of the great number of openings into which women have already entered with credit to themselves and their sex. Women went away from that meeting with firm faith that the woman movement is only bounded by the limits of the world itself, with a new confidence in one another, more courage to work, more certainty of there being definite, positive work which women in the future may do.

The subject upon which there was apparently the most general argument was that of Peace and Arbitration. There was enthusiastic willingness to work in such a movement; but in private the most earnest believers hopelessly confessed that they had little faith that they, their children or their children's children would see the time when the army would cease to be the foremost thought of European nations, from which the conclusion to be drawn is that women as yet have little confidence in their own power to accomplish great results. They feel the helplessness of a disfranchised and unconsidered class. The Council does not, in consequence, present the organized unity which can enforce a great purpose. It is impossible as yet to weld closely such discordant elements as the evolving woman of so many races and nationalities presents.

The International Council is not at present likely to become sufficiently unified to furnish the machinery which can enforce any great international purpose. As a factor in the evolution of women, however, its influence and value is incalculable. It is accomplishing a great educational work along many lines; but to my mind, the chief results of its labors are to be found in the increased willingness of women to take up the work of the world, and the increased confidence of men in their abilities to do so.

But all such associations of women are artificial and temporary. Their crowning function is to fit women for greater things,—nothing more. When men have learned to have faith in women's work, and women have learned to believe in themselves and their duties to society, there will be no great women's organizations. If a cause is worth working for, it will appeal to men and women equally and together, and they will organize to accomplish a common purpose. Like two streams which unite their waters to form a great river; the work of men and women, which has been separated for centuries, will eventually combine into a great power for the good of the world. Meanwhile, women can best exert only "indirect influence." The results of all organized effort among women will be plentiful, however; but we shall find them in the growing self-respect of women, in the adoption of a common standard of a "womanly emancipated woman," and in the development of definite purpose among them.

The distinguished French philosopher, Charles Renouvier, who died recently, dictated to his secretary during his closing hours of invalidism his last condensed statement of the principles of his philosophy and faith. These are set in a frame-work of narrative recounting the chief incidents of those closing scenes. This makes one of the most notable death-bed Testaments, and is all the more interesting to readers of the *ETHICAL RECORD* because of the points of similarity between the general attitude and outlook of the Ethical Movement and those of Renouvier. We regret that we have been obliged to omit an article containing the most important passages of Renouvier's confessions, kindly translated for us by Mr. E. B. Babcock, and hope to find a place for it in Part 2 of *ETHICAL ADDRESSES*.

A Course of Ethical Instruction for Elementary and Secondary Schools.

ALTHOUGH the Ethical Culture School has for its highest object the moral development of its pupils, it should be stated at the outset that ethical instruction is but one of the factors depended on to produce the desired result. Other factors are: the School environment and atmosphere, or the general spirit of the School; the personality of the teachers and principals; the public opinion of the School, or the reaction of the pupils on one another. Still another important aid is the application of the historical method to every subject taught, to Science, to the Languages, to Art, Manual Training, etc., for the purpose of developing in the student's mind the idea of evolution and progress. A great deal of the Ethics work of the School is thus accomplished in the teaching of the ordinary branches of the curriculum. The methods of government and discipline adopted also constitute an invaluable element of moral training.

But in addition to all this, explicit instruction in Ethics has been introduced into the School, and such instruction is carried on systematically from the lowest grade of the Primary to the senior grade of the High School.

CERTAIN OBJECTIONS CONSIDERED.

Exception is often taken to the plan of moral instruction on the assumption that it involves a series of cold and abstract intellectual exercises, that the rules of conduct are apt to be treated like the

rules of Arithmetic, that the feelings and the will are neglected, and the connection between moral precept and moral action weakened. This objection rests on a misconception, and can best be removed by studying the methods actually employed. The appeal of the Ethics teacher is always to the intellect, the feelings, and the will conjointly; and care is taken to provide outlets for the awakened sense of duty by means of philanthropic activities in which the interest of the pupil is enlisted from the outset.

A second objection is raised by those who would not exclude direct moral teaching entirely, but prefer that such definite teaching be given incidentally, from case to case, as conditions may require. The word dropped in season, it is said,—when the pupil's interest is hot, when a moral tangle needs to be straightened out, or the perplexed conscience cries out for enlightenment,—is certain to fix itself permanently in the mind, and to become a seed that will bear fruit in season. While this statement is true, and the value of incidental counsel cannot be gainsaid, the propriety and need of continuous and systematic ethical teaching is not disproved thereby, as will appear when we consider the end which such teaching is to subserve.

WHY HAVE ETHICAL INSTRUCTION AT ALL?

What function does it fulfill in the complexus of moral training? Briefly, to build up definite concepts of right and wrong, definite ideals of action and endeavor. Vague sentiments are by their very nature unstable. Habits tend to run in grooves, to be associated with specific types of conduct, while incapable, by their very fixity, of being extended to other

*So many inquiries have been made as to the course of Ethical Instruction pursued in the Ethical Culture School and an outline has been so often asked for, that it is deemed desirable to present here the statement recently formulated and incorporated in the new Course of Study just published, by way of satisfying the wide public curiosity and interest so manifested.

related types or to new situations. Concepts are needed; concepts, determinate in their general scope, but admitting of infinite modification and of elastic application to the changeful play of human circumstances and condition.

But what is to be the nature of the concept or concepts which we shall establish in the pupil's mind? This leads to the main question which education has to face, and with which the School is concerned: What type of man and woman do we wish to create? What is to be the human outcome of the process of education? Looking ahead and seeing our graduates as they will be after they have left school, what sort of part do we wish them to play in the world? There are some persons who frankly and brutally take the ground that the sole business of the School is to turn out successful bread-winners; others regard intellectual proficiency as the end, and still others insist that the formation of character should be the highest aim. But the word character is ambiguous. A Jesuit school, a Mormon school, a Mohammedan school, a Memnonite school, might each define the building up of character as its highest end. There are many divergent types of character. Hence if we speak of the formation of character as the supreme aim of the Ethical Culture School, we are bound to state more specifically the type of character that we have in mind.

The type of character we seek to produce is that which answers to the needs and expresses the ideal aspirations of the American democracy. Democratic society in America is progressive. The sort of men and women we wish to send out into the world are men and women profoundly interested in the ideal of human progress, and competent, each in his own way, of contributing to that progress. Modern society is in process of readjustment or re-formation; the School is to be a nursery of re-formers, of persons who shall sanely and wisely

contribute their mite to the task of social readjustment. This statement, however, when taken by itself, is likely to be misleading, and the following additional points must be attended to:—

First, social progress does not consist in the mere betterment of external conditions, in the improvement of the social machinery, or in the mere increase of the sum of human happiness. The degree of perfection to which a society has attained is measured by the degree to which the social life reacts on individuals so as to develop their intellectual, æsthetic, and moral personality. The perfection of a given society is proportioned to the number of fine, strong, able, and just men and women included in it. The one point to be noted, therefore, is that social progress involves individual efficiency, and cannot be promoted merely by the inculcation of altruistic sentiments. The Ethical Culture teacher must therefore insist, as rigidly as ever did the schoolmaster of the old regime, though with a different end in view, on such things as the conscientious preparation of lessons at home, and the willing performance of drudgery; and the whole atmosphere of the School must be pervaded by the spirit of work.

The other point to be kept in mind is that true social progress is impossible without a proper counterpoise of social conservatism; that the more perfect society cannot be extemporized in a moment, nor created without due regard to existing conditions and to the historic forces which have produced those conditions. Nothing can be more fatal to true social reform than the Mephistophelian sentiment that "everything that exists is deserving of destruction." Appreciation of the slow toil of the past, and of the great toilers who have built up our present civilization; appreciation of the good which has been worked out, and which must be preserved as a permanent factor in all reconstruction, is essential and in-

dispensable. On the other hand, a high measure of self-confidence, of enthusiasm for a greater good than any which has yet appeared, of moral optimism as to the feasibility of change, is equally to be fostered in the young.

The problem of the American educator, working in and for the American democracy, is to bring into harmonious relations the three ideals of individual efficiency, social stability, and social progress, and it is in the light of this conception that the course of Ethics teaching marked out for the School must be read. Only the general standpoint can here be indicated. Those who desire a closer acquaintance must follow the classroom teaching in detail.

In the main, the pre-adolescent period, covering the Elementary and Middle Schools, is devoted to the assimilation of what is best in the moral tradition that has come down to us from the past; and the pure receptivity of the pupil is guarded from any premature reference to social change or reform. The child in the age preceding puberty should not be disturbed by the discussion of economic or political problems. His attitude should be that of reverent acceptance. The simple moral precepts implied in fairy lore and fables; the ethics of the family life, as mirrored in the *Old Testament*, and under a different illumination in the *Odyssey*; the primary rules of social life embodied in the Mosaic legislation; the examples of personal excellence and endeavor furnished by Greek history, and of consecration to the community as a whole supplied by Roman history,—are the materials used.

In the adolescent period the scene changes. The unconscious group-life in which the child has hitherto participated ceases to hold him. The growing boy or girl sees his relation to others in an altogether new light; established conventions are questioned; and the desire to make himself over, and the world over,

asserts itself. This is the period when the notion of social readjustment, carefully balanced by the more intensive use of the historical method in all branches of instruction, may fitly be introduced. A bare outline of the means by which this is attempted will be found below.*

GRADE I.—Principal duties of childhood: material found in the stories of the Bee, Frog Prince, Rose-Red and Snow-White, Red Riding Hood, Sleeping Beauty, and the Jataka Tales.

GRADE II.—Faults and duties peculiar to childhood, illustrated by fables such as: The Lark's Nest, The Wagoner and Hercules, Bunch of Sticks, Cock and Jewel, Brother Frog, Wolves and Sheep, Dog in the Manager, and others.

GRADE III.—Family relations exemplified by stories from *Genesis*: Adam and Eve, Cain and Abel, Abraham and Lot, Jacob and Esau, Joseph and his Brethren.

GRADE IV.—Social and personal relations, illustrated by the *Odyssey*.

GRADE V.—Stories of Ruth and David, with discussions of salient points and parallel instances—drawn from History and Literature—of helpfulness and sacrifice, courage, friendship, jealousy, filial and parental affection.

GRADE VI.—Story of Moses; historical parallels of the great patriots and legislators. Study of the Commandments of the Decalogue, and of selected commandments of secondary Hebrew legislation.

GRADE VII.—Selections from Greek History illustrating the personal duties.

* For the elementary course in Ethics, Professor Adler's book on *The Moral Instruction of Children* may still be consulted, though important deviations from the work as therein outlined have been found advisable since its publication.

Temperance illustrated by Spartan discipline; intellectual striving illustrated by the achievements of the age of Pericles; moral attainment illustrated by the life of Socrates. Reading material: Plutarch's *Lives*: Lycurgus, Pericles, Themistocles, Aristides, Socrates.

GRADE VIII.—Biographical subjects drawn from Roman History. The conflict of Patricians and Plebeians, and the lessons to be derived from it.

HIGH SCHOOL.

ALPHA.—A brief summary of the principal provisions of the Penal Code of the State of New York. This is designed to serve as a link connecting the High School work with the results obtained in the eighth grade by the teaching of Roman History. The study of penal legislation is intended to enforce the idea of social stability by presenting some of the main results of the past moral experience of the race as incorporated in the laws, and at the same time to impress the student with the objective character of the fundamental moral requirements.

The main work of the year, however, consists in developing the sovereign moral idea of the holliness of human nature or of the inalienable worth of every human being. This is attempted by enlisting the student's sympathy and interest in those classes of human beings in whose case this fundamental moral dictum is still practically denied. A short account is given of the slavery in the ancient world, of the revival of slavery at the close of the Middle Ages, and during the period of colonial expansion; and reference is then made to the struggle of the wage-earning class in modern times, and to the condition of the abject poor in great cities. Next, a brief study is undertaken of the negro problem, and in particular of the mental and moral suffering undergone by the educated negro in consequence of the prejudice to which he is

subjected. (The history of Ireland may also be utilized in this connection, exhibiting, as it does, the combined effects of poverty, political oppression, and racial prejudice.) The study of slavery and poverty leads to a series of lectures on the ethics of wealth, on the use of moral methods in the accumulation of wealth, and of modest simplicity in the expenditure of it. Also lessons in charity, or in helping the poor to become self-helpful. The study of prejudice leads to lessons on pre-judging others (the moral requirement that each individual be judged on his own merits, and not merely identified with the class or race to which he belongs, being especially emphasized). These lessons are followed by a general discussion of the considerations which should guide us in judging others, even the unspoken inner judgment being subject to moral regulation.

BETA.—In this year the concept developed is that of the moral trinity, or of the right three-fold attitude toward superiors, equals, and the undeveloped. The attempt is made to impress on the student that there is no such thing as an isolated line of duty for the individual, but that all duties consist in the appropriate discharge of functions reacting on the discharge of functions by others, those others being either superiors, equals, or inferiors. This idea is illustrated by means of the school organism of which the student forms a part. The duties of teachers are analyzed, and, conversely, the right attitude of students toward teachers: then the duties of classmates to one another, then the duties of upper classmen to the members of the lower classes, etc.

Next follows an attempt to reconstruct the home relations of the adolescent student, to reinterpret his or her relations to father and mother, brothers and sisters. The principal idea brought out is that the son or daughter is no longer to be the

passive recipient of parental benefits, but is to share in the inner life of his parents, to learn to realize the burdens which they carry, the difficulties with which they have to contend; and ways and means of helpfulness to parents are considered. It is also specially emphasized that this new attitude on the part of the growing son or daughter is a means of gaining insight into life, and of understanding the general limitations which hamper the efforts of adult men and women in the course of their upward development.

In connection with the discussion of the school organism, a series of lessons has been worked out, intended to set in relief the responsibility of the students for the information and maintenance of a fine public opinion in the School. Such subjects are discussed as cheating at examinations, prompting, use of profane language, right relations between the sexes in school, and the true ideal of rivalry, both in studies and in athletic exercises (competition for the sake of developing excellence, not for the sake of triumph).

GAMMA.—The work of this year centers around the topic of vocational ethics. The main thought is that the vocation should be treated as an instrument of intellectual and moral development, as a means of building up personality; that a man is not to be a physician first and a man afterwards, but to become more of a man through his career as a physician, the same being true of the priest, of the lawyer, of the merchant, etc. Next, the thought is worked out that this end is to be achieved by right relations toward superiors, equals, and inferiors in one's own vocation; and, lastly, much is made of the interdependence and interaction of the various vocations upon one another. The study of vocational ethics leads to lessons on the self-regarding duties. These duties are treated in the main as intended to fit the individual for

his social task. Temperance and the instrumental perfection of the body; the government of the passions in general; the intellectual duties, and the training of the will, are all considered from the social point of view. At the end of the year a discussion of friendship follows, as based chiefly on comradeship in preparing for the work of life.

DELTA.—The State is the principal subject of this year's work; the State as having for its ideal aim the unification of the various vocational groups in the expression of the national character or the national genius. It is represented as the object of the American State to secure the highest efflorescence of American art, American science, American inventiveness; above all, to give expression to the American ideal of the best life, understanding thereby that life which permits to each citizen the freest and richest fulfillment of his capacity as a social functionary. The various forms of government: monarchy, aristocracy, and democracy, are compared; the defects and the peculiar excellencies of each are considered and exemplified; and the ideal democracy is defined as that form of political organization which aims to incorporate the rarer excellencies of the monarchic and aristocratic constitutions with the specific excellencies of its own.

In connection with the discussion of the State, a kind of short catechism of political ethics is worked out. It embraces in elementary fashion the ethics of loyalty and treason, the ethics of party, the ethics of taxation, etc.

At the end of the course, a brief study is undertaken of the Church as the earthly embodiment of the ideal of the perfect society. As the ideal of the perfect society varies, the type of the Church will vary, but the above definition, it is believed, marks out the place of the Church in general, taking the word in its broad-

est signification, as a social institution of indispensable value.

In dealing with adolescent students, it is of the utmost importance to use collateral reading as freely as possible. The *Apology* of Plato has been read and discussed in class with excellent results in connection with the lessons on the supremacy of law. The *Meditations* of Marcus Aurelius, and certain selected texts from Seneca and Epictetus, are also valuable within limits, though the Stoic attitude pure and simple is not encouraged. In connection with the discussion on friendship, the chapters of the subject in Aristotle's *Ethics* and in Kant's *Tugendlehre* are utilized; also Emerson's *Essay on Friendship*, etc.

A word should be added as to the attitude of the teacher. Nowhere is it more true that *corruptio optimi pessima* than in regard to Ethics teaching. It is infinitely better to have no moral instruction at all than to handle this delicate subject in a trifling, pedantic, or unworthy spirit. Careful preparation for each lesson is expected of the teacher, no matter how often he has given the same lesson before; and he should go into the classroom with something of the same sense of consecration with which the minister enters the pulpit. Again, it should be remembered that while the freest discussion on the part of the pupils is encouraged (the method employed being the so-called Socratic), the impression may never be conveyed that the fundamental fact of moral obligation is an open question, to be decided *pro* or *con* by the young people sitting in judgment. The sublime character of morality would be degraded by such treatment. It is reverently assumed by the teacher, at the outset, that man is unconditionally under obligation to do the right. It is also assumed that certain elementary forms of right have been settled by the experience

of mankind. The business of the class, with the help of the teacher, is to discern with precision, and with some refinement, what the right is, and to see right and wrong principles reflected in the social consequences to which they lead.

Preparatory and collateral home reading, and reading in class; discussion in class; essays by the pupils, embodying the results of the discussion; and, in the lower grades, the memorizing of appropriate poems and proverbs, are the instruments used. From Beta of the High School upward, the Ethics teaching is given to the boys and girls in separate sections.

Finally, it must be repeated that the Ethics teaching is intended to cap the climax, so to speak, of the ethical influences that pervade the entire School; that it seeks to bring to consciousness the things that are present unconsciously in the School atmosphere; and that it is carried on in close co-operation with the classroom instruction in all the other branches of the curriculum.

The higher education reaches but a small proportion of our citizens. A recent report of the Commissioner of Education says that only a little over one per cent attend the colleges and universities of the land. And when it is remembered that, according to the last census, a million and a half men, of voting age, were unable to read or write, that is, eleven per cent of the total male population, it will be seen how important the *continuance of education* is in a country whose government is determined by popular suffrage. And the greater portion of this illiteracy, let it be borne in mind, is not among persons of foreign parentage. The percentage of illiteracy among the foreign born is large, but among the native-born of foreign parents it is smaller than among those of native parents.

George Bernard Shaw.

IT IS A GREAT PITY to be obliged to take Mr. Shaw seriously; to sit gravely and critically at the gay feast of piquant paradox which he provides for us. But at times he protests such solemnity and insists upon donning his preaching robes with such elaborate toiletting and such rebuking ceremony, that one must pay some respect to his demand. However, no one who is so assiduously bent upon proficiency in the gentle art of shocking as Mr. Shaw is, can be consistently serious. The irrepressible gusto of the boy who cannot resist an opportunity for a practical joke is continually spoiling a serious first intention. Mr. Shaw, the caricaturist and satirist, the ideal jester at august functions of the "emancipated,"—a Touchstone wittily affronting our etiquette of reputable culture, and our fashion-plates of intellectual good-breeding—this Mr. Shaw is a most entertaining and wholesome apparition.

But Mr. Shaw insists on playing another role. He has a Superman to exhibit and advertise; and he is overcome with a sense of his responsibilities as showman. The solemnities of the prefatory discourse over, the curtain is drawn back, and before we are aware of it, the showman has us all in a rollicking mood, the Superman is about his antics, and we vote the exhibit one of the successes of the season, and Mr. Shaw the most accomplished of caterers. We look round upon his audience: it is decidedly mixed, but is composed largely of the elite of jaded intellectuality in quest of a new sensation. From what we hear of their commentary between the acts, they have forgiven Mr. Shaw for troubling them with his medley of Schopenhauer-Wagner-Nietzsche-Ibsen-ish philosophy; for they have not only been greatly entertained, but have been confirmed in their

fashionable paganism and pyrrhonism. Mr. Shaw is with them, they flatter themselves, in their repudiation of anything in the shape of settled convictions, and in their superiority to reason, duty, and virtue.

But we leave these hopeless people for that minority in Mr. Shaw's audience whom he has persuaded to take him seriously. As he has intimated, his cherished purpose with these is that of undermining their "morals," of battering down their scarred and ancient idols,—nothing so modern as God, Freedom and Immortality, but the hoary deities, Reason and Duty,—and of winning them to an indefinite something which we will conveniently label the Gospel of Supermanity.

To understand what this gospel is, we turn to the two volumes recently republished here: the *Quintessence of Ibsenism* which belongs to Mr. Shaw's age of pupilage (1891;) and *Man and Superman*, which shows his early views come to their full,—their very full—maturity. The earlier book,—republished for the light it throws, not on Ibsen, but on Shaw,—proclaims the end of the Age of Reason, which must go its way after the Age of Faith, because Schopenhauer has shown that we keep agoing, not for reasons, but in fulfillment of our will to live. "Only the other day our highest boast was that we were reasonable beings. To-day we laugh at that conceit, and see ourselves as wilful creatures." Mr. Shaw, it may be said here, is up to all sorts of jugglery with the word "will," alias "will-to-live." Of course, then, Duty also falls from its pedestal after Faith and Reason. "Is Duty more sacred than God or Reason?" Certainly not: it is much more of a nuisance. And duty gone, we must also get rid of those masks of human weaknesses and hypocrisy,—ideals. "The real slavery of to-day is

slavery to ideals of virtue." "The realist at last loses patience with ideals altogether, and sees in them only something to blind us, something to numb us, something to murder self in us, something whereby, instead of resisting death, we can disarm it by committing suicide."

Lo, then, in the place of these objects of a degrading idolatry, we have a new Fetish—the Will, alias the Will-to-live,—a blind, fatal, tyrannical force, which is *ex hypothesi* reasonless and conscienceless. In the name of what principle or consideration we are to yield ourselves to this unchartered monster; what are its credentials; why it should receive our homage; what is to come of resigning oneself to it, we are not told. We cannot be told. No reasons *can* be given,—for the universe has beforehand been reduced to stark reasonlessness. Mr. Shaw inconsistently attempts an explanation. Ibsen, he tells us approvingly, "has devoted himself almost entirely to showing that the spirit and will of Man is constantly outgrowing its ideals; let none of them be placed above the obligation to prove that they are worth the sacrifice they demand." If by this is simply meant that human ideals are subject to revision, and should be revised from time to time, it would be harmless; but it really amounts to a rejection of all ideals, because ideals commit us to something; and we ought not to commit ourselves to-day to something which, to-morrow, that incalculable, freakish Will may repudiate. "What Ibsen insists upon is that there is no golden rule—that conduct must justify itself by its effect upon happiness, and not by its conformity to any rule or ideal. And since happiness consists in the fulfilment of the will, which is constantly growing, and cannot be fulfilled to-day under the conditions which secured its fulfilment yesterday, he claims afresh the old Protestant right of private judgment in questions of conduct as against all institutions, the so-called Pro-

testant Churches themselves included." The policy of non-committal can no further go. He who is happy dancing attendance upon a whimsical Will, must either have played strange tricks upon his intelligence, or must have most modest expectations of happiness.

In *Man and Superman* we have an amplified sermon on the same text, developed so as to exhibit man, not only as the creature of a blind fury of unreason within him, but pursued from without by the fury, Nature, intent on enslaving him to her service in propagating the race. Woman, the sex-fury, is at his heels; and even poor Superman falls victim to her. It is a depressing situation. No wonder Mr. Shaw should say to his dedicatee: "I don't know whether you have any illusions left on the subject of education, progress, and so forth. I have none. Any pamphleteer can show the way to better things; but where there is no *will* there is no way Progress can do nothing but make the most of us all as we are The bubble of Heredity has been pricked: the certainty that acquirements are negligible as elements in practical heredity has demolished the hopes of the educationists as well as the terrors of the degeneracy mongers. We must either *breed* political capacity or be ruined by Democracy." Here is the blessed word,—"*breed*." The will-to-live can, after all, be made to behave itself. The right kind of it can be *bred*; calmly and ingeniously bred by scientific marriage or mating, by scientific, non-parental training, and other marvels of supermanish artifice. So is reason inconsistently re-installed as the ultimate potentate, dictating terms to that wanton will-to-live; and it looks very much as if Duty might squeeze in along with Reason. Here at last Mr. Shaw's old-time reforming Will takes refuge. A foiled and piqued reformer, he has been driven to the conclusion that nothing is to be hoped for from human faith, reason,

morality, or idealism; nothing from the forces of religious, political, socialistic, or educational effort. One last resource is left; the race must be re-born, born by improved methods,—by what some of Mr. Shaw's American forerunners have styled Homo-culture. If we cannot secure better born men and women, the game is up; for our star of hope, the Superman, like the poet, is born and not made. It follows that your real reprobate is he who does not fight his romantic instincts, and submit himself to the new Regime for the Regulation of Human Reproduction. Should the poor man or woman ask why, and urge that the will-to-live, the desire to be free, and to realize himself and enjoy happiness is strong in the old way of love and marriage and fatherhood and domesticity, Mr. Shaw must resort to paradox.

The main recommendation to this new Gospel of Supermanity is its pungent, entertaining quality. Here are a few of its Counsels of Perfection:

"Do not unto others as you would that they should do unto you. Their tastes may not be the same."

"Never resist temptation: prove all things: hold fast that which is good."

"The golden rule is that there are no golden rules."

"The art of government is the organizing of idolatry."

"Democracy substitutes election by the incompetent many for appointment by the corrupt few."

"The vilest abortionist is he who attempts to mould a child's character."

"He who can, does. He who cannot, teaches."

"If a great man could make us understand him, we should hang him."

That this naive philosophy of the paradoxical should capture anyone may seem incredible; but it does. It has such alluring airs; it is so splendidly superior to mundane morals; its disciples have so gloriously outdistanced poor plod-

ding and fuddled humanity; they see so clearly the mistaken efforts of the ages, and stand so sublimely above the welter of cramping laws, institutions, and customs. Certain aspects of human nature are a closed book to them. They are simply minus certain fundamental instincts; the normal emotions of love between man and woman, parent and child and kindred, is unknown to them. The strife of flesh and spirit is as strange as it is absurd to them.

The phenomenon of extreme reaction against conventional morality which Mr. Shaw and his cohorts exemplify is familiar in history. As in former instances, the impulse of rebelliousness is the main matter: the service performed is negative, critical, and disintegrating. It is a valuable service, to be sure; loosening the tight grip of many a throttling prejudice and superstition; and making for a new sincerity and a new and deeper sense of reality. But here it ends. It was with instinctive consistency that Mr. Shaw, when he found people building positive doctrine out of his "Candida," poured upon them, in his masterpiece of delightful humor, the cold douche of self-ridicule. And because he is such a humorist, Mr. Shaw is his own best antidote. In the solvent of his humor shams and hypocrisies, humbug and pretentiousness are delightfully put down. And beneath it we discover his old fundamentally kind nature and his old idealism of temperament. It will out at times, as in this passage—O blessed inconsistency!—with which we close: "This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap,—the being a force of Nature instead of a feverish, selfish, little clod of ailments and grievances complaining that the world will not devote itself to making you happy."

Books That Concern Us.

THE LITTLE BOOK OF LIFE AFTER DEATH. By Gustav Theodore Fechner. Translated by Mary C. Wadsworth, with an Introduction by Prof. William James. Boston: Little, Brown & Co.

Those who are interested in the speculative consideration of a future life will welcome this excellent translation of Fechner's "Buchlein," which first appeared in Germany in 1836. Prof. James' introduction will serve for many as a first introduction to Fechner's system of philosophy, which he declares now "promises to become scientifically fashionable."

Here, with some speculations of the esoteric sort, is much also that will prove interesting and new to many readers. The primary analogy between birth and death, as ushering, each of them, into a new state, is familiar; but Fechner uses it far more strictly than do ancient Bible writers or modern poets. His central thought is that, as before birth the body of the child is formed to live independently after birth; so in life the self, made up of all that is effected in life, is formed, to live independently after death.

Perhaps the most valuable part of the book is its discussion of the spiritual organism in which every individual life finds a place. Apart from his contention that the spirits of the dead are still organically related with the living, there is in this idea of a spiritual organism of humanity, deep suggestiveness for one who would seek the way and meaning of life, not in isolated individuals, but in the relationship of spirit to spirit. L. W. S.

FROM EPICURUS TO CHRIST. By Wm. De Witt Hyde, President of Bowdoin College. Macmillan.

President Hyde's book is of unusual interest and importance to the student of ethics. It is, as the sub-title announces, "a study in the principles of personality," (a just conception of personality being the very essence of ethics). The duty of a man, conscious of his own dignity as a member of human society, to his fellow members of society, each endowed by him with a like dignity of personality, is the final, inclusive duty. Towards its practice all preaching should be directed. President Hyde notes five classic conceptions of the principle of personality which were held and preached by the moral leaders of mankind in the cen-

turies from Epicurus to Christ: the Epicurean ideal of pleasure, the Stoic ideal of abstract law, the Platonic ideal of subordination of lower to higher psychic processes, the Aristotelian ideal of the employment of all one's nature in the harmonious on-striving toward the highest ends, and the Christian ideal of an unrestricted and unqualified love for all mankind.

The treatment of these five types of ethical theory is uniform. The great champions of the theories are allowed to speak for themselves in carefully selected representative passages from their writings. The strength and beauty of their doctrines are generously recognized and warmly recommended for the Christian's adoption. Their defects are unsparingly revealed and set as a warning signal to the drifting eclectic. At the same time, the treatment is progressive. From a minimum of good outweighed by the gravest evil in Epicureanism, to the unexceptionable good of Christianity there is a steady progress through the intermediate grades of Stoicism, Platonism and Aristotelianism. The text of President Hyde's treatise could be found in a sentence from his earlier book on *Social Theology*: "The worst enemy of the better is the good."

That any earnest thinker could be satisfied to subscribe to Epicurus' doctrine of the final value of pleasure, Dr. Hyde has no fear; yet he warns us not to fall "below an ideal which we despise," by neglecting the refreshing, recuperating joys of life in the opposite folly of remorse or peevish performance of duties. "Happiness is up at auction every day." Foolish the man who does not bid for his share! Stoicism, too, furnishes an ideal, which, while it is not worthy for its cold impersonality to be an absorbing ideal, is nevertheless an indispensable element in the highest conception of manhood: namely, the stern consolation of the immensity of nature as compared with our petty selves, and the immunity of nature's laws from disturbance by our caprices or vagaries.

In Plato and Aristotle, the author sees a far deeper search for the essence of personality than in the Epicureans and the Stoics. The problem becomes a complex one in the hands of these masters of Greek metaphysics. No one principle, like pleasure or self-elimination, is singled out as the key to the life of highest good; but the reason, the spirit, the appetite, all enter with plausible claims into the contest for preferment. Personality with Plato is realized in the proper subordination of lower

to higher, with Aristotle in the enlistment of both higher and lower in the absorbing pursuit of the highest end imaginable—the “constant translation of pictured potency into energetic reality.”

Therewith we have practically reached the Christian ideal as expressed by St. Paul in the words of his letter to the Philippians (III. 12-14); and, in fact, President Hyde concedes that the limitations of Aristotle were “only those of the age and city in which he lived.” In other words, Aristotle’s ethical imperative is impossible of improvement: Devote thy life entirely to the highest end. His selection of means is efficient: Let wealth, power, position, passions not be rejected or crushed, but rather used as servants of the soul striving toward its ideal. Only Christ infinitely surpasses Aristotle, because both the end and the means are higher and nobler in Christianity than in the Greek ethics.

Dr. Hyde’s book, then, is written chiefly as an introduction to its closing chapter. The systems of Epicurus, Zeno, Plato, and Aristotle are only the foils against which the splendor of Christianity is made more splendid still—the rising stages in man’s struggle to realize the true principle of personality which was reached in the transcendent person of the Gospels. “Christ translated law into love and thereby won the spiritual leadership of the world.”

So far, so good. We are still on ethical ground; still faithful to the promise of the title: “A study in the principles of personality.” Ethical teachers will probably never unanimously concede to Christ “the spiritual leadership of the world;” but Dr. Hyde is with an overwhelming majority in so doing, and he has given good reasons for the faith that is in him.

Unfortunately, at this point the author weakens his case by entering an apology in the name of the great ethical figure of the Gospels for the theology of the Christian Church. He patches the old garment with the new cloth. He deduces from the ethical pre-eminence of Jesus the supernatural revelation of Christianity (p. 234) and champions the continuance of creeds, rites, ceremonies, officers, organizations (the Church, in other words) as a necessary evil! (“The pure gold of the spirit is most conveniently circulated when mixed with the alloy of rites and ceremonies, etc.” p. 244.) He comes dangerously near advocating moral quietism (p. 251), the very doctrine he has condemned in certain of the Stoics. These traits are the more significant as they are the common method of

liberal Christianity to-day. The emphasis has shifted, by the confession of such men as Hyde, Gladden, Abbott, Hillis, Knox, Bradford, from the supernatural and transcendent to the ethical and immanent in religion, and yet the old forms are kept, the old dogmas “reinterpreted.” The question that presses upon us as we read these representatives of the “new theology” is this: Will it be possible to find in the ethical conception of Christianity an apology for its supernatural origin, as it was possible in the old supernatural conception of Christianity to find an apology for its ethical and philosophical finality? D. S. M.

MATTHEW ARNOLD. By G. W. E. Russell. Scribners, 1904.

MATTHEW ARNOLD AND HIS RELATION TO THE THOUGHT OF OUR TIME. By W. H. Dawson. Putnam, 1904.

Matthew Arnold as a poet and literary man has already been considered by a host of minor critics, and in the biographies of Professor Saintsbury and Mr. Paul. But up to the present year no book aiming to make a critical study of Arnold’s work as an educator and as a critic of society and religion, had appeared. To provide such a study is the function of the two books by Mr. Russell and Mr. Dawson respectively, which, by an odd coincidence, were published almost simultaneously. A reading of these two books leaves the leading points of Arnold’s doctrine stamped with perfect clearness upon the mind.

Arnold stands forth first and foremost as the apostle of culture. The man of culture is he who aims to consider every subject with which he is concerned in the light of the best that has been known and thought in the world. It is by culture that man is lifted into an atmosphere of thought, learns to live a rational life as an individual, and to serve society intelligently. It was in the spirit of the man of culture that Arnold came to every task he undertook.

In education, Arnold, at a time when science was claiming more than its fair share in education, was the champion of the humanities and of letters, and claimed a place for them in every school and university curriculum. He pleaded consistently for a co-ordinated system of education under municipal control, and, since his death, the scheme he advocated has, to some extent, been put into effect.

Arnold, if not the greatest, was one of the greatest critics that has ever turned his attention to social questions, to public manners,

morals, and habits. He directed his critical attack against English society in the three divisions, which he graciously described as "a materialized upper class, a vulgarized middle class, and a brutalized lower class." It was the middle class,—those whom Carlyle described collectively as "Respectability in its thousand gigs," and whom Arnold nicknamed the Philistines,—who had to bear the brunt of his satire and irony. In Arnold's view what England most needed at the moment of writing was intelligence, and in intelligence the middle class were signally lacking. In politics Arnold claimed to be a Liberal; but his Liberalism had a Democratic basis. Indeed he was rather in sympathy with collectivist Radicalism than with orthodox Liberalism; for he did not in the least dread the intervention of the state between employer and employed. In a word, to quote Mr. Russell, "his ideal of a state can best be described as an educated Democracy, working by Collectivism in Government, Religion, and Social Order."

In treating of Arnold's religious essays we are really in the sphere of ethics; for to him religion was ethics vitalized in the emotions,—no more, no less. Three causes brought him into the field of religious controversy; his passion for truth, his love of the Established Church as the national organ for the advancement of righteousness and the spread of culture, and finally his disapproval of Dissent on the ground that its separatist spirit was a bad thing in itself, and tended besides to hamper the good work of the Establishment. His passion for truth led him to deny all the essential doctrines of the Churches and he believed he was doing religion a service in seeking to give it a natural sanction, and to discredit the supernatural sanction, based upon prodigies and wonders, in which the spirit of the age was more and more refusing to believe. The positive side of his religious teaching lies in his attempt to construct a Christian ethical system upon the lessons of experience. The great virtues of his ethics were kindness and pureness, charity and chastity. It should be remembered in thinking of Arnold's ethics, that, as a moralist he stands apart, because of the singularly harmonious union in him of enthusiasm for righteousness with the artist's love of the beautiful and the seemly.

The adverse criticism of these two works may be summed up by saying that each is too much a mere re-statement of Arnold's doctrine; that the expressed intention of each au-

thor to trace Arnold's influence has been inadequately fulfilled; and that an insufficient attention is given to the estimate of the value and authority of his ideas. It should be added, however, that there is much miscellaneous comment that is helpful to a right understanding of Arnold's doctrine. K.

TOLSTOY AND HIS PROBLEMS. By Aylmer Maude. Funk and Wagnalls Company.

This book is a second edition, revised and slightly altered from that of 1901. Of the ten essays of the book, "seven," as the author's preface states, "deal directly with Tolstoy and his writings, the other three utilize his teaching more indirectly." The first class includes *A Short Biography*, drawn largely from "My Confessions," and *Talks with Tolstoy*. These two, together with the essay on *Tolstoy's Teachings*, are not far different from the flood of magazine articles about Tolstoy, in that they, too, approach the man from without.

Distinct from these, however, are four essays interpretative of Tolstoy's view of art, of his "Resurrection," and "The Slavery of Our Times," which are admirable statements of Tolstoy's method, purpose, and conclusions. Then there is a third group, embracing *The Tsar's Coronation*, which treats of the folly of "the worship of rank, wealth and especially royalty," with English illustration; *Right and Wrong*, in which the evolutionary philosophy is held to be the test of Tolstoy's principles; and *War and Patriotism*, concerned with the ethical issues of the British war in South Africa.

These three last-mentioned essays are the most valuable part of the book, since they give us Tolstoy transfused through an English personality, and brought into Western life, to use the terms and forms of thought with which we are familiar.

The book will be found helpful to students of Tolstoy; and all who are interested in ethical problems will do well to read especially what Mr. Maude has to say of the authority of conscience, in the essay on *Right and Wrong*. L. W. S.

HERBERT SPENCER: AN ESTIMATE AND REVIEW. By Josiah Royce, together with a Chapter of Personal Reminiscences by James Collier. Fox, Duffield & Co. \$1.25 net.

The fact that this volume comes from Prof. Royce's pen is a guarantee of its scholarly and interesting character. Prof. Royce, dealing

with Spencer as an exponent of modern evolutionary principle, begins with an outline of the history and meaning of the idea of evolution, then goes on to review what the "autobiography" reveals as to the origin and significance of Spencer's own view of evolution, presents this view in its finished form, and passes critical judgment upon it. In a separate essay he deals with Spencer's educational theories.

The most distinct feature of the book is the use which it makes of the "Autobiography." Prof. Royce finds many a clue to the character of Spencer's thinking in the facts of his life,—his education by his father, his nervous invalidism, the well-defined and restricted scope of his interests. It is well known, of course, that Prof. Royce is an idealist and a metaphysician, whose point of view differs very widely from that of Spencer. He himself realizes his liability to an unsympathetic estimate, and has these wise words on the point:

"When we attempt to estimate the value of the system of ideas which we have thus sketched, it is well at once to lay aside certain controversial tests by which Spencer's opponents have altogether too often sought to try him. In the end, a system of this sort must be judged in the light of what it tries to accomplish, and not in the light of considerations which are foreign to it. Thus, for instance, as myself an idealist, I find myself profoundly at variance with Spencer's theory of knowledge, and with his doctrine of the Unknowable. Yet, viewing the man historically, I have to see that his concern with the problem of knowledge was, comparatively speaking, of incidental importance to him; that he never attacked the problem with any very serious and reflective interest in finding where the problem lay; and that his elaborately stated analyses of "The Universal Postulate," of the "Theories of the Metaphysicians," and of the "Relativity of Knowledge" had their place in his exposition merely as conscientious but uninstructed preliminary efforts to clear the way for quite other considerations, in which he was positively interested. Otherwise, these discussions of Knowledge and Being expressed his classic limitation to certain very simple intuitions,—the wholesome, straightforward intuitions of an English radical, who, having early seen that we *can* know about natural causation, but cannot know anything about theology, and that we *can* know our rights and our duties, but cannot make out what it is that interests some people in Plato, in Kant, and in all such speculators,—henceforth re-

flects upon ultimate problems only for the sake of bringing to sharp expression the beliefs that he never learned to question or to analyze."

Prof. Royce, nevertheless, has some severe strictures to make upon Spencer's thinking. Regarding a main business of a theory of phenomena as being the systematic arrangement of systems of facts in ideal serial orders, he characterizes Spencer's theory of evolution as one which does not determine the relations of the essential processes of evolution to one another; does not define their inner unity, and does not enable us to conceive a series of types of evolutionary processes in orderly relation to one another. Yet, for all this, Spencer was a valiant pioneer in his field, and has established for himself an important and secure place in the history of English thinking. A tribute is paid again and again to the clarity of his nature, his straightforwardness, his independence of spirit, his unswerving loyalty to his task and his ideals.

In what is said about Spencer's educational theories the "Autobiography" is heavily drawn upon. The limitations in Spencer's home-training, and in his temperament and outlook, are traced in his chapters on Education. The leading ideas of these chapters are helpfully set forth, but the absence of criticism here where there is such call for it, is disappointing. Mr. Collier's chapter of Personal Reminiscences supplements in an interesting and valuable way what Prof. Royce has said concerning Herbert Spencer's personality, and the volume is altogether one which we can heartily recommend, both to those who need a compact statement of what Herbert Spencer stands for and to those students of Spencer who will be glad to see how much the Autobiography illuminates the teaching of this most influential of modern English philosophers.

AMERICA, ASIA AND THE PACIFIC. By Wolf von Schierbrand, Ph. D. Henry Holt & Co.

The Russo-Japanese War is quite naturally prompting prophecy. The whole civilized world feels that this mighty struggle is going to convulse the East and cause a radical displacement of the centre of the commercial world. The Pacific, hitherto bordered by huge inert lands of tremendous possibilities of production and priceless endowment of coal and metals, is destined in the twentieth century to play the part which the Atlantic played in the eighteenth and nineteenth centuries, and the Mediterranean in the twenty-five centuries

preceding—namely, to be the pathway for the greatest part of the carrying trade of the earth. The mastery of the Pacific, consequently, Dr. von Schierbrand believes to be the prize at stake in this important war, and that prize will go to the nation best fitted to reach the ports of China, Japan and the Indies with despatch, and to supply their hundreds of millions of people with the food, clothing, necessities and luxuries which they want.

The United States is shown to be the nation best fitted to dominate the Pacific, for several reasons. The Panama Canal will bring the ports of China nearer to New York than they are to Liverpool or Berlin; the enterprise of the American and his quickness to discover and follow the wishes of his customers, will make him the most welcome trader in the Orient; and the vast natural resources of this country will supply in abundance the exports which neither Germany can raise nor Great Britain manufacture. Already with less than five per cent. of the population of the world, the United States supplies thirty-two per cent. of its food supply—and yet our western lands are clamoring for men to come to reap their harvests. With our population grown to the density of Germany's, we could occupy our land and raise enough grain to feed the world. Our coal fields are but barely opened: yet we produced 213,000,000 tons from them in 1900 as against 15,000,000 in 1860. Dr. von Schierbrand believes that, whether the Japanese win or lose, Russia, our most formidable rival for the domination of the Pacific, is bound to emerge from the struggle with diminished prestige (if not actual wreck of fortune), and an impoverished treasury. Then will be the moment for the United States, fresh, rich, vigorous, to step in and secure the illimitable markets of China and the Indies.

The book is frankly materialistic in its tone. There is no mention of the educational and scientific advantages of the American crusade to the farther shores of the Pacific, and no discussion of the ethics of the mastery of the Pacific. One gets rather tired, too, it must be said, of wading through page after page of statistics as to exportation and importation, square miles, knots and population. By the time one has read several inventories of Chinese imports in exact dollars and cents, the pages of the book begin to look like exercises in mental arithmetic. The encyclopædic character of the work has not been relieved at all by felicitous descriptions, historic illumination or refreshing digressions. Still, this may all be forgotten in

the thrill of gratulation one gets in discovering the stupendous energy, still potential, of our vast country.

D. S. M.

THE EDUCATION OF THE WAGE-EARNERS: A CONTRIBUTION TOWARD THE SOLUTION OF THE EDUCATIONAL PROBLEM OF DEMOCRACY. By Thomas Davidson. Edited by C. M. Bakewell. Ginn & Co. 75 cents.

Those who know anything of the remarkable work done by the late Thomas Davidson among the wage-earners of the lower East Side, will hail this account of it and of the man and the convictions behind it with eager expectancy. The title hardly explains the work. An introductory chapter by Mr. Bakewell, giving a sketch of Thomas Davidson and his philosophy is followed by three chapters from the latter's hand: his suggestive essay on the *Talk of the Twentieth Century* (reprinted from the *International Journal of Ethics*), a lecture on the *Educational Problems set by the Nineteenth Century to the Twentieth*, which unfolds the idea of a Breadwinners' College, and an unfinished account of the steps taken to work out the idea. Then come a collection of very characteristic letters which Mr. Davidson, with the rejuvenated ardor of an evangelist, wrote to his new friends from his mountain home in the summers of 1899 and 1900. The book then closes with a chapter, in which the editor, using material supplied by Mr. Morris Cohen and other students, presents the later history of the experiment, which bears remarkable testimony to its vitality and continuing prosperity.

We cannot do more (as the volume reaches us at the eleventh hour) than commend it both to those who are interested in Mr. Davidson's striking and memorable personality and those who are concerned with the working out of the great problem of how to educate the people to be fit for democracy; and cite this salient passage from one of his glowing letters, which strikes the key-note of his evangel: "I want you to feel that there is just as much chance for heroes, saints, and prophets at the present day as there ever was. All the divine that ever was in the world is in it still. The world did not look any more heroic in the days of Isaiah, Simon Maccabæus, or Cæsar than it does now. But they were heroes all the same, and you can be, if you will. Most of you have stood, and are still standing, face to face with life's prime needs and agonies, and that is an education for goodness and greatness such as it is impossible to match. All depends on yourselves."

THE SOCIOLOGY OF A NEW YORK CITY BLOCK.

By Thomas Jesse Jones, B. D., Ph. D., Head of Department of Sociology and History, Hampton Institute. The Columbia University Press.

These studies were made between 1897 and 1901, by Mr. Jones, while a University Fellow in Sociology at Columbia. The blanks used were those of the Federation of Churches. The method of generalization and tabulation was that indicated by Prof. Giddings as a basis of social classification in his "Inductive Sociology." The City Block was in the upper East Side, composed of fourteen five-story "double-decker" or "dumb-bell" apartment houses, in a section where from seventy to ninety per cent. of the space is covered by buildings too closely crowded for comfort or good home conditions. Between 800 and 900 people were included in the investigation. Of these forty-seven per cent. of all over ten years of age were illiterate, twenty per cent. of all over five years unable to speak English at all, while an additional thirty-five per cent. spoke very little English. The average weekly wage of the fathers of families was found to be \$9 to \$12, and the average daily wage of the same \$1.50. The block studied had a population embracing many nationalities, with Irish, Italians and Jews predominating. These were studied carefully as to their personal qualities, their power of association among themselves, and their capacity for assimilation in an American community.

The study is very suggestive, and should be followed by a number of investigations, following, if possible, some one accepted method of inquiry, of generalization and of tabulated statement, until we have for New York City and other American centres something like the sociological returns that Charles Booth has embodied in his "Life and Labor of the London Poor." Such facts are needed as a scientific basis for practical philanthropy.

A. G. S.

THE PRINCIPLES OF RELIEF. By Edward T.

Devine, Ph. D., LL. D., General Secretary of the Charity Organization Society of the City of New York. The Macmillan Company. \$2.00 net.

This book is a comprehensive affirmation of the "body of doctrine" regarding the theory and practice of philanthropy which has been attained by the "consensus of the competent." While it contains no strictly new suggestions

for the social worker, it puts in a form more compact as well as more inclusive, and in better balance of statement than can be found elsewhere, the principles which should guide and the methods which may make effective the service of those devoted to philanthropy. Dr. Amos G. Warner's study of social pathology and Dr. Devine's study of social therapeutics (as given in this book, and also in his invaluable hand-book "The Practice of Charity"), together with the series of publications on "American Philanthropy in the Nineteenth Century," edited by Mr. Herbert S. Brown (which give statements of special treatment needed for special social ailments), furnish a physiology and hygiene of the social body of the highest value, and constitute in themselves a liberal course of instruction in social service.

Dr. Devine's volume includes in its first part the consideration of the following subjects:

1. Social Debtors,—“those who, because of inefficiency or misfortune, are dependent in whole or in part upon others, or those who, if not helped by others, live at a standard below normal.”
2. The Essentials of a Relief Policy; “the formulation and general acceptance of a normal standard of living and the adoption of either disciplinary or charitable measures for those families and individuals not conforming to such a standard.”
3. The Standard of Living; that which maintains health, work efficiency and opportunity for character development.
4. The Elimination of Disease; “to lower the death-rate, decrease needless suffering, and improve the physical bodies of all, is an essential part of any comprehensive relief policy.”
5. The Housing Problem; “the maintenance of a standard in housing conditions has been accepted as a duty of government” and the importance of maintaining that minimum standard is paramount.
6. The Relief of Families at Home; in which “should be joined organization and charity, law and love, mind and heart, the charitable impulse and the sensible action.”
7. Relief as Modified by the Constitution of the Family; a chapter of enlightening and suggestive analysis.
8. Dependent Children; a well-balanced discussion of various forms of help for this class.
9. Dependent Adults; a sympathetic treatment of those worsted in the battle of life,

which should be read with a recurrence to the allusions made on pages 86 and 87 to the special needs of elderly women of the destitute class.

10. Family Desertion; a strong statement of the social requirement for a more intelligent and vigorous discipline and restraint for the class of parents who shirk their responsibilities.

11. Intemperance; a strong plea for more rational treatment of confirmed drunkards.

12. Industrial Displacement; containing an analysis of the conditions and character of 720 persons whose need for aid was due chiefly, if not wholly, to lack of employment.

13. Immigration; with the summing up that "the question of immigration is one of assimilating capacity, and that either the number of immigrants to be admitted must be reduced, or the burden of assimilation far more widely distributed," or that both measures must be taken to gain relief from present evils.

14. Discrimination in Relief, and the final chapter of the first part presents the conclusion of the whole matter in substance as follows:

"The slow genesis of the spirit of democratic charity, of that charity which does not conflict with justice, and which alone is true charity, has now resulted in a determination to seek out those social forces which have a downward pull and to destroy them by concerted action. There arises now a realization that it is possible to call into increased activity the social forces that are redemptive, regenerative, uplifting in character, and that these will make unnecessary many charitable tasks, and make easier all that remain. Improved sanitation brings improved health and vigor. Improved housing and public parks lessen the need for hospitals and asylums. Universal elementary education, manual training, kindergartens, normal schools, professional schools and the university become actual preventive agencies. The better care of dependent children helps not only the particular children, but the community. Intelligent, persistent, social effort to improve the physical and social environment in which all our lives are cast is linked with the most elementary and universal of all the impulses of the human heart,—the impulse to help those in need; and these give us the social ideal of a commonwealth in which there shall be no pauperism and no destitution."

A most helpful study of Typical Relief Problems occupies the second part of the book, and an Historical Survey the third, which,

with an additional chapter on Relief in Disasters and some important suggestions as to forms of organization in philanthropic work, complete the contents of the book.

Those who have read with appreciation and profit Dr. Devine's contributions to the literature of charity in magazines and in the Editorial columns of "*Charities*," will be glad to secure in this new book his most mature and deliberate summing up of the principles, ideals, and methods which govern his own useful services in the greatest and most important Charity Organization Society of the United States.

A. G. S.

THE DANISH POOR RELIEF SYSTEM. By Edith Sellers. London: P. S. King & Son.

The name of the author of this little book will secure it a reading from all who have followed the course of development of charitable agencies in England, and have noted Miss Seller's part in the work. The praise she gives the Danish system by her sub-title, "An Example for England," will not be accepted as final judgment by some of her associates in England, but it has sufficient ground to make all her readers consider her words seriously. Two grave problems in relief of the needy are how to care humanely for the aged poor, and how to protect society against the shiftless, semi-criminal and incompetent tramp element. Denmark seems to Miss Sellers to have solved those two problems better than any other country.

The exhaustive and suggestive study of "The Problem of the Aged Poor," made by Geoffrey Drage, and published in 1895, speaks of the experiment made in Denmark in this line as having some features of great interest, but not as a solution of all the difficulties. Denmark, however, since that date has amended the law under which the care of the aged is secured, and Miss Sellers thinks has obviated the difficulties to which Mr. Drage and others have alluded.

The plan is, in brief, the following: All relief for all classes is a State concern in Denmark, and the poor-law officers are expected to do the same sort of investigative, educative, and personal work that the visitors of a Charity Organization Society in England or America would do. Denmark accepts the care of the needy in the fullest sense as a social and state duty. Those who are "poor by impotence,"—the aged,—and those who are "poor by the hand of God," the defective,—as well as the children without

natural support,—have a *right* to state aid. If a person is in difficulties "a grant of free money," a loan, may be given; or if that does not suffice, out-door relief is administered. If the applicant for aid is of a weak or a bad character, the work-house may be prescribed, with its attendant disadvantages of loss of vote and constant surveillance. If he is old and infirm, but of a good character, then there is a choice of aid at the discretionary power of the authorities as follows: If the applicant is sixty years of age and has lived for ten preceding years in the country, has not previously been in receipt of aid, and has lived a good life, "not convicted of crime or misdemeanor or dishonorable act," he can receive a pension. This may be used in his own home to piece out a little property or his children's aid, or if there is no home to fall back upon, the aged applicant for aid may be placed in a "home for the aged," which is devoid of all taint of pauperism, in which he retains his freedom of movement as far as possible, his vote, his self-respect, and his social dignity as a citizen. If the applicant is not able to secure a pension by reason of past or present wrong-doing or shiftlessness he becomes a pauper with certain disabilities. The State pays one-half and the local authorities one-half of this pension and asylum aid.

Miss Sellers feels that all countries, especially those in which the number of aged poor is large, need a system that thus sharply differentiates between the aged who are merely unfortunate,—those who have been good soldiers in the army of labor, but are worsted at the end by adverse circumstances, and those who, by their own fault or thoughtlessness, have failed to provide themselves with a store for the end of life. From the former class all stigma she thinks should be absolutely removed, and the State should treat its aged poor of good character and of past industry as good children treat their parents.

Denmark adds to this specialized treatment of the aged a very efficient and sternly beneficial control of the wandering and shiftless and dangerous elements among the poor, thus lessening the number of aged dependents of the worst class.

A. G. S.

THE CONFESSIONS OF A CLUB WOMAN. By Agnes Surbridge. Doubleday, Page & Co. \$1.50.

There would be far more serious overcrowding of confessionals than there is, we suspect, were all club women of the same feather as

Mrs. Surbridge's socially ambitious heroine. Fortunately, most of them are quite different. We do not hesitate to pronounce the "Mrs. Jack" of this volume a distinctly atypical club woman. We venture to believe it possible to take an interested and active part in a club devoted to the study of Browning, Bentham or Beethoven without ceasing to know one's children, without driving one's husband to seek forgetfulness of his domestic sorrows in Europe, and certainly without bribing clever journalists to write one's club theses or becoming disgracefully entangled with French counts, strenuously athletic "divines," or even shoe agents. The charge implicitly made is against the Woman's Club as the sole cause of all this particular woman's fatuous doings,—an entirely unfair charge, in view of the fact that "Mrs. Jack" would have done all these things whether she had been a club woman or a grocer's wife. With her it was not a case of too much club, but of too little character, combined with too slight a wit to realize the significance of the things she did.

I. E.

RACHEL MARR. By Morley Roberts. Boston: L. C. Page & Co.

This is a novel of absorbing interest and striking power. It is the story of a girl splendidly endowed with nature's best gifts of soul and body, who grows to womanhood in an hour, through a revelation of shame and pain. The operations of that great free inevitable nature in which her girlhood had delighted was doomed to clash with the immutable principles of social order. Her soul which first expanded in the consciousness of her beautiful young womanhood, was gradually strangled in the agony of a love forbidden by the criminally blundering sacrifice of her lover. Anthony Perran was a man when Rachel was still a girl; a man of magnificent strength and beauty of body, deep affections, and unalterable devotion to the right; a preacher, but in the service of a God who was most jealous of a narrow creed. When Anthony discovered that his half-protecting, half-admiring regard for Rachel was deepening into love, and was warned that his coming was the sunrise and his going the sunset for her, he fled from Rachel and in redemption of a silly boyhood pledge, he married a woman whose soul was dead as ashes, a wicked creature who did not love him, but who claimed him in order to stab Rachel, whom she hated. The love that Anthony thought he had torn out of his heart and had laid as a

sacrifice on God's altar, struck deeper and deeper as he discovered the villainy of the woman he had married, and the misery of the woman he had sacrificed. It grew up into a red harvest of agonized passion, and choked the life out of two noble souls.

The novel depends on the portrayal of character alone for its interest. The scene never shifts from the little fishing village of Morna, and is unenlivened by incidents beyond the daily occupation of its people. The tragic plot of the novel is skilfully relieved by the character of Steve Penrose, the philosopher and butt of the village, once an itinerant preacher, but now, thanks to an insurmountable desire for liquor, a vagabond who had lost everything but his warm heart and his homely wit. The descriptive passages of the book are very fine; but it seems at times as if they were a bit too long, and hindered the movement of the story.

D. S. M.

HE THAT EATETH BREAD WITH ME. By H. A. Mitchell Keays. McClure, Phillips & Co. \$1.50.

Whether this is a novel with a purpose, we will let the reader decide for himself; that it accomplishes a purpose all who have a high regard for the sanctity of marriage will admit. For back of the story, which holds one from beginning to end, one is conscious of the author's passionate detestation of the evils of divorce, and she makes one see the horror and the loathsomeness of it in a masterly fashion.

The story reminds one at times of the "Scarlet Letter,"—not that we mean to place it on a par with the latter; but in Clifford Mackemer, the erring husband, the author has created a character as true to life as Master Dimmesdale, whose weaknesses he shares. Mackemer is Dimmesdale in modern garb, fighting the fight of conscience in a world grown, in the eyes of the Puritan, to be strangely tolerant of human frailty—especially masculine frailty. How this man forsakes his pure, proud and high-souled wife, who palls on him, for a woman superbly endowed with all that is voluptuous, and how he is torn between the love of his little son whom he has deserted and his unholy passion for this creature of the flesh, is the story; and we will not spoil it by revealing the denouement which comes with an inevitableness that is the mark of true tragedy. In spite of its tragic quality, there is a bright vein of humor running through the book, lighting up its sombreness as with a ray of sunshine.

J. N. L.

WHAT IS THE BIBLE? By J. A. Ruth. Chicago: Open Court Publishing Co.

This little book is yet another intimation that many minds are still beset with the difficulties of adjusting the older theology to the newer scholarship. The author says of himself: "Born of Christian parents, reared in a Christian home and in an evangelical Christian Church, a firm believer and a staunch defender of the orthodox Christian doctrines. I had passed more than three-fourths of the allotted span of life when for the first time I came squarely to the question: Is the Bible the word of God?"

This book is the story of the search for an answer to that question. It explores the field of the Higher Criticism, and reaches, in a popular way, the results which scholarship has attained there. Those to whom the question is important will find some indication of the answer which earnest thought is to-day returning to it. But concerning the still larger practical question, What place does the Bible hold in the great literatures of the ages, and to what use may it be put in the ethical life of to-day?—the book is silent.

Perhaps the former question must be answered before the latter can be considered; but the sooner the world devotes its first attention to the ethical value, in the Bible, the more permanent will be the influence of Jewish and Christian literature in the higher life of the present age.

L. W. S.

THE NATURE OF THE STATE. By Paul Carus, Ph. D. Chicago: Open Court Publishing Co.

The Homestead riots of 1892 called out a large number of articles and letters in our magazines, dealing with the question of the nature and limits of the authority of the State over the individuals composing it. Dr. Carus, in a series of editorial articles in the *Open Court*, set forth his idea of the nature of the State, and in 1894 collected these editorials into a small brochure. He now publishes a second edition of the pamphlet as a timely contribution to a subject made prominent by recent events in Colorado.

Dr. Carus maintains that the State is the organization of the common will of the people, as means to the realization of common interests, protection from enemies, administration of justice, deliberation on laws, etc. The State has grown inevitably with man's developing capacity for social co-operation. The principle of socialism is as real a factor

in his evolution, as the centralization of the psychic centres in the brain or the modification of the animal's claw into a hand. Therefore, those who assume the existence of the State as a thing-in-itself, and seek a sort of mechanical adjustment of themselves and their neighbors thereto miss the point entirely. Only in so far as a man is himself the microcosm of society can he appreciate the real State, which is the creation of the socialized will of humanity. The State is, therefore, mobile, reformable in its nature; and it has reached its finest forms in the lands where the revolutionary principles of the Saxon have had freest field. The man who approaches the State to destroy, then, is a traitor; while he who brings an idea too vigorous to be held in the crystallized institutions it bursts, is a reformer.

The exposition is clear and the style incisive. The warning is also wholesome, that a man carefully consider what the State signifies before he inveighs against its authority or exposes himself as a vainglorious prophet of error.

D. S. M.

ADOLESCENCE: Its psychology and its relations to physiology, anthropology, education, etc. By G. Stanley Hall, Ph. D., LL. D., 2 vols. D. Appleton & Co. \$7.50 net.

Whatever may be one's opinion of the value of the work of the group of men whose activities have centred for a number of years in Clark University, there can be no doubt that we are fortunate in having an organization of the material that has been gathered there about this important subject made by the leader of the group before the days of limitation come upon him.

These volumes are the author's "first book," and are based upon his Psychology, which is not yet published, and to which all students of education look forward with interest. The material now presented divides into two groups, one made up of sections which state with more or less definiteness and convincing power Dr. Hall's point of view with reference of life,—“the soul,” he so much delights to tell about; and the other which is an *omnium gatherum* of every conceivable topic related to the subject. The thoughtful reader will find something of value whether his interest be industrial and manual training, gymnastics, play, juvenile faults, immoralities, and crimes, the sexual development of boys, periodicity, savage initiations, classical customs, church confirmation, social instincts and institutions as crystallized in the Y. M. C. A.,

Y. P. S. C. E., etc.; the psychology of conversion, the adolescent in biography and literature from Plato's boys and Telemachus to Marie Bashkirtseff, Helen Keller, and Mary McLane; or the adolescent races, Negroes, Indians and Filipinos.

One of the most interesting sections deals with the education of girls. In it the author pictures the ideal life for growing girls,—a boarding-school, where they may escape the coddling they would receive at home. Co-education during high school years meets with little favor. For balance one needs to read something written in a larger spirit, as Charles Wagner's treatment of the subject in “By the Fireside.”

The basis of Dr. Hall's work is most clearly stated in chapters ten and sixteen. He calls for a broader psychology. There has been too much attention given to the more-recently developed aspect of the mind,—the intellect; while the fundamentals,—feeling and willing,—have been neglected. The interest of philosophy, as well as of Christianity, is too much in the future. Even the Phychical Research Society investigates the continuance of life rather than its rich past. “The great majority of people, expert as well as lay, think and speak of soul in the future tense, and to very few does the word suggest any connection with the past. Ask the very man of the street what he thinks of the soul, and he assumes that you speak of another life or of preparation for it.” “We cannot believe that consciousness is even quite the effervescence of the human plant. It may be the wart raised by the sting of sin, a product of alienation, a remedial process. Consciousness seems in some of its aspects more likely a fall or a process of purgation so far as it is mere adaptive, and that which is best and survives is that which sinks deepest beyond the test of recallability, and so becomes most fundamental whether as mental act or organ.”

His attitude toward adolescence may be seen in the following statements:

“Early adolescence is thus the infancy of man's higher nature which he receives from the great all-mother, his last capital of energy and evolutionary momentum. Thus the child is father of the man, far older and conditioning his nature.”

“The parent and teacher must understand that mother Nature has again taken her child upon her knee, and must stand off a little to see and make room for her more perfect education. These years again, like infancy, should be sacred to heredity, and we should

have a good warrant, indeed, before we venture to interfere."

One of the most marked features of the work is the constant reference of all phenomena back to sex. The author seems like an adolescent, over-conscious of this side of life. Woman began the domestication of animals and has continued it with man. There is great danger that she will overdo it. This is one of the grounds for opposition to co-education. A conservative position is taken with reference to the sowing of wild oats by young men, but the author seems to feel the need of a somewhat similar experience by young boys before entering the adolescent period.

Few general readers will take time for the whole work, but the central thought can be gained from the two chapters referred to, and there is a good index. A brief review can do little more than suggest the scope of the work. The most adequate criticism by a specialist published so far is by Professor Thorndike, in the October *Educational Review*. F. A. M.

SERMONETTES: Selected and translated from the French of Lamennais, by J. L. J. Van Hemert. Chicago: A. C. McClurg & Co.

This fourth volume of the Helpful Thoughts Series consists of twenty-four selections from three works of Lamennais, the "Paroles d'un Croyant," "Une Voix de Prison" and "Le Livre du Peuple," the majority being chosen from the "Paroles." The scope of the work forms the only possible justification for the nature of the selections, its limitations being indicated by the following extraordinary statement at the end of the preface: "There have been omitted, as of no interest to readers of the present time, those chapters that preach rebellion to the down-trodden poor of Lamennais's time." Surely there has rarely been a time in history when these chapters would have had a keener interest than at present.

We must not expect, then, any adequate conception of Lamennais from the book, or any reflection of the life which was, from beginning to end, governed by the conviction that society to endure must be based upon a religious faith. We must rest satisfied with occasional glimpses of that intense yet delicate love of nature, and of that profound sympathy for the unfortunate which are so thoroughly characteristic of Lamennais. He identifies himself so completely with those who suffer, that tenderness for them is in every fibre of his being, and is felt in such selections as these:

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things."

"Have you given away everything you possess? Go, and give up your life also! Love will restore all to you."

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower."

Possibly the one-sided view of Lamennais, which this little book presents, has accentuated a certain monotony which inevitably attaches to the form of his writings. The translator renders with accuracy the thought while preserving to an unusual degree the flavor of the original.

After taking into account the limitations of the "Sermonettes" the fact remains that they present in convenient and attractive form many thoughts of a fascinating and too little known man, and that they are well worth careful reading and reflection. E. B. B.

"JUGEND LEHRE." Ethics for the young. A book for Parents, Teachers and Ministers. By Dr. F. W. Foerster. Berlin, 1904.

The number of satisfactory books on moral teaching of the young is so very small that we are prepared to welcome very cordially a new contribution that promises to help in supplying so wide felt a need. As Dr. Foerster belongs to the ethical brotherhood, being International Secretary of the Ethical Union and lecturer at the University of Zurich, we may expect to find in his book a solution of moral problems in harmony with the ideas of the ethical movement. In this expectation we are not disappointed. A broad, catholic spirit pervades the book, and a generous and sympathetic interpretation of the orthodox belief, too, is found that is somewhat unusual in so radical a thinker.

The distinguishing feature of the book seems to us to lie in its ardent enthusiasm for the child's moral welfare, the emphasis laid on the power of development and growth of the moral nature and the possibilities of the regenerative influence of careful moral training. Clearly as Dr. Foerster perceives the dangers and temptations that beset the present generation, nevertheless he holds fast with delightful optimism to his faith in the efficacy of moral teaching, and this power he has tested, not only in theory, but in practice, as for years he has now conducted large ethical classes, and a considerable number of children of all ages and from all classes have come under his influence.

No slight amount of patience and insight have gone to the making of this bulky volume, which represents a most exhaustive treatise, in which every phase of the subject is discussed and no detail omitted that can prove of value to parent or educator.

The introduction discloses Dr. Foerster's profound dissatisfaction with modern education and modern ideals. "The age of technical perfection," he calls our time, which is so sadly lacking in spiritual insight and in which dedication to high ideals is almost unknown. Even modern education, of which so much was expected, has proved unavailing to stem the tide of materialism, for instead of working for moral development, education nowadays stands chiefly for intellectual training, and character building is neglected. Hence the imminent danger of bankruptcy in our spiritual life, hence too many of the distressing symptoms that tell of social unrest and dissatisfaction among all classes. To supply moral training is one of the duties of the school. But even where this is attempted a great deal of the teaching proves valueless because of its dry abstract character. The true pedagogic method is to build up interest by leading the child along the path of its own experience, teaching it by means of concrete examples and allowing it not only to discover reasons for correct moral behavior, but also to trace as fully as possible within its circle of experience the results of its actions.

In accordance with this method Dr. Foerster has gathered up a very storehouse of material. For the teacher this will prove a rich mine, from which he may draw illustrations for his talks and teaching of ethics, and from the very careful and lucid explanations of the author he may learn the best means of appealing to the child's interest. The examples are all drawn from the child's own life, and illustrate his difficulties and temptations. In the chapter on Self-Control, for instance, such special subjects as these are discussed: How to gain self-control. The struggle with the tongue—gossip and slander. Power of the mind over the body. Self-control in case of pain. Ill humor and how to keep it down. Control of anger, of gluttony, of timidity, of untidiness, untruthfulness, etc., etc. Many of these illustrations are extremely apt; the stories are well chosen, and we cannot but admire the author's resourcefulness and close study of children, which makes his method original and often highly suggestive. It is somewhat doubtful, however, it seems to us, whether some of the examples are fitted to

influence the child as much as the adult expects. The danger of sermonizing, of using the preaching and exhorting tone, is very great. Many of the stories will fail of their purpose just because they are so evidently meant to impress a lesson. The story of the teacher, for instance, on page 360, who cannot control his class, but whose sadness and down-cast looks, as he meets his wife on his return to his home, are witnessed by the boys, and influence them to better behavior, seems very improbable. A rebellious class will hardly be restrained from mischief by pity for the teacher, and robust boys ought to be appealed to on other grounds. This over-sentimentalism is exhibited also in some other stories, notably in that of the poor girl Marie, who has been betrayed. She is despised by everyone in the village, and stoned and hooted by the boys. But they are touched when her story is told to them, and they bring her flowers and comfort her when her end is near. Touching as this tale is, and possible as such a change of feeling may be, it seems hardly convincing, and rather too much charged with sentiment, for the average child.

This tendency to exaggerated sentiment is hardly in keeping with Dr. Foerster's admiration for the manly spirit of self-government in the school, which he extols so highly in the chapter on American methods of moral training.

We cannot agree with the author's views in regard to the inculcation of moral ideas in connection with certain studies. In teaching music he advises the introduction of stories designed to impress the beauty of harmony in our human relations by treating them as analogous to musical harmony. This is not only a pedagogic mistake, but must prove a failure, for the child will be bored by so direct a manner of bringing out an analogy which can only be effectively done by an indirect, incidental method. That moral harmony is beautiful and pleasing, just as musical harmony, is too much of a truism to interest the pupil.

In the hands of a skillful teacher, who must be most careful to avoid sermonizing, this highly-interesting and varied material can be put to excellent use. Particularly helpful are some of the suggestions for the correction of many trying habits of childhood, which, if of minor importance in regard to the moral life, are nevertheless responsible for much of the friction of family and school, such as conceit, unkindness to inferiors, quarrelsomeness, and lack of consideration. All these are cleverly

treated. The dangers of the period of puberty are carefully considered, and a rational, straightforward manner of answering children's questions is advocated. What is still better, the young boy or girl is taken into the confidence of the older person, and his moral personality is respected. While he is being taught to understand his physical nature his moral self is uplifted, and the ideal side of human life is emphasized, which, even though dependent on physical laws, can always be made pre-eminent above physical necessity.

ANDREA: THE TRIBULATIONS OF A CHILD. By Karin Michaelis; translated from the Danish by John Nilsen Laurvik. McClure, Phillips & Co.

This remarkable little book treats an old subject from a new point of view; the child's view of the separation of feeling between her father and mother. It is a subtle psychological study, and is distinctly foreign; suggesting the work of certain Russian and Norwegian authors. Andrea, whose last days we live with her, at length dies; and through the first part of the volume which describes her last days under a mask of gayety are bits of realism which make us shudder with the deepest sympathy of kinship. But it is not easy to understand toward what the author is leading: even the end, disappointing in some of its developments, scarcely convinces us of the necessity for all the first portion. However, perhaps that is what gives the book its foreign charm, and helps to suggest the child.

The central idea takes hold of us. Andrea, the daughter, was the consciousness of the relation between father and mother, which neither could perceive, since each felt only one side. It is rather a fine point that a letter for which she had written and which explained everything, came too late to be read by her darkening eyes. But the parents read it afterward, with Andrea's remarkable diary. So, dying, in anguish over their trouble, she revealed themselves to both; and in her death brought about the reconciliation which had become the object of her life. M. E. C.

MASS AND CLASS: A SURVEY OF SOCIAL DIVISIONS. By W. J. Ghent. New York: The Macmillan Company.

Mr. Ghent here drops the satirical tone of "Our Benevolent Feudalism" and makes a thoroughly serious study of modern business

life, especially in its ethical relations. Frankly accepting the economic interpretation of history and the theory of the class struggle, the author adduces a multitude of instances to show that wars, political revolutions, constitutions, laws and juridical institutions are the direct outgrowth of the prevailing modes of production and consumption. Not only so, but "the stern necessity imposed by the economic process determines and fixes our practical ethics." (p. 21.) It is doubtful if any action made necessary by economic pressure has been given up as the real result of ethical teaching.

"An economic class," says the author, "is an aggregate of persons whose specific economic functions and interests are similar," (p. 37.) A man's class is determined by his method of getting a living. These classes in our country are six in number: First, the Wage-earning Producers, embracing urban and farm laborers, mechanics, foremen and superintendents, clerks in distributing establishments, inventors and experts employed by manufacturers,—none of them interested in buying and selling; Second, the Self-employed Producers, the farmers and handicraftsmen,—the farmer being part laborer and part trader; Third, Social Servants, such persons as educators, clergymen, physicians, artists, writers, and the employees of public institutions; Fourth, the great class of Traders, including the manufacturers and dealers in commodities and the financiers, whose chief function, although they direct the processes of industry (and are greatly overpaid for doing so) is to buy cheap and sell dear; Fifth, the Idle Capitalist; and Sixth, the Retainers (or the trading class) namely, lawyers, clerks in financial establishments, employees in domestic and personal service, and politicians. Public officials are generally retainers, rather than social servants. The constant temptation of the social servants is to become mere retainers.

Coming to the main theme of the book we find that "the paramount economic interest of the class becomes the basis of the conscience of the individuals composing it." (p. 98.) The two fundamental moral convictions of the producers are the ethic of usefulness and the ethic of fellowship. Work of social value is the only title to income. Every man is bound to work with others for the common benefit. The statement of the ethics of the producers is inconclusive; yet those who can see in the fight for the closed shop and the lawlessness of trade unions nothing but an ebullition of human wickedness will find food for thought

in Mr. Ghent's discussion of working-class ethics.

The ethic of the traders is an ethic of contract. One has the right to make any contract which the other party will agree to, and the contract must be faithfully observed. Deception is not wrong so long as you do not get caught at it. Hence the widespread development of graft, both "honest graft" and "crooked graft." Mr. Ghent gives hundreds of examples showing how competition has forced men into all sorts of grafting practices. Graft in the public service is simply the result of applying "business" methods in that field. Instead of politics corrupting business, business has corrupted politics. "And why is it that men graft?" asks Mr. Ghent. "It is not because they are innately dishonest; but that whatever one's ideals may be, he is necessarily the creature of his times. Men graft because it is for their interest to do so, and because, it being to their interest, they do not, as a rule, recognize graft as wrong. Only by removing the incentive will society eliminate graft." (p. 229.) The manufacturer's assertion of the right of "free" or scab labor is likewise shown to be due to the fact that "free" labor serves his interest.

How then shall we summarize the results of trading-class dominance? Insecurity of livelihood is more widespread than ever. Fraud and deception prevail everywhere. Great business men lack all sense of trusteeship. A horde of parasitic preachers and teachers are constantly raised up to defend the existing order. Only by reorganization of society can all this be changed. The reorganization must come about through the dominance of a new class. And who will be the members of this class? "At its centre is the class of wage-earning producers; and it is flanked by other producers; by men of whatever class in whom the love of usefulness, or the love of fellowship, or the passion for social justice, is intrinsically stronger than the love of profit, or of individual advantage. It is the Social-minded Mass arraying itself against the unsocial-minded classes." (p. 245.) The great organizer, though a trader, is yet "organizing and unifying the industrial system to a state wherein it can the more easily be taken over by society as a whole." (p. 252.) His aim is efficiency, the saving of waste, and in so far he is producer and not trader.

The book is a valuable contribution to current economic literature. The statement of the economic interpretation and of the class struggle, while containing little that is new,

is forcible and aptly illustrated. The careful analysis of the ethical code of the dominant trading class, a code no less anti-social because the necessary result of the economic interests of that class, is highly suggestive. The broad tolerance and absence of denunciation which mark this as well as all other parts of the work, are in refreshing contrast with much controversial writing. As a criticism of competitive capitalist society on the ethical side the book leaves little to be desired. Its outline of the next stage of ethical development is less satisfactory. Perhaps it is too much to ask that prophets of the coming era should picture clearly the new heaven and the new earth; but be that as it may, Mr. Ghent has given us a book which ought to be read by every one who desires to know the view taken of our present industrial order by socialists and by some not yet ready to call themselves socialists.

H. R. M.

FIRST CONDITIONS OF HUMAN PROSPERITY. By the Hon. R. Russell. Longmans, Green & Co.

In this little volume the author aims to demonstrate, on a scientific basis, some of the chief conditions of physical prosperity in different nations. These conditions prove to be, in the end, proper food, fresh air, and development. To the matter of food nearly two-thirds of the book is given, and the conclusion arrived at is that while men thrive on any kind of diet, other conditions being favorable, both nations and individuals living entirely or chiefly on plant food, or on plant food with the addition of eggs and milk, are stronger physically, have fewer diseases, and are happier than races and individuals living chiefly on the flesh of animals. In his anxiety to reinforce his arguments the author is likely to provoke a smile when he seeks illustration of his principle among the lower animals. Thus, at one place he says: "The eagle is a stupid bird and sombre; so is the vulture; the cockatoo is clever and lively, and a much longer liver."

Many interesting statements from various sources are brought together, though the book does not pretend to be comprehensive,—its size prevents that. Undoubtedly it is true that human progress for the future must lie along the lines laid down by the author, even if it be admitted that he has not enumerated all the primary conditions of human prosperity.

H. A. K.

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